LIBRARY OF PRINCETON
12.15.41
THEOLOGICAL SEMINARY

BSCD
#3184

p. 493-496 missing-

Digitized by the Internet Archive
in 2016

https://archive.org/details/chinesechrestoma00brid_1

LIBRARY OF PRINCETON
DEC 15 1941
THEOLOGICAL SEMINARY

A

CHINESE CHRESTOMATHY

IN THE

CANTON DIALECT.

By E. C. BRIDGMAN.

MACAO.

S. WELLS WILLIAMS.

M DCCC XLI.

PREFACE.

With much solicitude this Chrestomathy is now presented to the friends and patrons of Chinese literature in general, and in particular to the members of the "Society for the Diffusion of Useful Knowledge in China," under whose auspices it was commenced.

Reference to the table of contents, with a glance at the body of the work, will afford an idea of what is comprised in the volume.

The books and native assistants employed in preparing the work — and always availed of as much as possible — need not be here specified; it would, however, be unjust to pass without grateful acknowledgment — the aid afforded by Mr. J. R. Morrison in reading and revising large portions of the manuscript — by Mr. Robert Thom in preparing the fifth and sixth sections on commercial affairs — and by Mr. S. Wells Williams in preparing the chapters on Natural History, with some other minor portions, and the whole of the Index. By the kind assistance of these gentlemen the value of the work has been very much enhanced.

For the errors which the critical reader cannot fail to observe, some explanation is due. A few words have different meanings, which must be indicated by different orthography, or tones, or both; all these are to be carefully distinguished from those words that have no such diversity of usage. Many of the errors in the orthography of Chinese words, and in their tones and aspirates, are attributable to the withdrawal of native assistants engaged to aid in compiling the work. This withdrawal was occasioned by the shutting up of foreigners in Canton, and the disturbed state of political affairs which ensued. The inconveniences, hindrances, and losses arising from this source have been many. The want of a well-established standard (there being no translation of any dictionary printed in this dialect) has been an additional cause of embarrassment.

The information respecting China and its productions, the people and their customs, the government and its laws, &c., &c., contained in the volume, will render it of value to the general scholar, while it will form a convenient manual in particular for the student of the language.

If the Chrestomathy, by serving these purposes, shall aid in bringing about a better state of relations between foreigners and the Chinese, and in facilitating a more friendly intercourse, desirable and useful alike to all, the object of its publication will be fully gained.

E. C. B.

Macao, June 10th, 1841.

CONTENTS.

INTRODUCTION.

I. — Object of the Chrestomathy, - - -

CHAPTER IV.

CLASSES OF MEN.

SECT. 1. — Of Sages, - - - - - - - - - - - - 109
SECT. 2. — Of Worthies, - - - - - - - - - - 111
SECT. 3. — Of Excellent Men, - - - - - - - - - 113
SECT. 4. — Of Just Men, - - - - - - - - - - 114
SECT. 5. — Of Philanthropists, - - - - - - - - - - 116
SECT. 6. — Of Good Men, - - - - - - - - - - - 118
SECT. 7. — Of Heroes, - - - - - - - - - - - 119
SECT. 8. — Of Bards, - - - - - - - - - - - - 121
SECT. 9. — Of the Middling Classes, - - - - - - - - 123
SECT. 10. — Of the Lower Classes, - - - - - - - - - 125

CHAPTER V.

DOMESTIC AFFAIRS.

SECT. 1. — Of Renting Houses, - - - - - - - - - 127
SECT. 2. — Of Apartments of Houses, - - - - - - - - 130
SECT. 3. — Of Furniture of Houses, - - - - - - - - 134
SECT. 4. — Articles of Dress, - - - - - - - - - 146
SECT. 5. — Of the Toilet, - - - - - - - - - - 150
SECT. 6. — Of the Bedroom, - - - - - - - - - - 156
SECT. 7. — Articles of Food, - - - - - - - - - - 160
SECT. 8. — Of the Steward, - - - - - - - - - - 168
SECT. 9. — Of the Breakfast Table, - - - - - - - - 173
SECT. 10. — Of the Dinner Table, - - - - - - - - - 175
SECT. 11. — Of the Tea Table, - - - - - - - - - 179
SECT. 12. — Rules of Visiting, - - - - - - - - - 182

CHAPTER VI.

COMMERCIAL AFFAIRS.

SECT. 1. — Of Renting Shops, - - - - - - - - - - 190
SECT. 2. — Of Commercial Articles and Terms, - - - - - - 198
SECT. 3. — Regulations respecting Pilots, - - - - - - - - 219
SECT. 4. — Different kinds of Teas, - - - - - - - - - 224
SECT. 5. — Dialogue on buying Woolens, - - - - - - - - 233
SECT. 6. — Dialogue on buying Piece Goods, - - - - - - - 245
SECT. 7. — National Coins, - - - - - - - - - - 257
SECT. 8. — Varieties of Silk, - - - - - - - - - - 263
SECT. 9. — Edict for the Delivery of Opium, - - - - - - - 268

CHAPTER VII.

MECHANICAL AFFAIRS.

SECT. 1. — Names of Artificers, - - - - - - - - - 277
SECT. 2. — Mechanical Operations, - - - - - - - - - 285
SECT. 3. — Mechanical Implements, - - - - - - - - - 293
SECT. 4. — Names of Colors, - - - - - - - - - - 302

CHAPTER VIII.

ARCHITECTURE.

SECT. 1. — Various Kinds of Edifices, ... 307
SECT. 2. — The Parts of Buildings, ... 313
SECT. 3. — Of Ships and their Appendages, ... 320
SECT. 4. — Of Carriages and Sedans, ... 329

CHAPTER IX.

AGRICULTURE.

SECT. 1. — Implements of Agriculture, ... 333
SECT. 2. — Agricultural Operations, ... 340
SECT. 3. — On the Importance of Agriculture, ... 347

CHAPTER X.

THE LIBERAL ARTS.

SECT. 1. — Of Ceremonial Rites, ... 353
SECT. 2. — Musical Instruments, ... 356
SECT. 3. — Rules of Archery, ... 366
SECT. 4. — Charioteering Illustrated, ... 368
SECT. 5. — On Writing, ... 370
SECT. 6. — On Arithmetic, ... 372

CHAPTER XI.

MATHEMATICS.

SECT. 1. — Numerical Characters, ... 375
SECT. 2. — Rules of Arithmetic, ... 378
SECT. 3. — Measures of Length, ... 380
SECT. 4. — Measures of Capacity, ... 383
SECT. 5. — Weights, ... 384
SECT. 6. — Land Measures, ... 386
SECT. 7. — Measures of Time, ... 388
SECT. 8. — Geometry and Trigonometry, ... 393
SECT. 9. — Of Astronomy, ... 396

CHAPTER XII.

GEOGRAPHY.

SECT. 1. — Shape of the Earth, ... 399
SECT. 2. — Meteorology, ... 403
SECT. 3. — Nations of Asia, ... 406
SECT. 4. — Nations of Europe, ... 409
SECT. 5. — Nations of Africa, ... 412
SECT. 6. — Nations of America, ... 413
SECT. 7. — Islands of the Sea, ... 416
SECT. 8. — Imperial Dominions, ... 421
SECT. 9. — Province of Kwángtung, ... 426

CHAPTER XIII.

MINERALOGY.

SECT. 1. — Minerals, - - - - - - - - - - - - - - 429
SECT. 2. — Metals, - - - - - - - - - - - - - - 433

CHAPTER XIV.

BOTANY.

SECT. 1. — Parts of Plants, - - - - - - - - - - - - 436
SECT. 2. — Forest Trees, - - - - - - - - - - - - 440
SECT. 3. — Fruit Trees, - - - - - - - - - - - - - 442
SECT. 4. — Vegetables and Grains, - - - - - - - - - - 447
SECT. 5. — Ornamental Flowers, - - - - - - - - - - - 451
SECT. 6. — Miscellaneous Plants, - - - - - - - - - - - 457

CHAPTER XV.

ZOOLOGY.

SECT. 1. — Parts of Animals, - - - - - - - - - - - - - 460
SECT. 2. — Mammalia, - - - - - - - - - - - - - - 466
SECT. 3. — Birds, - - - - - - - - - - - - - - - 471
SECT. 4. — Reptiles, - - - - - - - - - - - - - - 477
SECT. 5. — Fishes, - - - - - - - - - - - - - - - 479
SECT. 6. — Crustacea and Mollusca, - - - - - - - - - 490
SECT. 7. — Insects, - - - - - - - - - - - - - - 493

CHAPTER XVI.

MEDICINE.

SECT. 1. — Conversation on Medicine, - - - - - - - - - - 497
SECT. 2. — Nosology, - - - - - - - - - - - - - - 501
SECT. 3. — Materia Medica, - - - - - - - - - - - - 508
SECT. 4. — Anatomy, - - - - - - - - - - - - - - 515
SECT. 5. — Surgery, - - - - - - - - - - - - - - 525

CHAPTER XVII.

GOVERNMENTAL AFFAIRS.

SECT. 1. — The Penal Code, - - - - - - - - - - - - - 533
TABLES I to IV. — Scales of Punishment and Redemption therefrom, - 556
SECT. 2. — Imperial Titles, - - - - - - - - - - - - - 558
SECT. 3. — Imperial Family, - - - - - - - - - - - - - 563
SECT. 4. — Inner Council, - - - - - - - - - - - - - 567
SECT. 5. — General Council, - - - - - - - - - - - - - 573
SECT. 6. — Six Supreme Boards, - - - - - - - - - - - - 576
SECT. 7. — The Colonial Office, - - - - - - - - - - - - 582
SECT. 8. — Official Titles, - - - - - - - - - - - - - 586
GENERAL ENGLISH INDEX, - - - - - - - - - - - - - 605
INDEX of Chinese Proper Names, - - - - - - - - - - - - 695

INTRODUCTION.

I. OBJECT OF THE CHRESTOMATHY.

The Chrestomathy is designed to furnish a series of easy lessons comprising, as its title indicates, *simple instruction*, or that which is plain and useful. Its object is threefold: to aid foreigners in learning the Chinese, to assist native youth in acquiring the English tongue, and to show how far this language can be expressed and acquired through the medium of the Roman letters. Throughout the work, the English, the Chinese characters, and their sounds, occupy three parallel columns on each page. The Chinese, in the middle column, is written in the local dialect, only excepting the extracts from the classics and other standard works, law phrases, with forms of edicts, &c. The English, in the column on the left, is a translation of the Chinese; and the sounds, or the Romanized Chinese, fill the column on the right. A few notes and explanations, designed to illustrate the text, are supplied at the bottom of each page.

Used from time immemorial,—often by clans having but little intercourse with each other, perhaps in some instances by tribes once distinct from the Chinese,—this language has gradually branched into dialects, some more and some less removed from the original tongue. These dialects differ from each other, like the cognate languages of Europe; and the principal ones, like the Italian and its kindred branches, require separate elementary treatises to facilitate their acquisition. Of such works the Chinese have a few; these few, however, are of little value, and none of them have yet been translated. For acquiring a knowledge of the *Chinese Language*, appropriately so styled—or that form of it generally used by the literati and by the officers of government, and hence sometimes, perhaps erroneously, called the mandarin or court dialect—the works of Prémare, Marshman, Morrison, and Rémusat, are well known and highly approved. For studying one of the principal dialects of Fukien, Mr. Medhurst's Dictionary is a valuable help. But, excepting a small Vocabulary published by Dr. Morrison in 1829, no work of any note has yet been provided for the student in this dialect—a dialect spoken by all the inhabitants of this metropolis, and by great numbers in adjacent cities and villages. Such neglect of this dialect, after more than two centuries of intercourse with the people of Canton, ought not to be continued; and it is hoped that the Chrestomathy, appearing under circumstances, and in a time like the present, will be received with approbation, and be found useful to those for whom it is designed.

II. CHARACTER OF THIS DIALECT.

Diversities in the modes of speech, and deviations from the most approved usages, exist in every tongue; and it is often difficult to determine which of several usages should be regarded as the standard. That now most prevalent in Peking, among the people about the court, differs considerably from that once dominant, and still extensively used, known as the Nanking dialect, or the language of the southern court. In their present position, foreigners are unable to ascertain even the number of dialects spoken within the empire. They cannot be few. How-

ever, with reference to such as are known, some particulars may be here noticed. In the first place, the differences, between the colloquial style and that generally used in books, *seem* to be greater in the Chinese than they are in most other languages. These differences are not everywhere the same. For example, in that dialect given in Mr. Medhurst's Dictionary, the differences between the colloquial and the written idioms are far greater than they are in the dialect of Canton. In the second place, standard works, which form the great body of national literature, are read and understood with nearly equal ease by people in every part of the empire; however much their local dialects may differ from the style of those works. In the third place, the system of intonation, except in a few instances, appears to be one and the same in all the dialects. But it is not true, (as some have supposed,) that Chinese books can be understood by people of the neighboring states—Lewchew, Japan, &c.,—unless, like all other foreigners and like the Chinese themselves, they have by dint of study acquired a knowledge of the language. And, in the fourth place, the characters preserve an unvarying form in all parts of the empire: a partial exception to this, however, is occasioned by the use of well-known characters, slightly changed to express new local phrases; in all such cases, regard is had only to the *sound* of the characters; while the addition, usually that of *hau* 口 (a mouth) to the left side, indicates that the character is changed. For instance, the three characters 喊峰哈 used to express the sound of the word *hampaláng* (all), have no meaning in themselves when used in this collocation, their united sound being alone attended to and recognized. So with names of persons, countries, &c. When the word is well known, the *hau* is usually omitted, as 美士 *mí sz'* for Mr.; 先士 *sín sz'* for cents, &c.

The characteristics of the Canton dialect are limited to the pronunciation, choice, and collocation of words. In these three particulars, the deviations from the standard language are less than in many of the other dialects; still they are too numerous to be here specified. A reference to Morrison's Dictionary will show the principal differences in pronunciation. And a careful comparison, throughout the following pages, of the extracts from standard works with the sections written in the local dialect will in a measure illustrate its peculiarities in the choice and collocation of words. The books written in this dialect are but few, and they are sometimes accompanied with glossaries, containing explanations of the dialectical words and phrases.

III. ORTHOGRAPHY ADOPTED.

The system of orthography proposed by sir William Jones, afterwards recommended by Mr. Pickering, and now adopted, with some variations, throughout almost all India, in the islands of the Pacific, and among the native tribes of North America, seems better fitted than any other to express the sounds of the Chinese language. And with few exceptions and alterations, it has been followed in this work. The system is too well-known to need here any explanations, and too generally approved to need any defense. The changes made in it are such as the peculiarities of the Chinese language necessarily require. In defining the letters, no attempt has been made to distinguish the double vowels from the true diphthongs, nor to separate the consonants into different classes.

Vowels and Diphthongs.

1. *a* pronounced as in *quota*, *America*, *agreeable*, and like short *u* in *tun*, *pun*.
2. *á* pronounced as in *calm*, *balm*, *father*.
3. *é* pronounced as *a* in *may*, *lay*, and as *ei* in *neigh*.

4. { *i* pronounced short as in *pin, sin, sing.*
   { *í* pronounced long as in *machine, marine, police.*
5. *ó* pronounced as in *lord*, as *aw* in *awful*, and as *a* in *all, tall.*
6. *ò* pronounced as in *no, so ;* or as *ow* in *snow, flow, glow.*
7. { *u* pronounced as in *bull, pull ;* or as *oo* in *foot, book.*
   { *ú* pronounced as in *rule ;* or *oo* in *school, fool.*
8. *ü* pronounced as in *l'une* ; the French sound.
9. { *ai* pronounced as in *aisle ;* as *ie* in *tie ;* or as *i* in *life*, but closer.
   { *ái* pronounced nearly like the word *aye.*
10. { *au* pronounced as *ou* in *plough, our ;* or as *ow* in *cow, brow*, but closer.
    { *áu* pronounced like the preceding, with the *a* long.
11. *éu* pronounced with both letters distinct, resembling the colloquial contraction *say' em.*
12. *íú* pronounced as *ew* in *pew*, but more open or lengthened.
13. *oi* pronounced as in *oil ;* or *oy* in *joy, alloy.*
14. *ui* pronounced nearly as in *fluid, ruined*, but more open.
15. *úi* pronounced like the preceding, with *u* long.

Consonants.

16. *ch* pronounced as in *chair, cheap.*
17. *f* pronounced as in *fine, fair, face.*
18. *h* pronounced as in *he, home, house.*
19. *k* pronounced as in *kite, key, king.*
20. *kw* pronounced as *qu* in *quite, quash.*
21. *l* pronounced as in *lane, lay, low, long.*
22. *m* pronounced as in *may, man, much.*
23. *n* pronounced as in *nay, new, no.*
24. *ng* pronounced as in *singing* ; as an initial sound it may be represented by sounding the word *hanging*, omitting the first two letters.
25. *p* pronounced as in *pay, pomp, pound.*
26. *s* pronounced as in *son, sea, say.*
27. *sh* pronounced as in *shall, she, show.*
28. *sz'* pronounced with a strong emission of breath, as if followed by *i* half suppressed.
29. *t* pronounced as in *time, tune, tent.*
30. *ts* pronounced as in *wits, bits.*
31. *tsz'* pronounced like *sz'*, with only the addition of a *t.*
32. *w* pronounced as in *wind, woe, will.*
33. *y* pronounced as in *young, your, youth.*

IV. DIACRITICAL MARKS.

The spiritus lenis (') is used to denote the omission of an imperfect vowel, as in the case of *sz'* and *tsz'*, above. The spiritus asper (ʿ) indicates a rough breathing, or the omission of the *h*. Semicircular marks, (ʿ) like the sign for a degree cut in two, and placed at one of the four corners of a word as is done by the Chinese, indicate and distinguish the four upper tones ; similar marks, with a line underneath, (ˌ) placed in the same manner, indicate the lower series of tones.

V. EXPLANATION OF THE TONES.

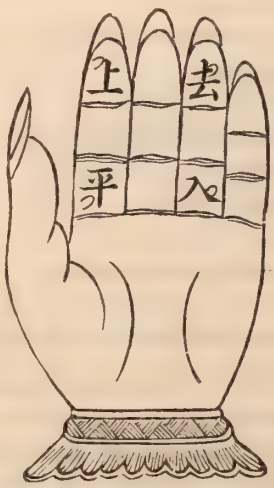
The authority for the intonations, as marked in the Chrestomathy, is a small Chinese Tonic Dictionary (see page 4), in which more than seven thousand of the most common characters are arranged into classes and orders, according to their tones. Systematic and close attention to these is especially important when commencing the study of the language. Analysis of them has the same relation to speaking, that tuning an instrument has to music. The musician's first business is to tune his instruments; until he does this, there is no music. So, without proper intonation, there is no speaking Chinese correctly. Definitions and rules can serve only as auxiliaries; and perhaps the examples adduced in English, on account of the diversities of pronunciation among foreigners, may lead some into error. Whenever practicable, therefore, recourse should be had to the *voice of the best native speakers*, as the ultimate standard of appeal. The student of music could never learn to sing correctly by the use of notes alone; but on this account he surely would not discard their use. Frequent practice with a master, with careful attention to the rudiments of the science, would be his best course. So the only way to learn to pronounce Chinese correctly, is constant practice with natives, carefully discriminating and noting the tones.

The eight tones marked in the Chrestomathy are formed into two series, four in each. Uniting these two we have a fourfold division, resembling what rhetoricians call the absolute modifications of the voice, or cardinal sounds, capable of subdivision. These are thus described by Chinese grammarians in a stanza taken from the *Hónghí Tsz' Tin*, or Imperial Dictionary of Kanghe.

平 聲 平 道 莫 低 昂 ˌPʿing ‹shing, ˌpʿing tò² mók₂ ˌtai ˌngóng;
上 聲 高 呼 猛 烈 強 ˈShéung ‹shing, ‹kò ‹fʿú ˈmang lít₂ ˌkéung;
去 聲 分 明 哀 遠 道 Hʿü' ‹shing, ‹fan ˌming ‹oi ˈün tò²;
入 聲 短 促 急 收 藏 Yap₂ ‹shing, ˈtün tsuk› kap› ‹shau ˌchʿóng.

These four tones are usually illustrated, in Chinese lexicons, by a diagram representing a man's hand, in the following manner.

2. *Shéung shing*, or Rising tone.



3. *Hʿü shing*, or Receding tone.

1. *Pʿing shing*, or Even tone.

4. *Yap shing*, or Entering tone.

1. *Pʿing shing*, or the monotone, is an even sound, and is fairly represented by a horizontal line. It is characterized by an entire absence of all inflection of voice. It may be quick or

slow, harsh or soft, on a high or low key; but it always continues in regard to elevation, precisely where it commenced. The following lines afford instances resembling it in English verse.

High on a throne of royal state, which far
Outshone the wealth of Ormuz or of Inde,
Or whēre the gōrgeous Eāst, with richest hānd,
Shōw'rs on her kings barbāric, pearls and gold,
Satan exalted sat.

2. *Shéung shing*, ascending tone, or rising inflection, turns the voice upwards, ending higher than it began. In English, it is heard invariably in the direct question. In the following lines, which afford instances of this tone, the acute accent (´) indicates the shéung shing.

My mother! when I learn'd that thou wast déad,
Say, wast thou conscious of the tears I shéd?
Hover'd thy spirit o'er thy sorrowing són,
Wretch even thén, life's journey just begún?

3. *H'ü shing*, the receding tone, is a distinct prolongation of the voice, diminishing, while it is prolonged; in English, it is used in the indirect question, and also in the language of scorn, surprise, authority, and alarm. In the two following examples, it is indicated by the grave (`) accent.

Hènce! hòme, you idle creatures, get you hòme,
You blòcks, you stònes, you wòrse than senseless things!

4. *Yap shing*, the entering tone, is an abrupt, short sound. In English, it occurs in words like *hit*, *hop*, &c.

A repetition of the description of these four tones, by varying the phraseology and presenting them in a different point of view, will perhaps throw on them additional light.

The *p'ing shing* is precisely the musical monotone, well represented by two parallel lines, indicating that it admits, neither of inflection in the tone, nor of variation in the volume, of voice, the *evenness* of the tone, alluded to in the term *p'ing*, precluding both. The *shéung shing* is that rising inflection, which is heard in our own language in every question that indicates some degree of surprise, and in the common expressions *ah! indeed!* The *h'ü shing*, a monotone like the p'ing shing, has this distinctive difference, that it is a *diminuendo*, or an inverted swell, and therefore may be pictured to the eye by the common musical mark of that expression. The Chinese call it the 'departing tone,' because it dies away upon the ear like the tones of receding music. The *yap shing* may be regarded as an abrupt monotone, in this dialect always preceding *p*, *t*, or *k*, hence deriving its characteristic ending. If one will pronounce the English word *lock*, only omitting the final consonants, he will give the true *yap shing*.

Each of these four tones, being subdivided, form the two series, noticed above, one of which may be considered primary, and the other secondary, the two being parallel to each other. The four tones, forming the first series, may be regarded as the fundamental modifications of the voice; and the four forming the second series, considered as counterpart or parallel to the first series, may be described in precisely the same terms as the first four tones, since they are distinguished from them only by being uttered on a lower key. Following out this arrangement, a well-defined system is formed, presenting in a narrow space all the tones, and all the vowel and diphthongal sounds, which occur in this dialect, in a tabular form, as exhibited on the two following pages.

Ords.	FIRST SERIES. Comprising the Upper Tones.								
No.	1	2	3	4	P'ing shing.	Shéung shing.	H'ü shing	Yap shing	Meaning of the words, the heads of the orders and classes.
1	先	蘚	線	屑	‹sín	'sín	sín'	sít›	Before, moss, thread, bits.
2	威	偉	畏		‹wai	'wai	wai'		Dignity, great, awe.
3	幾	紀	記		‹kí	'kí	kí'		Several, to record, to remember.
4	諸	主	著		‹chü	'chü	chü'		All, master, to publish.
5	修	叟	秀		‹sau	'sau	sau'		Adorn, venerable man, elegant.
6	東	董	凍	篤	‹tung	'tung	tung'	tuk›	East, to rule, cold, real.
7	英	影	應	益	‹ying	'ying	ying'	yik›	Excellent, shadow, answer, beneficial.
8	賓	稟	嬪	畢	‹pan	'pan	pan'	pat›	Guest, petition, court lady, ended.
9	張	掌	帳	着	‹chéung	'chéung	chéung'	chéuk›	To draw out, to rule, curtain, to order.
10	剛	講	降	角	‹kóng	'kóng	kóng'	kók›	Strong, to speak, to descend, horn.
11	朝	沼	照		‹chíú	'chíú	chíú'		Morning, pool, to illumine.
12	孤	古	故		‹kú	'kú	kú'		Alone, ancient, old.
13	鴛	婉	怨	乙	‹ün	'ün	ün'	üt›	Drake, yielding, animosity, curved.
14	皆	解	介		‹kái	'kái	kái'		All, to open, firm or uncorrupted.
15	登	等	凳	德	‹tang	'tang	tang'	tak›	Ascend, sort, stool, virtue.
16	師	史	四		‹sz'	'sz'	sz''		Master, history, four.
17	金	錦	禁	急	‹kam	'kam	kam'	kap›	Metal, embroidery, prohibit, hasty.
18	交	絞	教		‹káu	'káu	káu'		Intercourse, to strangle, to teach.
19	栽	宰	載		‹tsoi	'tsoi	tsoi'		To plant, to rule, to contain.
20	兼	檢	劍	刦	‹kím	'kím	kím'	kíp›	Joined, to examine, sword, to rob.
21	津	贐	進	卒	‹tsun	'tsun	tsun'	tsut›	A ford, presents, to enter, soldiers.
22	雖	髓	歲		‹sui	'sui	sui'		Although, marrow, year.
23	科	火	貨		‹fo	'fo	fo'		Order or sort, fire, cargo.
24	縑	減	鑒	甲	‹kám	'kám	kám'	káp›	To bind, to diminish, mirror, armor.
25	翻	反	泛	發	‹fán	'fán	fán'	fát›	To fly, to rebel, to float, to issue.
26	家	賈	嫁		‹ká	'ká	ká'		House, price, to marry (a husband).
27	官	管	貫	括	‹kún	'kún	kún'	kút›	Officer, tube, to connect, to inclose.
28	魁	賄	誨		‹fúi	'fúi	fúi'		Headmost, a bribe, to teach.
29	遮	者	蔗		‹ché	'ché	ché'		Screen, this, sugar cane.
30	干	趕	幹	割	‹kón	'kón	kón'	kót›	A shield, to pursue, business, to cut.
31	甘	敢	紺	蛤	‹k'óm	'k'óm	k'óm'	k'óp›	Sweet, daring, purple, a clam.
32	N. B. *In these two orders, no words occur in this series.*								
33									

Ords. No	1	2	3	4	P'ing shing.	Shéung shing.	H'ü shing	Yap shing	Meaning of the words, the heads of the orders and classes.
					SECOND SERIES, Comprising the Lower Tones.				
1	連	璉	鍊	列	ˏlín	ˊlín	lín²	lít₂	To unite, gem, chain, to separate.
2	迷	米	袂		ˏmai	ˊmai	mai²		To deceive, rice, cuff of the sleeve.
3	宜	議	貳		ˏí	ˊí	í²		Right, deliberate, the second.
4	除	佇	住		ˏchü	ˊchü	chü²		To exclude, to stand, to dwell.
5	留	柳	陋		ˏlau	ˊlau	lau²		To detain, willow, base or mean.
6	容	勇	用	欲	ˏyung	ˊyung	yung²	yuk₂	Manner, brave, use, to wish.
7	靈	領	令	力	ˏling	ˊling	ling²	lik₂	Spiritual, the neck, to order, strength.
8	文	敏	問	勿	ˏman	ˊman	man²	mat₂	Letters, celerity, to ask, do not.
9	陽	仰	樣	藥	ˏyéung	ˊyéung	yéung²	yéuk₂	Light, to look up, pattern, physic.
10	王	往	旺	鑊	ˏwóng	ˊwóng	wóng²	wók₂	King, to go, abundance, a pan.
11	窓	了	料		ˏlíú	ˊlíú	líú²		A window, finished, to estimate.
12	無	母	務		ˏmú	ˊmú	mú²		Without, mother, business.
13	元	軟	願	月	ˏün	ˊün	ün²	üt₂	Origin, flexible, desire, moon.
14	鞋	蟹	懈		ˏhái	ˊhái	hái²		Shoes, crab, lazy.
15	盟	猛	孟	墨	ˏmang	ˊmang	mang²	mak₂	To swear, fierce, first, ink.
16	詞	似	自		ˏtsz'	ˊtsz'	tsz'²		Sentence, like, self.
17	吟	衽	任	入	ˏyam	ˊyam	yam²	yap₂	To chant, lappet, to sustain, to enter.
18	茅	卯	貌		ˏmáu	ˊmáu	máu²		Rushes, luxuriant, countenance.
19	臺	殆	代		ˏt'oi	ˊt'oi	t'oi²		Terrace, dangerous, instead of.
20	嚴	染	驗	業	ˏím	ˊím	ím²	íp₂	Severe, to dye, to examine, occupation.
21	倫	卵	論	律	ˏlun	ˊlun	lun²	lut₂	Relation, egg, discourse, law.
22	雷	累	類		ˏlui	ˊlui	lui²		Thunder, to involve, species.
23	鵝	我	臥		ˏngó	ˊngó	ngó²		Goose, I or we, to sleep.
24	藍	覽	纜	蠟	ˏlám	ˊlám	lám²	láp₂	Blue, to look, rope, wax.
25	闌	懶	爛	辣	ˏlán	ˊlán	lán²	lát₂	Fading, lazy, broken, pungent.
26	牙	雅	迓		ˏngá	ˊngá	ngá²		Teeth, elegant, to receive.
27	門	滿	悶	末	ˏmún	ˊmún	mún²	mút₂	Door, full, grief, the end.
28	梅	每	昧		ˏmúi	ˊmúi	múi²		Plum, each, obscure.
29	蛇	社	射		ˏshé	ˊshé	shé²		Snake, local deities, to shoot.
30	寒	旱	翰	褐	ˏhón	ˊhón	hón²	hót₂	Cold, drought, pencil, hempen cloth.
31	含	頷	憾	合	ˏhóm	ˊhóm	hóm²	hóp₂	To endure, jaws, indignation, to unite.
32	彭	棒	硬	額	ˏp'áng	ˊp'áng	ngáng²	ngák₂	Abundant, a mace, stiff, forehead.
33	吾	五	悟		ˏ'ng	ˊ'ng	'ng²		My or our, five, to perceive.

Each of these thirty-three orders is characterized by its termination. All words ending with *ín* and *ít*, for example, belong to the first order; all ending with *óng* and *ók* belong to the tenth; those with *ím* and *íp*, to the twentieth; and those in *ón* and *ót*, to the thirtieth. So of all others; the order to which any word belongs is ascertained by its termination—that always being, or else including, a vowel or diphthongal sound. Further, each of these orders is distributed into eight—or, when the *yap shing* is wanting, into six—classes, according to the tones, as explained above. Thus the arrangement of all the characters in this dialect and their pronunciation depend on these two particulars: first, on the vowel or diphthongal sound; and secondly, on the tone. By the vowel or diphthongal sound and the consonants following them, the order is ascertained, and by the tone the class. In the second series, the initial sounds of the words do not always correspond to those in the first series; this results from the fact, that there are not in every order, a double series of words having the same initials. For example, in the first order, *sín*, *'sín*, *sín'*, *sít*, form the first series, and *ˌlín*, *ˈlin*, *lín²*, *lit₂*, the second series; *lín* and *lit* being substituted for *sín* and *sít*.

Order I. *Sín, sít.* There are few or no deviations under this order, the vowel being the long and easy sound of the Italian *i*, like *ee* in meet, feet, &c.

Order II. *Wai.* Here there is no deviation from the sound of *ai*, as defined above, though the sound of *ai* in some words in this order is occasionally heard lengthened to *ái* as in the 14th order. It will be seen that in the fourth and eighth classes of this order the *yap shing* is wanting, as they are also in all the other orders where the words do not end with a consonant.

Order III. *Kí.* This is the same vowel as in the 1st order, and there seem to be only a few exceptions to, or slight deviations, from it in some words where the long *í* sound approximates nearly to the *é* of the 29th order, pronounced like *ay* in *may*, *pay*, *say*, &c.

Order IV. *Chü.* Here the sound of the vowel remains throughout the same; there are a few instances, however, in which it closely resembles *ui*, in the 22d order; the two are liable to be confounded, and should be carefully distinguished.

Orders V and VI. *Sau. Tung, tuk.* In these, the sounds of the terminations *au* in the 5th, and *ung* in the 6th are preserved without change. Yet there is the same tendency to lengthen the sound of *au* to that of *áu* in order 18th perceptible in some words under the first of these orders that has just been noticed under the 2d order.

Order VII. *Ying, yik.* Not unfrequently this vowel approximates to, and sometimes actually becomes a short *e;* thus *hing* and *ping* are changed to *heng* and *peng*; *kik* and *shik* to *kek* and *shek;* and so of some others under this order. However, even in those cases where *e* has become the common sound, the words will be readily understood if they are pronounced with *i*, according to the standard. A much more frequent change of words under this termination is that of the *i* into *a;* as for *sing, ming, ting*, to say *sang, mang, tang*, but still the change is of such a nature that an educated native easily distinguishes all these words from those of the 15th order.

Order VIII. *Pan, pat.* In a few words, especially those ending in the *yap shing*, the *a* in *abundant* comes very near to the long *á* of the 25th order; in which cases they are liable to be confounded with words of that order.

Order IX. *Chéung, chéuk.* The variations in the pronunciation of *éung* and *éuk* are few. in some instances the *u* approximates to the sound of *a*, in *quota.*

Orders X and XI. *Kóng, kók. Chiú.* There are no essential deviations under either of these orders.

ORDER XII. *Kú.* Probably in more than one half of the words forming this order, the *ú* is exchanged for *ò*; and many seem to range somewhere between the two, giving the sound of *o* in *so*, *no*, &c., so that it is difficult to determine which of the letters *ú* or *ò* should be used. In some cases, the sound of the vowel will be heard approximating to the *ú* by one ear, while by other persons the same word will be sounded as if it terminated in *ò*; most of the words, however, are uniformly pronounced by all persons ending either in *ò* or *ú*.

ORDER XIII. *Ün, üt.* In all words under this order, the French sound of the vowel is uniformly retained, being always followed by *n* or *t*.

ORDER XIV. *Kái.* In all these, there is uniformly the long sound of *ái*; but there is at times a little difficulty in distinguishing them from words of the 2d order where those run into this.

ORDER XV. *Tang, tak.* Here, as in *pan* and *pat*, and in other orders having short vowels, there is a tendency to change the short into the long vowel; some words placed here in the Tonic Dictionary are usually heard sounded long.

ORDER XVI. *Sz'.* There seems to be no word in the English language which has the sound given to those under this order; it will be nearly attained if pronounced according to the directions above, on page iii.

ORDER XVII. *Kam, kap.* Here likewise the vowel sometimes shows a disposition, though rather less than in some of the other orders having short vowels, to claim affinity with the *á* in *calm*, and thus to run into the 24th order.

ORDER XVIII. *Káu.* Here the full broad sound of *á* is invariably retained, distinguishing the words under this from those in the 5th order.

ORDERS XIX and XX. *Tsoi. Kím, kíp.* The *oi* of order 19, in a very few cases approaches the *ái* of the 14th. The terminations *ím* and *íp* are throughout uniform.

ORDER XXI. *Tsun, tsut.* The sound of *u*, as defined on page iii, is preserved in all the words in this order. By disregarding the vowel, the Chinese sometimes confound these words with those of the 8th order, under *pan* and *pat*, and it will require close attention to discriminate between the two.

ORDER XXII. *Sui.* In some words, the *ui* is a little more open and prolonged than in others; care should be taken not to confound these words with those of the 4th or 28th orders.

ORDER XXIII. *Fó.* The long *ó* of this order is in a very few cases shortened, so that it resembles that in *no*, *so*.

ORDERS XXIV, XXV, and XXVI. *Kám, káp. Fán, fát. Ká.* The variations under these three orders are few or none, each one being easily distinguished from all others, and uniform within itself.

ORDER XXVII. *Kún, kút.* The full broad sound of the *ú*, as *oo* in *school*, followed by *n* and *t*, characterizes this order, and easily distinguishes it from all the others.

ORDER XXVIII. *Fúi.* There is a distinct relationship between the sound of *úi* in this, and the *ui* in the 22d order, but the words under this order are uniform; care is, however, requisite to distinguish the two.

ORDER XXIX. *Ché.* The words under this head are uniform, and easily distinguished from all the others, except it may be a few in the 3d order, when the *i* approaches to the sound of *é* as here given.

ORDER XXX. *Kón, kót.* The vowel here, as in the 23d order, is usually full and broad, nor will any word comprised in it be easily confounded with those of any other order.

ORDER XXXI. *Kʿóm, kʿóp.* Not only are *m* and *p* here used instead of *n* and *t*, in the preceding order, but the vowel *ó* is slightly changed, by abruptly closing the mouth when

the sound is but half uttered;—the former is like the sound *brawn*, *lawn*, this more like *comb*, *roam*, the change in the sound of *ó* being occasioned by the different terminating consonant.

Order xxxii. *P'áng*, *ngáng*, *ngák*. The words under this order are few, though several which are placed in the 15th order are sounded as if belonging to this. The vowel *á* is uniformly sounded long.

Order xxxiii. *'Ng*. By dropping the vowel in *ing*, and retaining the full sound of the *ng*, the scholar will give the true nasal here required.

It may be observed concerning these variations, that they are for the most part caused by an endeavor to multiply and extend the number of different sounds in conversation. There being no sound to Chinese characters, derivable from their component strokes, as the sounds of English words are derivable from the letters of which they are composed, the true sound of any character can only be learned by rote; and this too is the great source of the dialectical variations in pronunciation. These variations need give the student no trouble, as they will be easily learned by the ear. Besides these variations in the final vowel sound, there are a few occurring in the initial consonant, which are heard at Macao and other places near the coast. For instance, the initial *sh* is usually heard as *s;* as for *shui* (water) to say *sui; sáng sing* for *sháng shing*, provincial city, &c.; the sounds *tsz'* and *sz'* are sounded like a hard hissing *tchí* and *chí* differing from the common *chí* by its forced enunciation as if attempting to say *tsz':* in both these deviations, an approach to the Fukien dialect is observed. A few words, which, at Canton, are spoken without any initial vowel, are in Macao heard beginning with *ng;* as *ngí* (two) for *í; ngín* or *ngiun* (words) for *ín; ngít* (hot) for *ít; ín* (worthy) is pronounced *hín*. These variations, together with that of sounding almost all the words comprised under the 7th order ending in *ing* and *ik*, as if they were written *ang* and *ak*, constitute the principal discrepancies in the dialect as is it spoken in the two cities, and the intermediate neighboring places. These are, however, not very important, and the word or phrase will be understood sounded either way.

VI. THE GENERAL LANGUAGE.

That form of the Chinese most prevalent among the literati and at court, constituting the general language of the country, ought not to be overlooked by those who commence with any one of the dialects. Without going into lengthened details, a few observations here respecting it will help to exhibit more clearly the character and value of this dialect.

The language should be viewed as a whole. The dialectical diversities are chiefly in speaking, not in writing. There are local phrases, for some of which written characters exist, while for others there are none. These diversities, however numerous they may be, do not very materially affect the language of the country, properly so called. The great body of Chinese writings, like that of England, or of France, or of Germany, constitutes one uniform language, and is everywhere equally well understood. By the Chinese themselves their writings are always thus regarded. Their literature is one; and they have but one language. This every child, on learning to read, studies; for therein, with scarcely an exception, all books and all papers written for publication appear. The scholar therefore who learns to read only in a provincial dialect, may be as thoroughly versed in the literature of his country, and may become as familiar with its idioms, as the one who employs only that pronunciation prevalent among the literati, officers of government, and traveled gentlemen. Ability to use this pronunciation, in the conversational style current in all the high circles of the empire, is regarded by the Chi-

nese as so essential, that an education is hardly considered finished if this part be wanting. In like manner, the foreign student, who commences with any one of the dialects, should early direct his attention to the general language, and be careful not to neglect too long that pronunciation and conversational style which only can enable him to hold free converse with gentlemen and travelers wherever he may go. For this pronunciation, recourse must be had to native masters. For the language itself, as it appears in books, portions of the Chrestomathy afford very good examples, quoted from standard authors. All parts of the volume, however, even those sections which follow most closely the Canton local dialect, will probably be intelligible to every educated Chinese who reads them in any part of the country.

Fragments, like the inscription on the bath of Táng, first emperor of the Sháng dynasty, whose reign commenced 1766, B. C., prove that this language was early reduced to writing. Portions of the Book of Odes and Book of Records are confessedly of a very ancient date, and show too that many words in early use were homophonous. The number of syllables given in Morrison's Dictionary is 411; these by the use of tones and aspirates are increased to more than fifteen hundred. The number specified in the Tonic Dictionary is 1582; under each of these are arranged several homophonous words, varying from three or four to twenty, thirty, and more. Thus under *tsing*, following the Tonic Dictionary, occur these six, viz., 精睛菁旌蜻晶 each written differently, with a signification different from the others; yet the six are all pronounced precisely alike. This characteristic of the language may be exemplified by the words *rite*, *right*, *write*, and *wright*, in English; when spoken they are alike in sound, as these six Chinese words when spoken, or when their sounds are denoted by Roman letters, are all alike: yet when written as the Chinese write them, they are as unlike as *rite*, *right*, *write*, *wright*. But while these homophonous words are few in English, in Chinese they are exceedingly numerous, and constitute one of the greatest difficulties in learning the language.

A complete history of the Chinese literature is a great desideratum. It would settle some difficult questions, and throw light on this 'hard speech.' Valuable sketches have been given by several writers. The introductory papers to the dictionaries of Morrison and Medhurst, and an article in the Chinese Repository, vol. III. pp. 14—37, are probably among the best.

An alphabetical list of the syllables, similar to that in Morrison's Dictionary, is introduced here, the sounds of the characters being represented by the same system of orthography that has been employed in the body of the Chrestomathy. The list is intended to exhibit all the syllables in the general language, excepting only the varieties occasioned by the tones and aspirates; and it will enable the student, without referring to any other work, to form an opinion of the general language, and to mark the principal differences in pronunciation between it and this dialect. To aid him in marking these differences between the two, the sound of the characters is given in both, and in separate columns. Besides the vowels and diphthongs used in the Chrestomathy, the following additional ones are required in the general language; viz., *e* as in *where*, or like *ai* in *chair*; and *ei*, which is pronounced open nearly like *ey* in the words *bey* and *dey*.

Note.—In this list of syllables, commencing on the next page, the sounds as used in the court dialect are given in the first column after the Chinese characters, and the sounds of the local dialect in the second. In a few instances, two words occur in the first column having the same sound, as *'án* and *'án*, *chá* and *chá*, *che* and *che;* in each of these cases, the vowel in the second of the two words, if it be a final one as in *chá* and *che*, must be pronounced somewhat short and abrupt. So in all cases of the *yap shing*, where in the provincial dialect the vowel is followed by *p*, *t*, or *k*, it is pronounced short and abrupt: such are *chi*, *chó*, *chue*, *fá*, *hiá*, &c. It will be seen also, that analogy does not hold in all cases: thus *hiáng* becomes *héung* in one case, while *kiáng* becomes *kóng* in another; so *che* becomes *chip* in one, and *chít* in another instance.

亞	á	á
額	a	ngák
艾	'ai	ngai
安	'án	ón
峖	'án	ngón
恩	'an	yan
卬	áng	ngóng
澳	'áu	ò
區	'au	au
查	chá	chá
閘	chá	cháp
差	chái	chái
斬	chán	chám
章	cháng	chéung
召	cháu	chíú
佌	chau	chau
者	ché	ché
折	che	chít
摺	che	chíp
占	chen	chím
知	chí	chí
尺	chi	chik
參	chin	chan
正	ching	ching
卓	chó	chéuk
主	chú *or* chü	chü
竹	chu	chuk
爨	chue	chüt
川	chuen	chün
追	chúi	chui
春	chun	chun
中	chung	chung
撾	chwá	chá
噦	chwái	chái
壯	chwáng	chóng
乏	fá	fát
凡	fán	fán
分	fan	fan
方	fáng	fóng
否	fau	fau
非	fei	fí
縛	fó	fók
父	fú	fú
弗	fu	fat
風	fung	fung
赫	ha	hak
害	hái	hoi
旱	hán	hón
恨	han	han
杭	háng	hóng
亨	hang	hang
浩	háu	hò
後	hau	hau
希	hí	hí
檄	hi	hat
下	hiá	há
狹	hiá	háp
駭	hiái	hoi
向	hiáng	héung
孝	hiáu	háu
協	hie	híp
陷	hien	hám
忻	hin	yan
行	hing	hang
學	hió	hók
頊	hiu	huk
休	hiú	yau
穴	hiue	yüt
玄	hiuen	hün
熏	hiun	fan
凶	hiung	hung
火	hò	fó
合	hó	hóp
乎	hú	ú
吁	hü	hü
紅	hung	hung
化	hwá	fá
滑	hwá	wát
淮	hwái	wai
喚	hwán	fún
昏	hwan	fan
黃	hwáng	wóng
橫	hwang	wáng
活	hwó	út
忽	hwu	fat
徊	hwui	úi
衣	í	í
讓	jáng	yéung
饒	jáu	íú
肉	jau	yuk
惹	jé	yé
熱	je *or* jue	ít
然	jen	ín
日	ji	yat
人	jin	yan
仍	jing	ying
若	jó	yéuk
汝	jü	yü
辱	ju	yuk
軟	juen	yün
芮	jui	yui
閏	jun	yun
戎	jung	yung
改	kái	koi
干	kán	kón
跟	kan	kan
抗	káng	kóng
更	kang	kang
告	káu	kò
忌	kí	kí
及	ki	káp
加	kiá	ká
甲	kiá	káp
介	kiái	kái
江	kiáng	kóng
叫	kiáu	kíú
茄	kié	ké
刦	kie	kíp
劍	kien	kím
角	kió	kók

客	ka	hák	濫	lán	lám	貓	ma	mak	耨	nau	náu
口	kau	hau	浪	láng	lóng	買	mái	mái	囊	náng	nóng
巾	kin	kan	冷	lang	lang	曼	mán	mán	峽	ngang	ngáng
京	king	king	老	láu	lò	忙	máng	móng	訛	ngó	ngó
菊	kiu	kuk	里	lí	lí	孟	mang	mang	尼	ní	ní
決	kiue	küt	兩	liáng	léung	冒	máu	mò	娘	niáng	néung
犬	kiuen	hün	了	liáu	líú	牟	mau	mau	鳥	niáu	níú
均	kiun	kwan	列	lie	lít	乜	mé	mat	攝	nie	níp
窮	kiung	kung	連	lien	lín	米	mí	mai	年	nien	nín
九	kiú	kau	力	li	lik	妙	miáu	míú	匿	ni	nik
個	kò	kó	畧	lió	léuk	威	mie	mít	虐	nió	yéuk
各	kó	kók	呂	lü	lü	面	mien	mín	牛	niú	ngau
古	kú	kú	劣	liue	lüt	妹	mei	múi	紉	nin	yan
去	kü	hü	綸	liuen	lün	密	mi	mat	寧	ning	ning
谷	ku	kuk	律	liu	lut	繆	miú	mau	挪	nò	nó
工	kung	kung	流	liú	lau	民	min	man	諾	nó	nók
瓜	kwá	kwá	勒	la	lak	名	ming	ming	奴	nú	nú
刮	kwa	kwát	林	lin	lam	摩	mò	mó	嫩	nun	nün
快	kwái	fái	令	ling	ling	末	mó	mút	女	nü	nü
官	kwán	kún	羅	lò	ló	母	mú	mò	恩	nu	nuk
困	kwan	kwan	洛	ló	lók	木	mu	muk	農	nung	nung
光	kwáng	kwóng	路	lú	lò	門	mun	mún	內	nui	noi
肱	kwang	kwang	樓	lau	lau	家	mung	mung	暖	nuán	nün
圭	kwei	kwai	陸	lu	luk	滿	muán	mún	疴	ò	ó
果	kwò	kwó	倫	lun	lun	那	ná	nó	慪	ó	ók
國	kwó	kwók	弄	lung	lung	納	na	náp	巴	pá	pá
圣	kwu	kwat	雷	lui	lui	乃	nái	nái	八	pá	pát
拉	lá	láp	卵	luán	lün	南	nán	nám	俳	pái	pái
喇	lá	lát	馬	má	má	能	nang	nang	扮	pán	pán
來	lái	loi	昧	má	mút	鬧	náu	náu	旁	páng	póng

朋	pang	pang
剖	pau	pau
包	páu	páu
比	pí	pí
表	piáu	píú
別	pie	pít
片	pien	pín
丕	pei	pí
匹	pi	pat
彪	piú	píú
白	pa	pák
品	pin	pan
丙	ping	ping
波	pò	pó
泊	pó	pók
布	pú	pò
卜	pu	puk
本	pan	pún
篷	pung	pung
半	puán	pún
色	sa	shik
撒	sá	sát
腮	sái	soi
三	sán	sám
森	sán	sham
桑	sáng	sóng
生	sang	shang
掃	sáu	sò
西	sí	sai
相	siáng	séung
小	siáu	síú
些	sié	sé
屑	sie	sít
先	sien	sín
夕	si	sik
削	sió	séuk
序	sü	tsü
雪	siue	süt
宣	sieun	sün
戌	siú	sut
旬	siun	tsun
脩	siú	sau
沙	shá	shá
殺	shá	shát
晒	shái	shái
山	shán	shán
上	sháng	shéung
少	sháu	shíú
佘	shé	shé
尸	shí	shí
舌	she	shít
善	shen	shín
十	shi	shap
申	shin	shan
升	shing	shing
梨	shó	shéuk
叉	shü	shü
書	shú	shü
手	shau	shau
朮	shu	shut
順	shun	shun
耍	shwá	shá
刷	shwá	shát
衰	shwái	shui
爽	shwáng	shóng
說	shwó	shüt
水	shui	shui
心	sin	sam
姓	sing	sing
所	sò	shó
索	só	sók
素	sú	sú
叟	sau	sau
夙	su	suk
損	sun	sün
宋	sung	sung
綏	sui	shui
算	suán	sün
士	sz'	sz'
得	ta	tak
大	tá	tái
塔	tá	táp
太	tái	tái
丹	tán	tán
當	táng	tóng
等	tang	tang
刀	táu	tò
地	tí	tí
刁	tiáu	tíú
爹	tié	té
跌	tie	tít
天	tien	tín
的	ti	tik
丟	tiú	tíú
丁	ting	ting
佗	tò	tó
奪	tó	tüt
土	tú	tò
斗	tau	tau
則	tsa	tsak
匝	tsá	tsáp
才	tsái	tsoi
殘	tsán	tsán
倉	tsáng	tsóng
曾	tsang	tsang
早	tsáu	tsò
妻	tsí	tsai
將	tsiáng	tséung
俏	tsiáu	tsíú
且	tsié	ché
妾	tsie	tsíp
千	tsien	tsín
七	tsi	tsat
雀	tsió	tséuk
取	tsü	tsü
絕	tsiue	tsüt
全	tsiuen	tsün
夋	tsiun	tsun
酒	tsiú	tsau
侵	tsin	tsam

請	tsing	tsing	冬	tung	tung	爲	wei	mí	又	yú	yau
左	tsò	tsó	兌	túi	túi	未	wí	wai	一	yi	yat
作	tsó	tsók	段	tuán	tün	我	wò	ngó	吟	yin	yam
祖	tsú	tsò	兀	'u	ngat	嚄	wó	wók	應	ying	ying
走	tsau	tsau	五	ú	'ng	勿	wu	mat	約	yó	yéuk
足	tsu	tsuk	翁	'ung	yung	了	yá	á	于	yü	yü
攢	tsuán	tsün	而	'rh	í	押	yá	áp	曰	yue	üt
寸	tsun	tsün	厄	wá	ngá	險	yái	ái	元	yuen	ün
宗	tsung	tsung	穵	wá	wát	仰	yáng	yéung	玉	yu	yuk
罪	tsui	tsui	外	wái	ngoi	夭	yáu	íú	云	yun	wan
子	tsz'	tsz'	丸	wán	ün	也	yé	yá	用	yung	yung
督	tu	tuk	文	wan	man	葉	ye	íp			
屯	tun	tun	王	wáng	wóng	言	yen	ín			

VII. CHINESE GRAMMAR.

Regarding the grammar of this language no very small amount of matériel has been collected by Prémare, in his Notitia Linguæ Sinicæ. The Elémens de la Grammaire Chinoise by Rémusat is however a much more methodical and useful work. By analyzing the language, and by marking attentively the modes of expression, the student will soon perceive—as well expressed in the résumé of Rémusat—that generally:

In every Chinese sentence, in which nothing is understood, the elements of which it is composed are arranged in the following order; the subject, the verb, the complement direct, and the complement indirect.

Modifying expressions precede those to which they belong: thus, the adjective is placed before the substantive, subject or complement; the substantive governed before the noun that governs it; the adverb before the verb; the proposition incidental, circumstantial, or hypothetical, before the principal proposition, to which it attaches itself by a conjunctive adjective, or by a conjunction expressed or understood.

The relative position of words and phrases thus determined, supplies the place often of every other mark intended to denote their mutual dependence, their character whether adjective or adverbial, positive, conditional, or circumstantial.

If the subject is understood, it is because it is a personal pronoun, or that it has been expressed above, and that the same substantive that is omitted is found in the preceding sentence, and in the same quality of subject, and not in any other.

If the verb is wanting, it is because it is the substantive verb, or some other easily supplied, or one which has already found a place in the preceding sentences, with a subject or complement not the same.

If several substantives follow each other, either they are in construction with each other, or they form an enumeration, or they are synonymes which explain and determine each other.

If several verbs succeed each other, which are not synonymous, and are not employed as auxiliaries, the first ones should be taken as adverbs, or as verbal nouns, the subjects of those which follow, or these latter as verbal nouns the complements of those which precede.

Here ends the summary of Rémusat. The student will find that Chinese sentences are generally short, and simple in their construction, the parts of each proposition being arranged in their natural order. And if he turns to the Chinese 文法 *man fát*, or 'laws of language,' he will find all words arranged into two great divisions. Those in the first are called 實字 *shat tsz'*, essential words, which are subdivided into 死字 *sz' tsz'*, dead or inactive words, i. e. nouns; and into 活字 *út tsz'*, living or active words, i. e. verbs. Those in the second are called 虛字 *hü tsz'*, or particles, which comprise, 起語辭 *hí yü tsz'*, initials; 接語辭 *tsíp yü tsz'*, conjunctions; 歎語辭 *tán yü tsz'*, exclamations; 歇語辭 *hít yü tsz'*, finals; 轉語辭 *chün yü tsz'*, words denoting transition, &c. He will further perceive that these 'laws of language,' which constitute the grammar of the Chinese, have reference mainly to the construction of phrases and sentences. Practice in analyzing sentences—so as to be able in each case easily to distinguish the subject, the attribute, and the verb—or the subject and predicate—will show him that the character and uses of words are determined, not from their forms, but from the *position* they occupy. Chinese words have no variations in form, such as are made by the conjugation and declension of Latin or Greek verbs and nouns; but by position, their character and uses are greatly varied.

Those Chinese who best understand the use of their own language, give great weight to the *hü tsz'*,—these 'wings of Mercury,'—considering their right employment as the most important and the most difficult part of grammar.

VIII. CHINESE LITERATURE.

The writings of the Chinese are exceedingly numerous, and great is the variety of style. From the days of Confucius down to our own times, during a period of more than twenty-three hundred years, there has been one uninterrupted series of authors. The Five Classics and Four Books taken collectively are somewhat less copious than the Old and New Testaments, with which however they are not to be compared, either in diversity and beauty of composition, or in purity and elevation of sentiment. Still the precepts given, the duties inculcated, and the prohibitions made, are remarkable, and have elicited an inquiry whether we should not look on these writings, as given by God, for the moral government of this people? Poetry and prose here have not assumed precisely the same forms as they did among the Greeks and Romans; but before passing judgment on the relative value of eastern and western authors, the student should examine and weigh well the merits of each. He may easily estimate the value of Grecian and Roman literature, for the whole ground on which the estimate is to be made, has been repeatedly surveyed, and every great problem worked out ready for use; but with regard to eastern literature, the case is different. Before one can be able to pass an accurate judgment on the whole body of Chinese lore, he must have enjoyed a much longer and a far more intimate acquaintance with this people and their writings, than any foreigner now living can boast of. The naturalist need not examine every individual in either of the kingdoms of nature, in order to determine the character and qualities of all its species. Nor is it necessary to read all Chinese books before you venture to form an opinion respecting the literature of this nation. It is requisite, however, to know what works exist, and also to know something of the circumstances under which they were written, before sentence be pronounced on their respective merits.

China is full of books, and schools, and colleges. New authors are continually springing up, though comparatively few of them gain much celebrity. The press is active, and the traffic in books is a lucrative and most honorable branch of trade. Individuals have their libraries, and government its collections. Of these there are catalogues, some of which contain simply the titles of books with the names of their authors; but others, in addition to the titles and names, give brief notices of their contents, intimating in few words what each work contains. Of the imperial library at Peking, there are catalogues in both these forms. A selection of authors from one of them, while it may serve as a guide for the student in collecting a library, will at the same time afford valuable data for forming an opinion regarding the merits, variety, and extent of Chinese literature.

IX. STUDENT'S LIBRARY.

That catalogue of books in the imperial library—noticed in the third Annual Report of the Society for the Diffusion of Useful Knowledge in China—is probably one of the best ever published. It is called Yam ting, Sz' Fú tsün Shü Tsung Muk, 欽定四庫全書總目 General Catalogue of all the Books in the Four Libraries, [published] by Imperial Authority. This catalogue is in itself a very valuable work, comprised in one hundred and twelve duodecimo volumes of 140 or 150 pages each. As indicated by its title, the works enumerated in the catalogue are arranged into four great departments, which are subdivided into sections. From the many works comprised in each section, the names of only a few can here be enumerated. Such is the character of the titles of Chinese books that it is hardly practicable in all cases to translate them, and therefore in the following list the titles have sometimes been literally translated, in other instances, an equivalent has been substituted.

First Division.

KING PÒ, 經部 CLASSICAL WRITINGS.

§ 1. Book of Changes.

易類	*Yik Lui.*
1. Tsz'hiá's Memoir on the Book of Changes, in eleven chapters. By Pu Tsz'hiá.	子夏易傳十一卷卜子夏撰	Tsz' há Yik Chün, shap yat kün. Puk Tsz' há chán.
2. Commentary on Chau's Book of Changes, in ten chapters. By Wáng Pei of Wei (i. e. of the dynasty Wei).	周易註十卷魏王弼撰	Chau Yik Chü, shap kün. Ngai Wóng Pak chán.
3. The original meaning of Chau's Book of Changes, in twelve chapters. By the philosopher Chü of Sung.	周易本義十二卷宋朱子撰	Chau Yik pún í, shap í kün. Sung Chü tsz' chán.

§ 1. The Yi King is the oldest and most admired literary work extant among the Chinese. The number of treatises on it of various kinds, such as memoirs, commentaries, &c., enumerated in the imperial catalogue, is about 1450. The Yi King treats of general philosophy as supposed to have been taught by Fuhí. By some European writers it has been called a "book of riddles." —The word *kün*, here rendered *chapter*, is usually an arbitrary division, and varies in length from 20 to 100 and more pages, and may be translated chapter, book, part, or section, according to its relative length, and the character of the work in hand.

4. Treatise on the Diagrams in the Book of Changes, in three chapters. By Wú Jinkie of Sung.

§ 2. Book of Records.

5. Complete Exposition of the Ancient Records, in forty chapters. By Lin Chíkí of Sung.

6. Treatise on the Book of Records, in thirty-five chapters. By Lü Tsúhien of Sung.

7. Geographical Researches in the nine ancient provinces, in three chapters. By Sun Chingtsi of the reigning dynasty.

8. The Meanings of the Book of Records compared, in six chapters. By Kiáng Cháusi of the reigning dynasty.

§ 3. Book of Odes.

9. The true Meaning of Máu's Book of Odes, in forty chapters. By Máu Hang of Hán.

10. Miscellaneous Memoirs on the Book of Odes, in twenty chapters. By Sú Chi of Sung.

11. Geographical Researches on the Book of Odes, in six chapters. By Hwáng Yinglun of Sung.

12. Researches respecting the birds, beasts, plants, and trees mentioned in Máu's Book of Odes, in twenty chapters. By Wú Yü of Ming.

§ 4. Book of Rites.

13. Critical Exposition of Chau's Ritual, in forty chapters. By Wáng Cháuyü of Sung.

宋卷三撰類解之十謙水孫承六錫類義亨二撰考麟獸卷類解昭禹十撰

易吳圖仁說傑書全林三祖山朝參姜詩正毛傳轍理應鳥十禮詳王

尙卷書宋說呂州國經朝詩漢集蘇地黃詩二撰禮宋

九卷撰書國毛卷詩宋詩考雨周卷

Yik Tò Shüt, sám kün. Sung 'Ng Yan kít chán.

Shü Lui.

Shéung Shü tsün kái, sz' shap kün. Sung Lam Chí kí chán.

Shü shüt, sám shap 'ng kün. Sung Lü Tsò hím chán.

Kau Chau shán shui Háu, sám kün. Kwók chíú Sün Shing chák chán.

Shü King tsám Í, luk kün. Kwók chíú Kéung Chíú sik chán.

Shí Lui.

Mò Shí ching í, sz' shap kün Hón Mò Hang chán.

Shí tsap Chün, í shap kün Sung Sú Chít chán.

Shí Tí lí Háu, luk kün Sung Wóng Ying lun chán.

Mò Shí níú, shau, tsò, muk, Háu, í shap kün. Ming 'Ng Yü chán.

Lai Lui.

Chau Lai tséung kái, sz' shap kün. Sung Wóng Chíú yü chán.

§ 2. To the foreign student the Shü King is much more interesting than the Yi King. Its moral sentiments are the purest and best in the language.

§ 3. These writings, in point of excellence, are second only to the Shu King. They are short, sententious, and often very hard to understand.

§ 4. The writings on ceremonial observances are exceedingly voluminous, and though much studied by the Chinese, are but little valued by foreign students. They exercise great influence in forming the manners of the people.

14. Miscellaneous observations on Rites and Ceremonies, in seventeen chapters. By lord Ngau Kí of Yuen.

15. Miscellaneous Remarks on the Ceremonial Records, in one hundred and sixty chapters. By Wei Tei of Sung.

16. General Researches respecting the Five Ceremonies, in two hundred and sixty-two chapters. By Tsin Hwuitien of the reigning dynasty.

§5. Spring and Autumn Annals.

17. The correct meaning of Tsò's Memoir on the Spring and Autumn Annals, in sixty chapters.

18. Commentary upon Kung-yáng's Memoir on the Spring and Autumn Annals, in twenty-eight chapters.

19. Commentary upon Kuliáng's Memoir on the Spring and Autumn Annals, in twelve chapters.

§6. Filial Duty.

20. The Correct Meaning of the classic Filial Duty, in three chapters, with Comments by Yuentsung the illustrious emperor of Táng.

21. A clear Exposition of the ancient text of the classic Filial Duty, in one chapter. By an anonymous writer.

§7. General Observations on the Five Classics.

22. Writings Explanatory of the classical and canonical Books, in thirty chapters. By Lu Yuenláng of Táng.

七撰百混百朝
十公一衛二國
說繼說宋考卷
集敖集卷通田
禮元記十禮十
儀卷禮六五六
秦蕙田撰

春秋類

義正傳秋左春
注疏公羊傳秋公春
注疏穀梁傳秋春

孝經類

卷三義正經孝
帝皇明宗元唐
解指編著不名者
輯經孝文古
十撰三朗元陸唐
義類
五經總義
經典釋文

Í Lai tsap shüt, shap tsat kün. Yün Ngò Kai kung chán.

Lai Kí tsap shüt, yat pák luk shap kün. Sung Wai Tai chán.

'Ng Lai Tung Háu, í pák luk shap í kün. Kwók chíú Tsun Wai tín chán.

Chun Tsau Lui.

Chun Tsau Tsó Chün ching í, luk shap kün.

Chun Tsau Kung yéung Chün chü shó, í shap pát kün.

Chun Tsau Kuk léung Chün chü shó, í shap kün.

Háu King Lui.

Háu King Ching Í, sám kün, Tóng Yün tsung ming wóng tai yü chü.

Kú man Háu King chí kái, yat kün. Pat chü pín tsap ché ming shí.

'Ng King tsung i Lui.

King Tín shik man, sám shap kün. Tóng Luk Yün lóng chán.

§5. These annals were compiled by Confucius. Brief notices of them, and of other sacred writings of the Chinese, are to be found in chapter I., section 3, of the Chrestomathy: see pages 13, 14, and 15.

§6. The Hiáu King is comprised in a very few pages; it is however highly valued, and much read. Its object is indicated by its title.

§7. Under this head, the Five Classics are treated of as a whole, the several works being considered collectively, in the same manner as the Four Books are usually regarded as one work.

23. The Plates of the Six Classics, in six books. By Yáng Kiá of the Sung dynasty.

§8. The Four Books.

24. Various Inquiries on the Four Books, in thirty-nine chapters. By the philosopher Chú of Sung.

25. Researches respecting the persons and things mentioned in the Four Books, in forty chapters, with a supplement in eight chapters. By Sie Yingkí.

26. Exposition of the Four Books, made easy for young students, in ten chapters. By Cháu Sz'yáu of the reigning dynasty.

27. The Meaning of the Four Books explained by clauses and sentences, in nineteen chapters. By Fán Yingting of the reigning dynasty.

§9. Musical Works.

28. Writings on Music, in two hundred chapters. By Chin Yáng of Sung.

29. Musical Pieces for the scholar's lute, in three chapters. By Wáng Háujen of Ming.

30. Musical canons, in thirty-six chapters. By Hwáng Tsó of Ming.

31. Treatise on Dancing, in twelve chapters. By Cháng Mí of Ming.

§10. Normal Education.

32. A Commentary on the Book of Elegances, in eleven chapters, commented upon by Kwó Pò of Tsin.

宋 卷 六 圖 經 撰 甲 楊 六

Luk King Tò, luk kün. Sung Yéung Káp chán.

四書類

Sz' Shü Lui.

十 三 問 或 書 四

撰 子 朱 宋 或 書 四

Sz' Shü wák Man, sám shap kau kün. Sung Chú tsz' chán.

四 考 物 人 書 卷 九

Sz' Shü yan mat Háu, sz' shap kün; Pò Háu pát kün. Ming Sit Ying kí chán.

四 卷 八 考 補 卷 十

撰 旂 應 薛 明

知 易 學 初 書 四

Sz' Shü Ch'ó Hók í chí kái, shap kün. Kwók chiú Chiú Sz' yíu chán.

郤 朝 國 卷 十 解

義 釋 讀 句 書 四

Sz' Shü Kü Tau shik í, shap kau kün. Kwók chiú Fán Ying ting chán.

范 朝 國 卷 九 十

撰 鼎 凝

樂類

Ngók Lui.

宋 卷 百 二 書 樂

Ngók shü, í pák kün. Sung Chan Yéung chán.

汪 明 卷 三 譜 琴

撰 暘 陳

Kam Pò, sám kün. Ming Wóng Hò ín chán.

卷 六 十 三 典 樂

撰 佐 黃 明

Ngók Tín, sám shap luk kün. Ming Wóng Tsó chán.

明 卷 二 十 志 舞

撰 救 張

Mò Chí, shap í kün. Ming Chéung Mí chán.

小學類

一 十 疏 註 雅 爾

註 璞 郭 晉 卷

Siú Hók Lui.

Í Ngá Chú shó, shap yat kün. Tsun Kwók Puk chú.

§9. In chapter X., sec. 2, the subject of music is treated of at considerable length, and the *mò*, or dancing of the Chinese, is also there spoken of; see page 356.

§10. The '*Rh Yé* is a work which now commonly appears in three volumes, quarto, embellished with engravings, and is apparently an abridgment of that by Kwó Po. It is highly valued by the Chinese: 'it is a kind of dictionary.'

33. Explanation of the Names of Things, in eight chapters. By Liú Hí of Hán.	劉熙撰 漢末 卷名 八解	Shik ming, pát kün. Hón Lau Hí chán.
34. Treatise on the Meaning of Words, in thirty-three chapters. By Hü Shin of Hán.	十三卷 字慎撰 解文 許慎	Shüt Man Kái tsz', sám shap kün. Hón Hü Shan chán.
35. Classification of Words, in forty-five chapters. The original work written by Sz'-má Kwáng.	光卷 馬司 五十 四題 篇本 漢撰 類舊	Lui Pín, sz' shap 'ng kün. Kau pún tai Sz' má Kwóng chán.
36. The six Sources for Derivation of Words, in thirty-three chapters. By Tái Tung of Yuen.	三十 侗撰 故戴 書元 六卷	Luk Shü Kú, sám shap sám kün. Yün Tái Tung chán.
37. A Dictionary, in five chapters. By Lí Wanchung of Yuen.	李元 卷文 五撰 典仲 字鑑	Tsz' Kám, 'ng kün. Yün Lí Man chung chán.
38. Kánghí's Dictionary, in forty-two chapters.	十四 字典 熙卷 康二	Hóng hí Tsz' tín, sz' shap í kün.
39. Treatise on the Literature of Western Scholars. By Kin Níkó of the Ming dynasty.	明資 目撰 耳閣 儒尼 西金	Sai Yü í muk Tsz'. Ming Kam Ní kók chán.

Second Division.

SZ' PÒ, 史部 HISTORICAL WRITINGS.

§1. National Histories.

	正史類	*Ching sz' Lui.*
40. Historical Records, in one hundred and thirty chapters. By Sz'má Tsien of the Hán dynasty.	十三 百一 記史 卷漢 司馬 遷撰	Sz' Kí, yat pák sám shap kün. Hón Sz' má Tsín chán.
41. The Obscurities of the Historical Records investigated, in thirty chapters. By Sz'má Ching of Táng.	十三 隱索 記史 卷唐 司馬 貞撰	Sz' Kí Sók Yan, sám shap kün. Tóng Sz' má Ching chán.

The works arranged under the head of *Síú Hók Lui* are rudimental, having reference to explanations of things, and the words or names by which they are denoted. The *Shwó Wan* and *Lú Shü* are very often quoted in the Dictionary of Kánghí: the object of the first is to explain the orthography of words by an exhibition of their component parts: the object of the second is to show whence words are derived, and refers them all to six general principles of derivation. Kánghí's Dictionary is in general use throughout the empire, and is a very valuable work.

§1. The historical writings of the Chinese are very prolix, often extending through many minute and uninteresting details. Sometimes however they are concise, animated, and graphic, in an admirable degree.

42. History of the Hán dynasty, in one hundred and twenty chapters. By Pán Kò of Hán.	漢書一百二十 卷漢班固撰	Hón Shü, yat pák í shap kün. Hón Pán Kú chán.
43. History of the Three Kingdoms, in sixty-five chapters. By Chin Shau of Tsin.	三國志六十五 卷晉陳壽撰	Sám Kwók Chí, luk shap 'ng kün. Tsun Chan Shau chán.
§2. Annals.	編年類	*Pín nin Lui.*
44. General Mirror to aid in Government; two hundred and ninety-four chapters. By Sz'má Kwáng of Sung.	資治通鑑二百 九十四卷宋司 馬光撰	Tsz' Chí Tung Kám, í pák kau shap sz' kün. Sung Sz' má Kwóng chán.
45. An extended Supplement to the General Mirror for aiding Government, in five hundred and twenty chapters. By Lí Shau of Sung.	續資治通鑑長 編五百二十卷 宋李壽撰	Tsuk Tsz' Chí Tung Kám chéung Pín, 'ng pák í shap kün. Sung Lí Shau chán.
§3. Complete Records.	紀事本末類	*Kí sz' pún mút Lui.*
46. Narrative of the Subjugation of the Two Golden streams [in the reign of Kien-lung], in one hundred and fifty-two chapters; by imperial authority.	欽定平定兩金 川方略一百五 十二卷	Yam ting Ping ting Léung Kam chün fóng Léuk, yat pák 'ng shap í kün.
47. Narratives respecting Formosa, in seventy chapters; published by imperial authority.	欽定臺灣紀略 七十卷	Yam ting Toi wán Kí Léuk, tsat shap kün.
48. History Unraveled, in one hundred and sixty chapters. By Má Siú of the reigning dynasty.	繹史一百六十 卷國朝馬驌撰	Yik Shí, yat pák luk shap kün. Kwók chiú Má Sau chán.
§4. Separate Records.	別史類	*Pít sz' Lui.*
49. Ancient Records, in sixty chapters. By Sú Chi of Sung.	古史六十卷宋 蘇轍撰	Kú Sz', luk shap kün. Sung Sú Chít chán.
50. A Universal History, in two hundred chapters. By Ching Tsiáu of Sung.	通志二百卷宋 鄭樵撰	Tung Chí, í pák kün. Sung Ching Tsiú chán.

42. 43. There are distinct histories of every dynasty, usually compiled from the records of the government, and which have, of course, the best claim to authenticity. The History of the Three Kingdoms is very much admired by the Chinese, chiefly for its *style*, for in its narrative it is admitted that the writer has not restricted himself to simple facts.

§2. These annals are for the most part the production of private individuals, drawn from the general histories. Sz'má Kwáng's annals form a highly finished and one of the best digested histories that Chinese scholars have produced.

§3. Under this head are narratives of distinct events, traced from their beginning to their end. The History Unraveled is a work of great labor and highly valued.

51. A Supplement to the Universal History, by imperial authority, in five hundred and twenty-seven chapters.

欽定續通志五百二十七卷

Yam ting, Tsuk Tung Chí 'ng pák í shap tsat kün.

§ 5. Mixed Histories.

雜史類

Tsap Sz' Lui.

52. National Sayings, in two hundred and eleven chapters. By Wei Cháu of Wú.

國語二十一卷 吳韋昭注

Kwók Yü, í shap yat kün. 'Ng Wai Chiú chü.

53. Miscellanies of the Shady-Hill Establishment in one hundred chapters. By Wáng Shíching of the Ming dynasty.

弇山堂別集一百卷 明王世貞撰

Ím Shán Tóng pít tsap, yat pák kün. Ming Wóng Shai ching chán.

54. Historical accounts of Corea, in one volume. By I' Hien of Ming.

朝鮮紀事一卷 明倪謙撰

Chiú sín Kí sz', yat kün. Ming Ngai Hím chán.

55. History of the Country of Tsú, in sixty chapters. By Liú Táunán of Ming.

楚紀六十卷 明廖道南撰

Tsò Kí, luk shap kün. Ming Líú Tò nam chán.

§6. Official Papers.

詔令奏議類

Chiú ling tsau í Lui.

56. Imperial proclamations and orders of Táng, in one hundred and thirty chapters.

唐大詔令集一百三十卷

Tóng tái chiú ling tsap, yat pák sám shap kün.

57. Memorials to the Throne from high ministers of state, in one hundred and fifty chapters.

諸臣奏議一百五十卷

Chü shan tsau í, yat pák 'ng shap kün.

58. Memorials of celebrated ministers of state during successive dynasties, in three hundred and fifty chapters.

歷代名臣奏議三百五十卷

Lik toi ming shan tsau í, sám pák 'ng shap kün.

§7. Memoirs.

傳記類

Chün Kí Lui.

59. Memoirs of Confucius, in five chapters. The original work by Hú Shunchi of the Sung dynasty.

孔子編年五卷 舊本題宋胡舜陟撰

Hung tsz' pín nín, 'ng kün. Kau pún tai Sung Ú Shun chik chán.

60. Memoirs of Distinguished Ladies in ancient times, in seven chapters; with a Supplement to the same in one chapter. By Liú Hiáng of the Hán dynasty.

古列女傳七卷 續列女傳一卷 漢劉向撰

Kú lít Nü Chün, tsat kün; tsuk lít Nü Chün, yat kün. Hón Lau Héung chán.

§6. These official papers comprise a large variety of subjects, and are perhaps among the most authentic portions of the historical writings of the Chinese.

§7. There are extant separate memoirs, or biographical narratives, of almost all distinguished persons of every age; they afford one of the best sources for studying the national character of the Chinese. The lives of queens, empresses, and other females, have been ably written.

61. Narrative of a Western Embassy, in one volume. By Liú Yu of the Yuen dynasty.

西使記一卷元劉郁撰

Sai Sz' Kí, yat kün. Yün Lau Yuk chán.

§8. Historical Excerpta.

62. The Seventeen Histories in complete and distinct parts, comprised in two hundred and seventy-three chapters. By Lü Tsúkien of the Sung dynasty.

63. Conversations on Ancient and Modern affairs, in twelve chapters. By Wáng Yingkiáu of Ming.

64. Historical Woof, in three hundred and thirty chapters. By Chin Yunsi of the reigning dynasty.

史鈔類

十七史詳節二百七十三卷宋呂祖謙撰

Shap tsat Sz' Tséung Tsít, í pák tsat shap sám kün. Sung Lui Tsò hím chán.

古今彝語十二卷明汪應蛟撰

Kú Kam í Yü, shap í kün. Ming Wóng Ying káu chán.

史緯三百三十卷國朝陳允錫撰

Sz' Wai, sám pák sám shap kün. Kwók chiú Chan Wan sik chán.

§9. Records of neighboring States.

65. Account of Foreign States, in ten chapters. By Fán Chó of the Táng dynasty.

66. Account of the Uncultivated parts of Kiángnán, in ten chapters. By Lung Kwan of Sung.

67. An Historical Narrative of Corea, in six chapters.

載記類

蠻書十卷唐樊綽撰

Mán Shü, shap kün. Tong Fán Chéuk chán.

江南野史十卷宋龍袞撰

Kóng nám Yé Sz', shap kün. Sung Lung Kwan chán.

朝鮮史略六卷

Chiú sín Sz' Léuk, luk kün.

§10. Of Times and Seasons.

68. An Extensive Record of the seasons of the Year, in four chapters. By Chin Yuentsing of Sung.

69. Miscellaneous Explanations of the four seasons, in four chapters. By Lí Tái of Ming.

Shí Ling Lui.

時令類

歲時廣記四卷宋陳元靚撰

Sui shí Kwóng Kí, sz' kün. Sung Chan Yün tsing chán.

四時氣候集解四卷明李泰撰

Sz' Shí Hí Hau tsap kái, sz' kün. Ming Lí Tái chán.

§11. Geographical Treatises.

Ti Lí Lui.

地理類

70. Description of the whole Universe when at peace, in one hundred and ninety-three chapters. By Ngó Sz' of the Sung dynasty.

太平寰宇記一百九十三卷宋樂史撰

Tái ping wán Yü Kí, yat pák kau shap sám kün. Sung Ngók Sz' chán.

---

§8. There is extant another work, or a continuation of the seventeen historians, which is called the *twenty-one histories*. It is often referred to and much valued.

§9. These refer to states and tribes which are in part or entirely dependent on the Chinese and extend of course only to those who are on, or within, their borders. The mountain tribes on the northwest of Kwángtung come under this head.

71. A Complete Statistical account of the Empire under the reigning dynasty, in five hundred chapters.

五志統一清大
十六郝志通卷百
玉卷書朝國東廣
四撰輔續奏河定
流撰源洲滿二
二撰十山浮
益卷敬陶朝國

Tái Tsing yat Tung Chí, 'ng pák kün.

72. A full Statistical Account of the province of Canton, in sixty-four chapters. By Hó Julun and others of the reigning dynasty.

Kwóng tung Tung Chí, luk shap sz' kün. Kwók chíú Kók Yuk lun tang chán.

73. Memorials and other papers on the Management of Canals, in four chapters. By Kin Pú of the reigning dynasty.

Chí Hó tsau chik Shü, sz' kün. Kwók chíú Kan Pò chán.

74. Researches respecting the origin of the Mántchous, in twenty chapters, by imperial authority.

Yam ting Mún chau ün lau Háu, í shap kün.

75. A Geographical Account of the *Lòfau* hills, in twelve chapters. By Táu Kingyi of the reigning dynrsty.

Ló fau Shán Chí, shap í kün. Kwók chíú Tau King yik chán.

§12. On the Magistracy.

Kún Chik Lui.

76. The six Canons of Táng, in thirty chapters. By Yuentsung the illustrious emperor of the Táng dynasty.

十典三明十皇帝
六元宗撰
唐唐御

Tóng luk Tín, sám shap kün. Tóng Yün tsung ming wóng tai yü chán.

77. Drafts of documents of the Board of Rites, in one hundred and ten chapters.

禮部志稾一百

Lai Pò Chí Kò, yat pák shap kün.

78. A Description of the Magistracy in every age and of every rank, in sixty-three chapters; by imperial authority.

欽定歷代職官
表六十三卷

Yam ting lik toi chik kún píú, luk shap sám kün.

79. A Golden Mirror for the magistracy, in twelve chapters. By Niú Tiensu of the reigning dynasty.

百僚金鑑十二
卷國朝天宿
撰牛

Pák líú Kam Kám, shap í kün. Kwók chíú Ngau Tín suk chán.

§13. On the Constitution.

Ching shü Lui.

80. A complete Governmental Directory, in two hundred chapters. By Tò Yiú of Táng.

政書類
通典二百卷
杜佑撰
唐

Tung Tín, í pák kün. Tóng Tò Yau chán.

§11. Number 71 is the best statistical work extant on the Chinese empire; and No. 72 is one of the best for the province of Canton. There are similar works for all the provinces, departments, and districts of the empire, the whole forming a body of works on statistics unequaled for its extent and minuteness in any country. No. 75 is a popular work: the Lòfau hills are in this province, about a hundred miles northwest from the city of Canton.

81. Complete Antiquarian Researches, in three hundred and forty-eight chapters. By Má Tuánlin of Yuen.

百馬三元考卷通八撰續文獻通考文端臨川定二百五十卷

Man Hín Tung Háu, sám pák sz' shap pát kün. Yün Má Tün lam chán.

82. Supplement to the Complete Antiquarian Researches, in two hundred and fifty-two chapters. By imperial authority.

Yam ting Tsuk Man Hín Tung Háu, í pák 'ng shap í kün.

83. Collected Statutes of the Great Pure dynasty, in one hundred chapters. By imperial authority.

欽定大清會典初集一百卷

Yam ting Tá Tsing Úi Tín, yat pák kün.

84. Complete Statistical Account of the eight Banners first collection, in two hundred and fifty chapters.

八旗通志初集二百五十卷

Pát Kí Tung Chí chó tsap, í pák 'ng shap kün.

85. Laws and Statutes of the Great Pure dynasty, in forty-seven chapters.

大清律例四十七卷

Tái Tsing Lut Lai, sz' shap tsat kün.

§ 14. Books of Reference.

目錄類

Muk Luk Lui.

86. Chíchái's Catalogue of Books, with explanations of their contents, in twenty-two chapters. By Chin Chinsun of Sung.

題陳振孫解宋書錄卷撰直齋書錄二十二

Chik chái Shü luk Kái tai, í shap í kün. Sung Chan Chan sün chán.

87. Catalogue of Books belonging to the house of *Tsienking*, in thirty-two chapters. By Hwáng Yütsi of the reigning dynasty.

三黃虞衡撰千頃堂書目卷國朝二十二

Tsín king tóng Shü Muk, sám shap í kün. Kwók chíú Wóng Yü tsik chán.

§ 15. Criticisms on History.

史評類

Sz' Ping Lui.

88. Miscellaneous Remarks on the Three Kingdoms, in two volumes. By Táng King of Sung.

卷四百撰三國雜事二卷宋唐庚撰

Sám Kwók tsap sz', í kün Sung Tóng King chán.

89. Observations on Men and Things, in thirty-four volumes. By Ching Hien of Ming.

Yan Mat Lun, sám shap sz' kün. Ming Ching Ín chán.

90. Táisz' Observations on the Laws, in one hundred chapters. By Cháng Chísiáng of Ming.

太史例一象之史論三十卷明鄭賢撰

Tái sz' Sz' Lai, yat pák kün. Ming Chéung Chí tséung chán.

§ 13. The works arranged under this head exhibit and explain all the forms and duties of the government in all its numerous branches. For an account of No. 83, and extracts from it, see page 564 and sequel; for No. 85, see page 533, &c.

§ 14. These are apparently similar to the catalogue of the imperial library, from which this selection is made.

Third Division.

TSZ' PÒ, 子部 PROFESSIONAL WRITINGS.

§ 1. Philosophical Works.

儒家類

Yü Ká Lui.

91. Domestic Sayings of Confucius, in ten chapters, with comments by Wáng Su of Wei.

孔子家語十卷
魏王肅註

Hung tsz' Ká Yü, shap kün. Ngai Wóng Suk chü.

92. Learning, of Emperors, in eight chapters. By Fán Tsúyü of Sung.

帝學八卷宋范
祖禹撰

Tai Hók, pát kün. Sung Fán Tsò yü chán.

93. A Miscellaneous Commentary on the Primary Lessons, by the philosopher Chü of Sung.

小學集註六卷
宋朱子撰

Síú Hók tsap chü, luk kün. Sung Chü tsz' chán.

94. Conversations of the philosopher Chü, in one hundred and forty chapters.

朱子語類一百
四十卷

Chü tsz' Yü lui, yat pák sz' shap sz' kün.

95. Notes on Reading, in sixty-one chapters. By Chin Tsiú of the Sung dynasty.

讀書記六十一
卷宋眞德秀撰

Tuk shü Kí, luk shap yat kün. Sung Chan Tak sau chán.

96. Treatise on the Mind, in one volume. By Chin Tsiú of Sung.

心經一卷宋眞
德秀撰

Sam King, yat kün. Sung Chan Tak sau chán.

97. Rules for Reading, by the philosopher Chü, in four chapters. Compiled by Cháng Hung and Tsí Hí of Sung.

朱子讀書法四
卷宋張洪齊熙
同編

Chü tsz' Tuk shü Fát, sz' kün. Sung Chéung Hung Tsai Hí tung pín.

98. A full and complete Treatise on the Passions, in seventeen chapters.

性理大全書十
七卷

Sing Lí tái tsün shü, shap tsat kün.

99. Treatise on Filial Duty for women, in one volume. By lady Ching of Táng.

女孝經一卷唐
鄭氏撰

Nü Háu King, yat kün. Tóng Ching shí chán.

100. Plates and Remarks explanatory of the Great Extreme, in fourteen chapters. By Wáng Tsz'hwái of the reigning dynasty.

太極圖說論十
四卷國朝王嗣
槐撰

Tái Kik Tò Shüt Lun, shap sz' kün. Kwók Chiú Wóng Tsz' wái chán.

§ 1. The *yü ká* is the school of the literati, comprising all the wise and the learned men of the nation, who follow the principles of Confucius, their great master. Their writings are numerous; and in point of excellence are second only to the ancient classics. The writings of some of the followers of the sage are such as would probably be preferred to those of Confucius by all and any but Chinese.

101. Education of females, in six chapters. By Lán Tingyuen (or Luchow) of the reigning dynasty.

§ 2. Military Authors.

102. Writings on Defences of Cities, in four chapters.

103. Military Records, in four chapters. By Hó Liáng-chin of Ming.

104. Memoirs of a hundred Generals, in one hundred chapters. By Cháng Yü of Sung.

105. Soldier's Mirror, in eleven chapters. By Tang Tinglò of the reigning dynasty.

§ 3. Writers on Law.

106. The original works of the philosopher Kwán, in twenty-four chapters. By Kwán Chung.

107. Requisites for the proper execution of punishment. By Páng Tiensi of Yuen.

§ 4. Writers on Husbandry.

108. The chief Essentials regarding Husbandry, Silk, Clothes, and Food, in two chapters. By Lú Mingshen of the Yuen dynasty.

109. A complete Work on Agricultural Operations, in sixty chapters. By Shü Kwángkí of Ming.

110. Plates and Odes on Tillage and Weaving. By Lú Chau of the Sung dynasty.

§ 5. Medical Writers.

111. The Plain Questions of Hwángtí, in twenty-four chapters, commented on by Wáng Ping of Táng.

朝國卷六學女
編元鼎藍

兵家類

守城錄四卷
陣紀四卷明何
良臣撰

百將傳一百卷
宋張預撰

兵鏡十一卷國
朝鄧廷羅撰

法家類

管子二十四卷
舊本題管仲撰,

政刑類要一卷
元彭天錫撰

農家類

農桑衣食撮要
二卷元魯明善
撰

農政全書六十
卷明除光啟撰

耕織圖詩宋樓
璹撰

醫家類

黃帝素問二十
四卷唐王冰註

Nü Hók, luk kün. Kwók chiú Lám Ting yün pín.

Ping Ká Lui.

Shau shing Luk, sz' kün. Chan Kí, sz' kün. Ming Hó Léung shan chán.

Pák Tséung Chün, yat pák kün. Sung Chéung Yü chán.

Ping King, shap yat kün. Kwók chiú Tang Ting ló chán.

Fát Ká Lui.

Kún tsz', í shap sz' kün. Kau pún tai Kún Chung chán.

Ching Ying lui íú, yat kün. Yün Páng Tín sik chán.

Nung Ká Lui.

Nung Sóng í shik tsüt íú, í kün. Yün Lú Ming shín chán.

Nung Ching tsün shü, luk shap kün. Ming Chü Kwóng kai chán.

King Chik Tè Shí. Sung Lau Chau chán.

Í Ká Lui.

Wóng tai sú Man, í shap sz' kün. Tóng Wóng Ping chü.

§ 2. The military school, or *ping ká*, is respectable only for its numbers. The writings of its professors are worthless.

§ 3. The number of writers on law is not large; their works are occupied with the history of the laws and with the principles involved in them.

§ 4. For the views of the Chinese on agriculture, see chap. IX, *passim*.

112. Treatise on Difficult Cases, in two chapters. By Tsin Yuejin of Chau.

秦周卷二撰 難經人越

Nán King, í kün. Chau Tsun Yüt yan chán.

113. Rules to aid in General Practice, in four hundred and twenty-six chapters. By Chau Ting and Wáng Su of Ming.

二百四方濟普 定周明卷六十 王撫撰

Pò Tsai Fóng, sz' pák í shap luk kün. Ming Chau Ting, Wóng Suk chán.

114. Treatise on the Buffalo, in three chapters. By Tsáu Fú of Táng.

唐卷三經牛水 附父撰造

Shui Ngau King, sám kün. Tóng Tsò Fú chán.

115. Veterinary Miscellany, in four chapters; with a supplementary work in one chapter. By Yü Jin and Yü Ki of Ming.

仁卷四集馬療 喻明卷一錄 喻傑同撰

Líú Má tsap, sz' kün, fú luk yat kün. Ming Yü Yan, Yü Kít tung chán.

§6. Astronomical and Mathematical Writers.

類法算文天

Tín Man Sün Fát Lui.

116. New Treatise on the laws of Celestial Phenomena, in three chapters. By Sú Sung of Sung.

三要法象儀新 撰頌蘇宋卷

San Í Tséung Fát íú, sám kün. Sung Sú Tsung chán.

117. A new work on Mathematics, in one hundred chapters. By Sü Kwángkí and the European Lunghwámin and others under the Ming dynasty.

百一書算法新 及民華龍人徐明卷 等撰西洋

San Fát Sün shü, yat pák kün. Ming Tsü Kwóng kai kap Sai yéung yan *Lung-wá-man* tang chán.

§7. Magical Calculations.

類數術

Shut Shò Lui.

118. Treatise on the Great Original, in ten chapters. By Yáng Hiung of Hán.

漢卷十經元太 揚雄撰

Tái Yün King, shap kün. Hón Yéung Hung chán.

119. On the Site for a House, two chapters: according to the original memoir called the House of Hwángtí.

本經舊卷二經宅 宅帝黃日題

Chák King, í kün. Kau pún tai üt Wóng tai Chák King.

120. A Minute Inquiry into the Laws of Divination, in four chapters. By Hú Hü of the reigning dynasty.

卷四考詳法卜 撰照胡朝國

Puk Fát Tséung Háu, sz' kün. Kwók chíú U' Kü chán.

§5. The works on medicine are numerous and copious, but they have not been much read by foreigners. For a brief account of the practice and science of medicine among the Chinese, see chapter XVI., page 497.

§6. In this section are found several works which have been prepared by the aid of foreigners, chiefly the Jesuits connected with the Astronomical Board. The native works are not of much value.

§7. The works on magical calculations appear not to have been investigated by any foreigner, and it is not probable they ever will be. Some works under this head are published by imperial authority.

藝術類

十卷 記畫名代歷
十卷 譜書彥遠唐張卷
十卷 書譜二和宣

朝國八卷 典印
顧明卷四書射
十卷 大全譜琴
十卷 表正楊明
撰撰撰撰撰撰

§8. Fine Arts.

121. Records of Distinguished Painters of successive ages. By Cháng Yenyuen of Táng.

122. Siuenhó's Works on Writing, in twenty chapters.

123. A Collection of Seals, in eight chapters. By Chú Siánghien of the reigning dynasty.

124. Extensive and Complete collection of Musical Pieces, in ten chapters. By Yáng Piáuching of Ming.

125. Works on Archery, in four chapters. By Kú Yu of the Mıng dynasty.

Ngai Shut Lui.

Lik toi Ming Wá Kí, shap kün. Tóng Chéung Í n yün chan.

Sün wó shü Pò, í shap kün.

Yan Tín, pát kün. Kwók chíú Chü Tséung ín chán.

Kam Pò Tái Tsün, shap kün. Ming Yéung Píú ching chán.

Shé Shü, sz' kün. Ming Kú Yuk chán.

譜錄類

五卷 譜香四房文
撰撰簡易蘇宋
三卷 唐經茶陸
撰撰羽

§9. Collections.

126. The Student's Apparatus, in five chapters. By Sú Yikien of Sung.

127. Memoir on Tea, in three chapters. By Lu Yü of Táng.

128. Memoir on the Wines of the northern hills. By Chü Yichung of the Sung dynasty.

129. The most Important Things to be known in diet, in eight chapters. By Kú Ming of Yuen.

130. An Account of Insects, in ten chapters. By Shin Hungching of Ming.

Pò luk Lui.

Man Fóng Sz' Pò, 'ng kün. Sung Sú Yik kán chán.

Chá King, sám kün. Tóng Luk Yü chán.

三卷 經酒山北
撰中翼朱宋
八卷 知須食飲
撰銘賈元
十卷 志天蟲
撰正宏沈

Pak shán Tsau King, sám kün. Sung Chü Yik Chung chán.

Yam Shik sü chí, pát kün. Yün Kú Ming chán.

Chung Tín Chí, shap kün. Ming Sham Wing ching chán.

§10. Miscellaneous Authors.

131. Notices of Men and Things, in three chapters. By Liú Sháu of Wei.

雜家類

三卷 志物人
撰邵劉
魏

Tsáp Ká Lui.

Yan mat che, sán kün. Ngai Liú Shíú chán.

§8. Chapter X, on the Liberal Arts, contains a summary view of the Chinese ideas on the fine arts. See page 353.

§9. The collections are divided into two parts, collections of manufactured things, and of natural productions: in the first are comprised coins, ink, &c.; in the second are included several branches of natural history. One of the best works on Natural History, however, is arranged under §5, with the Medical Writers. It is the *Pún Ts'ò* by Lí Shíchan; an account of it is inserted on pages 436, and 508.

132. General Observations on Manners and Customs, in ten chapters; with a supplement in one chapter. By Ying Sháu of Hán.

卷應十義通俗風
漢卷一錄附
撰邵

Fung Tsuk tung Í, shap kün, fú luk yat kün. Hón Ying Shiú chán.

133. Stories about the Eastern deserts of Tsí, in twenty chapters. By Chau Mie of Sung.

十二撰語野東齊
密周宋卷

Tsai Tung Yé Yü, í shap kün. Sung Chau Mat chán.

134. Ancient and modern Accounts of the Seas, in one hundred and forty-two chapters. By Lu Tsie of the Ming dynasty.

百陸卷明一海說今古
四十二卷

Kú Kam Shüt Hoi, yat pák sz' shap í kün. Ming Luk Yap pín.

135. Verity and reasonableness of Christianity, in two chapters. By Matthew Ricci under the Ming dynasty.

卷二義實主天
撰二寶瑪利明

Tín Chü Shat Í, í kün. Ming Lí Má tau chán.

§11. Encyclopædias.

Lui Shü Lui.

類書類

136. Cursory Researches at the Mountain Hall, in two hundred and twenty-eight chapters, with twelve supplementary chapters. By Páng Táiyi of the Ming dynasty.

百二考肆堂山
補卷八十二
彭明卷十二
大遺百

Shán Tóng sz' Háu, í pák í shap pát kün; pò wai shap í kün. Ming Páng Tái yik chán.

137. The Remembrancer and Tonic Treasury, in four hundred and forty-four chapters. By imperial authority.

府韻文佩定御
卷萬十四百四
典二七百八大

Yü Ting Púi Man Wan Fú, sz' pák sz' shap sz' kün.

138. The Great Classical Work of Yungló in twenty-two thousand eight hundred and seventy-seven chapters.

Wing lók Tái Tín, í mán í tsín pát pák tsat shap tsat kün.

139. Collection of Plates Illustrative of all Things, in 106 chapters. By Wáng Chí of Ming.

百撰一會圖才三
折王明卷六

Sám Tsoi Tò Úi, yat pák luk kún. Ming Wóng Chít chán.

§12. Light Literature.

Siú Shüt Lui.

小說類

140. Court and Country completely Described, in six chapters, according to the original of Cháng Tsu of the Táng dynasty.

卷鶯六張載僉野朝
唐題本舊撰

Chiú Yé Kím Tsoi, luk kün, kau pún tai Tóng Chéung Tsuk chán.

135. There are some other works by Ricci in the imperial library.

138. Yungló was the third emperor of the Ming dynasty, whose reign commenced A. D. 1403, and was a great patron of learning.

139. The *sám tsoi* are heaven, earth, and man, and the phrase is intended to denote all things in the whole universe, including whatsoever appertains to heavenly, earthly, and human affairs.

141. Amusing Tale dreamed at the North River, in 20 chapters. By Sun Kwánghien of Sung.

142. Comments on the (monsters of the) Mountains and Seas, in eighteen chapters. By Wú Jinchin of the reigning dynasty.

143. Records of Researches concerning the Gods, in twenty chapters; according to the original of Hán Páu of Tsin.

§13. Budhistic Writings.

144. Concerning the origin of Budhism, in twenty chapters. Written by the Budhist Chishing of the Táng dynasty.

145. Memoirs of the high Budhistic priests of Sung, in 30 chapters. By the Budhist Tsánning of Sung.

146. Complete Records of the Budhistic Fathers, in fifty-four chapters, by the Budhist Chímò of the Sung dynasty.

§14. Writings of the Rationalists.

147. An Exposition of the Canonical Work on True Virtue, in two chapters. By Sú Chi of Sung.

148. Memoirs of Demigods, in two chapters. By Liú Hiáng of Hán.

149. Memoirs of Gods and Demigods, in ten chapters. By Kó Hung of Tsin.

150. Expositions of the philosopher Chwáng, in three chapters. By Wú Shísháng of the present dynasty.

北	夢	瑣	言	二	憲	十
卷	宋	孫	光	廣	註	十
山	海	經	廣	朝	吳	任
八	卷	國				
臣	撰					
搜	神	記	二	十		卷
舊	本	題	晉	干		寶
撰						

釋家類

開	元	釋	教	錄		二
十	卷	唐	釋	智		昇
撰						
宋	高	僧	傳	三		十
卷	宋	釋	贊	寧		撰
佛	祖	統	紀	五		十
四	卷	宋	僧	志		磐
撰						

道家類

道	德	經	解	二		卷
宋	蘇	轍	撰			
列	仙	傳	二	卷		漢
劉	向	撰				
神	仙	傳	十	卷		晉
葛	洪	撰				
莊	子	解	三	卷		國
朝	吳	世	尙	撰		

Pak mung shó ín, í shap kün. Sung Sün Kwóng hín chán.

Shán Hoi King kwóng Chü, shap pát kün. Kwók chiú 'Ng Yam shan chán.

Sau Shan Kí, í shap kün, kau pún tai Tsun Kón Pò chán.

Shik ká Lui.

Hoi Yün Shik káu luk, í shap kün. Tóng Shik Chí shing chán.

Sung Kò Tsang chün, sám shap kün. Sung Shik Tsán ning chán.

Fat tsò Tung Kí, 'ng shap sz' kün. Sung Tsang Chí mó chán.

Tò Ká Lui.

Tò Tak King Kái, í kün. Sung Sú Chít chán.

Lít Sín chün, í kün. Hón Laú Héung chán.

Shan Sín Chün, shap kün. Tsun Kót Hung chán.

Chóng tsz' Kái, Sám kún. Kwók chiú 'Ng Shai shéung chán.

---

§13. Budhism, though sometimes patronized by the emperors of China and supported by large and numerous monasteries, is nevertheless but little esteemed by men of letters.

§14. The writings of this sect rank no higher, and are perhaps less valued, than those of the Budhists. The work on Virtue has been translated into Latin by one of the French sinologues. The "three religions" of the Chinese are much blended one with the other.

Fourth Division.

TSAP PÒ, 集部 MISCELLANIES.

§1. Poetry of Tsu.

楚辭類

楚辭章句十七卷 漢王逸撰

Tsò Tsz' Chéung kü, shap tsat kün. Hón Wóng Yat chán.

欽定補繪離騷全圖二卷

Yam ting Pò úi Lí Sò tsün tò, í kün.

離騷解一卷 國朝顧成天撰

Lí Sò Kái, yat kün. Kwók chiú Kú Shing tín chán.

別集類

李太白集三十卷 唐李太白撰

Lí Tái pak Tsap, sám shap kün. Tóng Lí Tái pák chán.

傳家集八十卷 宋司馬光撰

Chün Ká Tsap, pát shap kün. Sung Sz' má Kwóng chán.

東坡全集一百十五卷 宋蘇軾撰

Tung pó Tsün Tsap, yat pák shap 'ng kün. Sung Sú Shik chán.

總集類

§1. Poetry of Tsu.

151. The Poetry of Tsú in paragraphs and sentences; seventeen chapters. By Wáng Yi of Hán.

152. Poetical Beauties illustrated with plates, in two volumes. Published by imperial authority.

153. Commentary on the Dissipation of Sorrows, in one volume. By Kú Shingtien of the reigning dynasty.

§2. Individual Collections.

154. Lí Táipa's Collection (of odes), in thirty chapters. By Lí Táipa of Táng.

155. Collection for Domestic Entertainment, in eighty chapters. By Sz'má Kwáng of Sung.

156. Tungpò's Complete Collection, in one hundred and fifteen chapters, by Sú Shi of Sung.

§3. General Collections.

157. The complete Poems of Táng, in nine hundred chapters; by imperial authority.

158. Poetry by ladies, in fourten chapters. Compiled by Tien Thang of the Ming dynasty.

§4. On the art of Poetry.

159. Treatise on Poetical Composition, in one volume. By Chin Yitsang of Yuen.

Tsò Tsz' Lui.

御定全唐詩九百卷

Yü ting Tsün Tóng Shí, kau pák kün.

詩女史十四卷 明田藝蘅編

Shí nü Sz', shap sz' kün. Ming Tín Ngai hang pín.

Shí man Píng Lui.

詩文評類 文說一卷 陳繹曾撰

Man Shüt, yat kün. Yün Chan Yik tsang chán.

This fourth division comprises a large variety of works which might be appropriately classed under the head of polite literature or belles-lettres. Nearly one third of the catalogue is occupied with the names of these works.

§2. Epistles, essays, inscriptions, with a large variety of poetical pieces form this collection. The first author is highly esteemed among the Chinese.

160. Poetical Sayings of successive ages, in eighty chapters. By Wú Kinghiu of the reigning dynasty.

十旭撰 八景話吳詩朝代國歷卷

Lik toi Shí Wá, pát shap kün. Kwók chiú 'Ng King huk chán.

161. History of the Poetry of the Sung dynasty, in one hundred chapters. By Lí Ngó of this dynasty.

百撰 一鶚事厲紀朝詩國宋卷

Sung Shí Kí sz', yat pák kün. Kwók chiú Lai Ngók chán.

§5. Odes and Songs.

Tsz' Huk Lui.

類曲詞

162. Odes on Wine, in two chapters. By Tsz' Hwui of the Sung dynasty.

宋卷二詞邊酒子諱撰

Tsau pín Tsz', í kün. Sung Tsz' Wai chán.

163. Odes on the White Clouds of the Mountains, in eight chapters. By Cháng Yen of Sung.

八詞雲炎白中山卷宋張撰

Shán chung Pák Wan Tsz', pát kün. Sung Chéung Yim chán.

164. Fragmentary Odes of successive ages, in one hundred and twenty chapters; published by imperial authority.

餘卷詩代歷定御一百二十卷

Yü ting, Lik toi Shí ü, yat pák í shap kün.

165. Records of the odes of Táng, in sixteen chapters. By Tung Fungyuen of the Ming dynasty.

卷六撰元逢董明唐詞紀十

Tóng Tsz' Kí, shap luk kün. Ming Tung Fung ün chán.

From the preceeding list an idea may be formed of the general scope and characters of Chinese literature. The subject will be better exhibited by recapitulation, in a tabular form.

I. Classical Writings.

§ 1. Book of Changes.
§ 2. Book of Records.
§ 3. Book of Odes.
§ 4. Book of Rites.
§ 5. Spring and Autmn Annals.
§ 6. Filial Duty.
§ 7. General Observations on the Five Classics.
§ 8. The Four Books.
§ 9. Musical Works.
§ 10. Normal Education.

II. Historical Writings.

§ 1. National Histories.
§ 2. Annals.
§ 3. Complete Records.
§ 4. Separate Records.
§ 5. Mixed Histories.
§ 6. Official papers.
§ 7. Memoirs.
§ 8. Historical Excerpta.
§ 9. Records of neighboring states.
§ 10. Of Times and Seasons.
§ 11. Geographical treatises.
§ 12. On the Magistracy.
§ 13. On the Contitution.
§ 14. Books of Reference.
§ 15. Criticisms on History.

III. Professional Writings.

§ 1. Philosophical Works.
§ 2. Military Authors.
§ 3. Writers on Law.
§ 4. Writers on Husbandry.
§ 5. Medical Writers.
§ 6. Astronomical and Mathematical Writers.
§ 7. Magical Calculations.
§ 8. Fine Arts.
§ 9. Collections.
§ 10. Miscellaneous Authors.
§ 11. Encyclopedias.
§ 12. Light Literature.
§ 13. Budhistic Writings.
§ 14. Writings of the Rationalitss.

IV. Micellanies.

§ 1. Poetry of Tsú.
§ 2. Individual Collections.
§ 3. General Collections.
§ 4. On the Art of Poetry.
§ 5. Odes and Songs.

X. METHOD OF STUDY.

The questions, how shall I begin, and how shall I proceed with the study of the Chinese language, have been so often asked by those who were commencing with it, that some suggestions

relative thereto will not be out of place here. At first view the difficulties seem to be very many and great. The student finds the characters entirely different in form from those of alphabetic languages; changes, such as are occasioned by conjugation and declensions, are wanting; while homophonous words, synonymous terms, and peculiar phrases, are superabundant. All these things, however, need not discourage him; for, with all its difficulties, native children easily acquire ability to speak, and read, and write it. The foreigner should learn the Chinese language as these children do; he should talk, talk, talk; read, read, read; write, write, write; and while thus talking, and reading, and writing, he should bring to his assistance whatever aid can be derived from books and teachers.

Special care should always be taken not to overstrain the mind. By attempting to compass too much at once, the memory is weakened, the intellectual faculties are fatigued, debility and disgust ensue, and study, becoming irksome, is either abandoned or dragged on without success. No one should read many books, until the general principles of the language, with a few select lessons, comprising say eight or ten hundred characters, have been made perfectly familiar. Some students justly complain of having gone over too much ground, rambling from book to book: no course can be worse than this. It will not often be necessary to dwell long at once on a single word, or phrase, or sentence; but the exact and full force of each word should be sought for and acquired. In order to proceed with pleasure and success all the efforts should be natural and easy. *With the mind undisturbed and free, the learner should daily and hourly speak and read; repeat again and again the same; hear others read and speak; write and rewrite what he hears and reads; peruse and reperuse it:* and he should assiduously persevere in these exercises, until the language becomes as familiar as his own. (See Jahn on the study of oriental languages.)

In using the Chrestomathy as a text-book — after first perusing the Introduction so as to become familiar both with the system of orthography and with that of the tones — the exercises in conversation, Sections first and second, may be commenced with. While these are being acquired, the two series of tones, given on pages VI and VII, should be so fixed in the memory, that any word in the dialect, when heard by the student, may be referred to its proper order. The two series of tones and Sections first and second being rendered familiar, the learner may pass on to the third Section and commit it to memory *à la Chinoise*, as recommended by Prémare He need not stop at line eighty-eight, but go on and acquire the whole of the Trimetrical Classic, at the same time repeating the preceding lessons and studying Section fourth.—The Thousand Character Classic and the Odes for Children, noticed on page 8th, may be read in the some manner as the Trimetrical Classic, after this latter is completed.

Thus far the attention of the student will have been confined to talking and reading, under the tuition of the best native masters he can procure. It will now be time to take up the pencil, to the doing of which and to the system of writing, Sections fifth and sixth will afford an easy introduction. Henceforth talking and reading and writing will be carried on simultaneously, yet so varied as to afford that change which is rest.

At this stage, having thoroughly acquired the first chapter of the Chrestomathy "with the three (little) volumes in large characters," the student will have gained a stock of fifteen or eighteen hundred characters. These he should repeatedly examine and analyze, mark their component parts, and see to which of the 214 classes of characters, as given in Kánghí's dictionary, each one belongs. For this purpose, he should keep by his side a copy of that work, with a copy of Morrison's also,—in which latter the radicals, or heads of the 214 classes, are fully explained. With this system of classification, he should thoroughly acquaint himself, which he can easily do with the aid of a teacher and Kánghí's dictionary, if Morrison's be not at hand.

On no account should the student be anxious to hurry on from these preliminary exercises. The ground already gone over, he should review and rereview so as to know all the characters, and be able to recognize them at once wherever they may occur. It should be a rule, in the early part of his course, not to leave behind many characters or phrases of which he has not gained perfect mastery. Continual repetition, without any very laborious efforts, will fix the language fast in the memory.

Gutta cavat lapidem, non vi, sed sæpe cadendo.

Children and unlettered men learn languages rapidly by such frequent repetition: with these persons it is the only way they can learn; and with the scholar, though it be not the only, it is the surest and the most easy method for successful study.

Legendum potius multum quam multa.

The reading of Chinese books,—such as tracts, essays, &c.,—composed by foreignes, is a very questionable course. When the style is purely Chinese, all the phrases having been selected or formed by native masters, as in the case of Esop's Fables, it cannot be objected to. Thoghrout the Chrestomathy, care has been taken not to introduce any phrases or sentences except those either composed by Chinese or selected from their books. The only exceptions to this remark are to be found in those terms, which are (or were supposed to be) new to the Chinese. It is a true remark, that "the only way to impress upon the mind of a pupil the genius of a foreign tongue, is to impress upon it the phraseology of *native* speakers or writers. The habit of conception in conformity whith the models thus furnished will follow of itself. The pratice of expressing English conceptions in the words of a foreign language, for the purpose of learning it, *is not only useless but positively injurious.*" The practice of committing to memory select phrases and sentences should be continned, in order to funish good supplies of these models. To his list of selections, it will be well for the studant occasionly to add paragraphs and short pieces taken from the best native authors.

When a few chapters of the Chrestomathy have been made familiar, with the Sacred Edict and the three little works above named, the History of the Three Kingdoms and the Four Books may be taken up. These two works thoroughly mastered, and the Chrestomathy studied to the end, the student will be able to lay his own course, selecting from among the thousands of Chinese authors such works as may best suit his own taste and purposes.

CHINESE CHRESTOMATHY.

CHAPTER I.

STUDY OF CHINESE.

習唐話篇一

Tsáp₂ ₍T'óng wá²; ₍p'ín yat₎.

Section First.

EXERCISES IN CONVERSATION.

習言第一章
Tsáp₂ ₍ín; tai² yat₎ ₍chéung.

1. Teacher! (says the learner; to whom the former replies,) You compliment me.	先生 好話	₍Sín ₍shang! 'Hò wá²!
2. I think of learning the Chinese language. Do you indeed?	我想學唐話嚟 你要學唐話呀	₍Ngó 'séung hók₂ ₍T'óng wá² pò'. ₍Ní íú' hók₂ ₍T'óng wá² ₍mé?

Notes and Explanations.

Tsap is composed of *two wings*, placed over *white*, which are supposed to indicate repetition, like the motion of a bird's wings when flying; hence it comes to mean exercise, practice. *T'óng*, the name of one of the most celebrated dynasties, is an appellative of the Chinese: *wá*, formed of *words* placed on the left of *tongue*, signifies speech, language, or to speak: *T'óng wá*, then, is the language of the Chinese. *P'ín* is one of the terms used to denote a chapter; *yat* means one or first; *p'ín yat* is chapter first. *Ín* is the common term for word, to utter words; *tsáp ín*, denotes practice in words, or exercises in conversation. *Tai yat* is an ordinal; *tai*, formed of two parts, *bamboo* placed above *steps*, signifies number; *yat* is one; the two mean number one, or first. *Chéung*, formed of *sound* written above *ten*, indicates something perfect, a complete piece, as of music, or a section of a book.

1. *Sínshang* is a phrase compounded of *sín*, before, and *shang*, born; hence it means a senior, a superior, a teacher. *Hò wá*, literally, well spoken, is a complimental phrase, equivalent to saying, I am unworthy of the excellent title you give me: *hò*, formed of *son* placed on the right of *daughter*, signifies good, excellent.

2. *Ngó* is the personal pronoun I, commonly used in conversation: *ní* is its correlative, used in like manner for the second person singular. *Séung*, having a *tree* for its

3. Yes; is it well to do so or not? It is well.	係好唔好呢 好吖	Hai²; ʻhò ˩ʼm ʻhò ˧ní? ʻHò ˧á!
4. How shall I begin? First learn to speak in conversation.	起首點樣學呢 先學講說話咯	ʻHí ʻshau ʻtím yéung² hók₂ ˧ní? ˧Sín hók₂ ʻkóng shüt› wá³ lók›.
5. Do you suppose I am able to learn? Most certainly you are able.	你估我學得唔 學得呢 過頭咧	˥Ní ʻkú ˥ngó hók₂ tak› ˩ʼm hók₂ tak› ˧ní? Kwó' ˩tʻau ˧lé.
6. I fear I am not. You need not fear, for you have good vocal organs.	我怕唔學得啲 唔怕你好鉗口	˥Ngó pʻá' ˩ʼm hók₂ tak› kwá'. ˩ʼM pʻá', ˥ní ʻhò ˩kʻím ʻhau.

upper left hand part, and for the right an *eye*—an eye looking among trees, or something connected, attached to,—with *heart* close beneath, means the heart attached to, thinking of, reflecting on, or to contemplate: *tú*, directly below séung, means to seek, to desire; it is formed by writing *nü*, a *daughter*, a female, beneath a *canopy* or covering. *Hók*, to learn, is compounded of four parts; viz. *to imitate*, placed on a *mortar*, the two forming the top of the character, standing on a *cover*, the middle horizontal line, suspended over a *child*, which makes the lower part and completes the word. *Pó* and *mé* are particles, the first a dubitative, the second an interrogative:—You desire learn Chinese language, eh?

3. *Hai* is a direct affirmative: *ní* is an interrogative particle: *'m* is a negative one, formed of *five*, with two *mouths*, one on the left and one beneath; it is not found in native lexicons: Yes; good not good? that is, I do desire to learn the Chinese; do you think it well for me to undertake the task? *Hò á*, is the direct, unqualified, affirmative answer.

4. *Híshau* is a compound phrase: *hí* is formed of *already* placed close on the right of *to walk*, thus indicating, already on foot, raised up, beginning; *shau* represents the *human head*, and the *hair* upon it; hence its meaning, head foremost, beginning; *híshau*, therefore, is equivalent to raising up, or making a beginning. *Tím yéung* is a simple phrase: *tím*, being formed of the radical *black* or black spots and *divination*, literally means to point, to dot, to mark with dots; in this dialect it has the interrogative meaning of how, what; *yéung* is mode, fashion, manner; *tím yéung* is what manner, or simply how: begin how learn? that is, how shall I commence the study of the Chinese? *Sín*, as above, means before, first, or in the first place: *kóng*, *shüt*, and *wá*, each having *ín* or *words* on the left, usually, when standing alone, mean to speak; here, *shütwá* may be regarded as a compound phrase, signifying conversation. *Lók* is a particle used in answering a question.

5. *Kú* is to conjecture, to form an opinion: Is it your opinion that I can succeed in learning the language according to my wishes?—*tak* having the sense of obtaining that for which one seeks;—or, do you deem it impracticable? Or, as the Chinese phrase it, You think I learn can, not learn can, eh? Pass over the head, is the literal reply; *kwó-tʻau* is a compound phrase, denoting that you have more than the needful ability; *kwó* is to pass over; *tʻau* is, in many instances, synonymous with *shau*, from the form of which it differs only in having the two strokes at the top removed to the bottom, with a *leguminous plant* placed on its left side. *Lé* is an affirmative particle.

6. *Pʻá* is formed of *heart* and *white*: the Chinese suppose that the heart, like the face, turns pale under the excitement of fear: it should be observed, that in *pʻá*, both the form and position of the *heart* are different from what they are in *séung* (above in No. 2.); in the latter, it is at the bottom in four strokes, in the other it has but three strokes, and is placed on the left side of the character. *Kwá* is a dubitative particle: *hau* is the

7. It is really very difficult.	實守難呀	Shat₂ ʻshau ₅nán á'.
Not so.	唔難	₅'M ₅nán.
8. The tones are difficult.	聲音係難咯	‹Shing ‹yam hai² ₅nán lók›.
You must carefully listen.	你用心聽呵	₅Ní yung² ‹sam ‹tʻing ‹ó.
9. It is difficult to distinguish these tones.	難分個的聲嗹聲	₅Nán ‹fan kó' tik› ‹shing ‹é.
There are merely eight of them.	不過都係八聲	Pat› kwó' ‹tò hai² pát› ‹shing ‹ché.
	啫	
10. How are the eight tones uttered?	八聲點樣講呢下	Pát› ‹shing ʻtím yéung² ʻkóng ‹ní?
Four of them high, and four low.	四個上四個下呀	Sz" kó' shéung² sz" kó' há².
11. What do you mean by high and low?	上下係乜野得咯	Shéung² há² hai² mat› ₅yé á'?
By and by you will understand.	慢慢就曉得呢	Mán² mán² tsau² ʻhíú tak› lók›.
12. Where shall I commence?	向邊處埋手先	Héung' ‹pín chʻü' ₅mai ʻshau ‹ní?
Commence with the four high tones.	向上四聲埋	Héung' shéung² sz" ‹shing ‹sín ₅mai ʻshau lók›.
	手咯	

common word for mouth: *kʻím*, formed of *sweet* placed on the right of *metal*, usually means forceps; but joined with *hau* it denotes the faculties of speech, the vocal organs.

7. *Shatshau* is a phrase: *shat*, formed of *pearls* strung together beneath a *covering*, means affluent, full, solid, real; *shau* here resembles *shat* in its meaning, though it usually signifies to guard, to maintain; I maintain that it is really difficult. *Nán*, difficult, has eleven strokes on the left, and eight on the right; the latter are supposed to resemble *short tailed birds*. *A'* is an intensitive particle.

8. *Shing* and *yam* are synonyms, denoting sounds generally, but here refer to the tones of voice: *yam*, though commonly regarded as a simple character, is composed of *to erect* and *sun; shing* has an *ear* placed beneath eleven strokes: *yung* signifies to use, to employ. *Sam* is the heart, or mind. *Tʻing* has *ten*, *four*, and *one*, above *heart* on the right of an *ear* above a *king*, and means to hear, to listen, to discriminate sounds. *O'* is an admonitive particle.

9. *Fan*, having *eight* above a *knife*, signifies to divide. *Kótik* is a definitive, and *é* is an affirmative, particle. *Pat kwó*, literally, not exceeding, is equivalent to merely. *Tò* commonly signifies an imperial residence; here it implies all, the whole. *Ché* is a restrictive particle. Literally, the sentence runs thus: not exceeding all are eight tones only.

10. *Kó* is a numerical particle. *Shéung* is high, *há*, low: four of the tones are uttered on a high key, and four on a low one.

11. *Mat* is an interrogative particle: *yé*, formed of *mile* placed on the left of the pronoun *I* or *me*, usually means wild, wilderness; but in the phrase *mat yé*, it signifies thing: what things are the tones? *Mán mán* is leisurely, or by and by. *Tsau*, then, is formed by placing *more* on the right of *metropolis*. *Híú* has *sun* on the left of twelve strokes, meaning high, i. e. the sun high up; hence it signifies to enlighten, and joined with *tak*, to get light, to understand.

12. *Héung*, having a *mouth* within a *cave*, means toward, at, or upon: *pín chʻü* is where, what place or part. *Mai* means to bury, but in this dialect it is used for approaching; when followed by hand, it signifies joining, taking in hand, or making a beginning.

13. How are they uttered?

The four high tones are elevated and also shrill, acute, and clear.

14. And the four low tones, how are they uttered?
With a depressed voice, grum, grave, and thick.

15. How can a knowledge of these be acquired?

By examination of the Tonic Dictionary.

16. What is the Tonic Dictionary?
It is the name of a book.

17. But I fear I am unable to read Chinese books.

Then I will teach you to read.

18. This is unnecessary, for I wish first to learn to speak.

點樣講呢
上四聲高而且
響又輕又清
下四聲呢
下四聲沉而且
啞又重又濁
點樣至曉得呢
睇分韻就曉得
咧
分韻係乜野呀
分韻係書名
我怕唔曉得讀
唐書喺
我教你讀喺
唔使我愛先學
講

'Tím yéung² 'kóng ‹ní?

Shéung² sz" ‹shíng ‹kò, ‹ʃí 'ch'é 'héung, yau² ‹hing, yau² ‹ts'ing.

Há² sz" ‹shing ‹ní?

Há² sz" ‹shing ‹ʃch'am, ‹í 'ch'é 'á, yau² chung², yau² chuk₂.

'Tím yéung² chí' 'híú tak› ‹ní?

'T'ai ‹Fan Wan² tsau² 'híú tak› ‹lé.

'Fan Wan² hai² mat› 'yé á'?

‹Fan Wan² hai² ‹shü ‹ming.

'Ngó p'á' ‹ʃ'm 'híú' tak› tuk₂ ‹ʃT'óng ‹shü ‹é.

'Ngó káu' 'ní tuk₂ ‹é.

‹ʃ'M 'shai, 'ngó oi' ‹sín hok› 'kóng.

13, 14. *Kò* and *ch'am*, elevated and depressed, *héung* and *á*, shrill and grum, *hing* and *chung*, acute and grave, *ts'ing* and *chuk*, clear and dull, are opposites: the sounds of these eight words, in some degree, indicate their respective meanings, and to a practiced Chinese eye, the same is true also with respect to their forms. *I*, *ch'é*, and *yau*, are connective particles, meaning and, also, further: the last one in the present case is not required in the English, yet it cannot be omitted in the Chinese.

15. *Chí* means to attain, to arrive at the highest degree; here the sense is, How can I arrive at, or acquire, a good knowledge of the tones? *T'ai*, having an *eye* on the left, signifies to look, to examine. *Fan Wan*, literally divided tones, is a small book, bound sometimes in one or two, but oftener in four thin volumes: it consists of two small works, both of which commence on the first page and run through the whole book: one is a collection of letters, &c., occupying the upper half of each page, and the other is the work here named, in which all the words commonly used in this dialect are arranged according to their tones.

16. *Shü* is formed of *pencil* and *to speak;* hence its meaning, to write or what is written, a book. *Ming*, formed of *evening* and *mouth*, signifies name, or to name.

17. *Tuk*, formed by placing *words* on the left of *to sell*, means to read or to study. *Káu*, a law, rule, precept, or system of ethics, here means to teach: it is composed of *to imitate*, *child*, and *letters;* or, according to another derivation, of *to imitate*, *child*, and *to beat*—this being considered by the Chinese as an essential part of education—knowledge must be beaten into the young and simple.

18. *Shai* means to use, to employ, to be of use, needful, necessary. *Oi*, with a *heart* in the centre, is to love, to think on with affection; here it is equivalent to *íú:* see No. 2. *Kóm wá*, so eh, i. e. Do you say so! *Kóm* is a local word used for *kóm*

If so, then you must imitate the sounds of my voice.

咁話你跟住我
個口講囉

'Kóm wá², ˢní ᶜkan chü² ˢngó kó² 'hau 'kóng lá².

19. I fear I cannot do this.

怕唔學得你啜
咋

P'á² ₅'m hók₂ tak₂ ˢní 'kóm chá².

Try, try.

試一試睃

Shí² yat₂ shí² ᶜé.

20. I cannot utter the sounds correctly.

唔講得正嘅

₅'M 'kóng tak₂ ching² ké².

If so, then try again, repeating the experiment.

唔正番轉頭再
講

₅'M ching², ᶜfán 'chün ₅t'au tsoi² 'kóng.

21. How long before I shall be able to speak correctly?

幾耐至學得會
呢

'Kí noi² chí² hók₂ tak₂ ˢúi ᶜní?

Do not trouble yourself on that point.

唔使問幾耐

₅'M 'shai man² 'kí noi².

22. But I wish quickly to be able to speak.

我想快的會

ˢNgó 'séung fái² tik₂ ˢúi.

Then study assiduously, often repeating what you learn.

勤力學多幾回
囉

ᶜK'an lik₂ hók₂, ᶜtó 'kí ₅úi ᶜló.

23. [Besides often repeating,] is there any other way to facilitate the study?

有乜捷徑有冇
呢

ˢYau mat₂ tsít₂ king² yau² ˢmò ᶜní?

Yes; it can be done by first clearly distinguishing the labials, linguals, gutturals, dentals, and nasals.

有先分清唇舌
喉牙鼻等音囉

ˢYau; ᶜsín ᶜfan ᶜtsing ˢshan, shít₂, ₅hau, ₅ngá, pí², 'tang ᶜyam ᶜló.

---

to dare, or to presume. *Kanchü*, to follow, to imitate, derives its meaning from *fear*, which forms the left part of *kan*: *chü* means to dwell, and is here used instead of *tsui*, to follow. *Kó* joined to *ngó* indicates the possessive case. *Lá* is a particle.

19. *Chá* is a particle implying doubt. *Shí yat shí*, try one try, make one effort; if you fear you cannot learn, yet you can make the attempt, can begin, can try: *shí* is formed of *words* placed on the left of a *rule* or pattern.

20. *Ching* is right, straight, or a correct manner; I cannot speak correct as you do; if you cannot, then back turn head again speak, meaning, you must repeat the trial: *fán chün t'au* is a phrase nearly equivalent to *tsoi*, again.

21. *Kínoi*, a compound phrase, is formed of *kí* a distributive particle, and *noi*, duration, length of time: in what length of time, *chí* can I arrive at or acquire, *hók tak* by learning, *úi* the ability — of speaking the dialect correctly?

22. *Fáitik* is quickly: *fái* is compounded of *heart* and *flowing*. *Lik* is nerve, strength, and forms a part of *kan*, which itself means diligent: *tó* much, many, often, *kí* several, *úi* repetitions; that is, many several repetitions.

23. *Tsít king* is a phrase, meaning a short way; Is there any short way? The sentence is elliptical;—besides the oft repetitions which you have recommended, is there any other short way to acquire the language? *Yau mò* are opposites, have not have; in form *mò* differs from *yau* only in having the two strokes removed from the middle of the character. *Shan* the lips, *shít* the tongue, *hau* the thorax, *ngá* the teeth, and *pí* the nose,

24. How can you distinguish so many?
By careful attention, this can be easily done.

呢分樣點多咁
啫得分就心細

Kóm' ‹tó, 'tím yéung² ‹fan ‹ní?
Sai' ‹sam, tsau² ‹fan tak› ‹ché.

25. It is also necessary to hear them spoken.

做至過聽要都
得

'Tò íú' ‹t'ing kwó' chí' tsò² ‹tak›.

Come then, listen while I repeat them.

講我聽你話咁
嚟

'Kóm wá², ˢní ‹t'ing ˢngó 'kóng lá'.

26. Please proceed.

講講
請

'Ts'ing 'kóng.

They are as follows:
i. Pan, P'áng, Fán, are labials.

係就翻彭寶如
唇音喇

ˢÜ: ‹pan, ˢp'áng, ‹fán, tsau² hai² ˢshan ‹yam ‹lá.

ii. Tung, Tang, Tsoi, are linguals.

舌係就栽登東
音喇

‹Tung, ‹tang, ‹tsoi, tsau² hai² shít₂ ‹yam ‹lá.

iii. Kóm, Káu, Kám, are gutturals.

喉係就鋮交甘
音喇

‹Kóm, ‹káu, ‹kám, tsau² hai² ˢhau ‹yam ‹lá.

iv. Sín, Sau, Sz', are dentals.

牙係就師修先
音喇

‹Sín, ‹sau, ‹sz', tsau² hai² ˢngá ‹yam ‹lá.

v. 'Ng, Ngáng, Ngák, are nasals.

鼻係就額硬吾
音喇

ˢ'Ng, Ngáng², Ngák₂, tsau² hai² pí² ‹yam ‹lá.

27. Such then being the proper way to learn, what course shall I now pursue?

乜學家而話咁
野好呢

'Kóm wá², ˢí ‹ká hók₂ mat› 'yé 'hò ‹ní?

Whatever you find most convenient.

隨便學咯

ˢTs'ui pín² hók₂ lók›.

followed by *tang yam* classes of sounds, denote the labials, linguals, &c., or the classes of sounds formed by the lips, tongue, &c.: these five characters are thought to resemble the vocal organs which they severally specify.

24. *Kóm tó* so many! or being so many, how can they be distinguished? *Sai sam*, literally small heart, is equivalent to *yung sam;* be careful, then you can distinguish them.

25. *Tò* here has the sense of also—it is also necessary, *t'ing kwó* to have heard them pronounced, *chí* in order to arrive at, *tsò tak* the doing successfully—of the business in question. *Kóm wá* so speak, if such is your view of the case and such your wishes, then come on, listen while I repeat the five classes of sounds; or literally *ní t'ing* you hear, *ngó kóng* I speak.

26. *Ts'ing kóng*, I beg you will repeat to me examples of the five classes which you have specified: *ú*, literally, so or thus, is equivalent to the phrase, they are the following, viz., the labials, &c. N. B. These five are merely the leading or fundamental sounds of this description, which are modified and blended in almost every possible variety.

27. *Kóm wá*, used as a phrase, varies in its meaning according to the subject. The meaning of the whole sentence is, I regard what you have recommended as the *tsít king*, or best method of acquiring the language, and I wish now to know what course

28. I wish to learn the dialect of Canton.	我要學廣東省 城俗話	ˢNgó íû' hók₂ 'Kwóng ‹tung 'sháng ˛shing tsuk₂ wá².
If so, then it is requisite to take up one topic after another and proceed in order.	咁樣就要逐一 逐二學嘢	'Kóm yéung², tsau² íû' chuk₂ yat₁ chuk₂ í² hók₂ lá'.
29. Very well; I thank you very much; please wait a few days, when I shall be obliged if you will come again and teach me.	呀好多得多得請 等遲幾日再教 先生番嚟教	A'² 'hò; ‹tó tak₁, ‹tó tak₁, 'tang ˛ch'í 'kí yat₂ tsoi' 'ts'ing ‹sín ‹shang ‹fán ˛lai káu'.
Good bye.	請呀	'Ts'ing á'.
30. Good bye.	請呀	'Ts'ing á'.

to pursue; how and where I shall commence: *íká* is a compound phrase, meaning now, a signification differing entirely from the original and common meaning, which is *í* and or also, *ka* family. *Tsui* to follow, *pín* convenient, agreeable; that is, in your study you may follow the course most agreeable and convenient to yourself.

28. *Kwóngtung*, (pronounced *Kwángtung* in the court dialect,) wide east, is the proper name of the province of which the city Canton is the metropolis: *sháng* province. *shing* city, are used for the provincial city, the capital of the province, the metropolis; *tsuk wá* is the common dialect. *Kóm yéung* such being your wishes, *tsau íú* then it is requisite, *chuk yat* to hasten one, *chuk í* to hasten two; that is, to take up one subject after another, and proceed methodically in your study.

29. *A' hò* yes good, this is what I like. *Tó tak* repeated is a common phrase for expressing gratitude; much I have received, much I have received by your kindness, and therefore thank you much. *Tang* wait, or please wait, *ch'í* delaying for, *kí yat* a few days, *tsoi* again or when again, *ts'ing* I will thank, *sínshang* you, *fán lai* back come, *káu* teach: i. e. please wait for a few days when I shall feel much obliged (and of course thank you,) if you will come again and give me further instruction. The teacher signifies his consent by saying *ts'ing á*, good bye.

Section Second.

EXERCISES IN CONVERSATION.

習言第二章
Tsáp₂ ˛ín; tai² í² ‹chéung.

1. Please sit down, (says the learner; and to whom the teacher replies,) Very well!	請坐 呀好	'Ts'ing tsó². A'² 'hò.

Notes and Explanations.

1. *Ts'ing*, in polite intercourse is used, when taking leave, when meeting, and in the midst of discourse; it is composed of *words* and *pure*, and means to ask, to beg, to announce to, which are varied according to the subject and the occasion.

2. I now think of learning to read, with what book shall I begin?	而家想學讀書呢起書	₅I ‹ká ʻséung hók₂ tuk₂ ‹shü, ʻhai mat› ʻyé ‹shü ʻhí ‹ní ?
With the three volumes in the large character.	咪乜野大字書起三簿咯	‹Sám pò² tai² tsz'² ‹shü ʻhí lók›.
3. Where are those volumes to be obtained ?	邊處有個的書呢	‹Pín ch'u' ₅yau kó› tik› ‹shü ‹ní ?
At the bookseller's shop.	書舖就有喇	‹Shü p'ó› tsau² ₅yau ‹lé.
4. I beg you will buy a copy of them for me.	請你同我買一套	ʻTs'ing ₅ní ₅t'ung ₅ngó ₅mai yat› t'ò›.
I will do so.	做得	Tsò² tak›.
5. Are you able to rehearse those volumes ?	你念得過個簿書唔念得呢	₅Ní ním² tak› kwó› kó› pò² ‹shü, ₅'m ním² tak› ‹ní ?
Perhaps I can.	或者做得	Wák₂ ʻché tsò² tak›.
6. Are you able to write them ?	寫得出唔寫得呢	ʻSé tak› ch'ut› ₅'m ʻsé tak› ‹ní ?
Some parts of them I can write.	寫得的	ʻSé tak› tik›.
7. Please write a few lines.	請你寫幾行	ʻTs'ing ₅ní ʻsé ʻkí ₅hóng.
Very well.	呀好	A'² ʻhò.

2. *Hai*, differing from *hai*, (sec. i: 3.,) only in having a *mouth* added on the left, means with, and is used only in conversation. The three volumes in large characters are the Trimetrical Classic, the Hundred Family Names, and the Thousand Character Classic. The first derives its name from the arrangement of the work, having three characters in a line; these lines, however, are doubled, and the volume contains one hundred and seventy-eight double lines. The Hundred Family Names, arranged in a similar manner, with four characters in each single line, contains between four and five hundred names of families, worked into rhyme: being an unreadable book, its place in the school-room is supplied by another little volume, styled *Yau Hók Shí*, or Odes for Children. The Thousand Character Classic is so named, because it is composed of a thousand characters, no one of which is repeated in the volume. This work is said to have been composed in a single night, and so great was the mental exertion of its author, that all the hair of his head turned gray.

4. *T'ung ngó* is with me, or for me,—I beg you to purchase for me, *yat tò* one set or copy of the three volumes. *Tsò tak*, do can, or can do,—what you request can be done; I will buy the books for you.

5. *Ním*, composed of *now* and *heart*, means to ponder, to read; in this dialect it means to recite a lesson without a book; *wákché* is a compound phrase, implying doubt; perhaps, or it may be, that I can rehearse those volumes.

6. Write can [come] out, not write can eh? is the literal reading of this question: to which the answer is, write can a little;—a little is a local signification of the word *tik* differing from its use in books, where it is employed to denote the genitive or possessive case.

Section Third.

EXERCISES IN READING.

習讀第三章

Tsáp$_2$ tuk$_2$; tai^2 ‹sám ‹chéung‹

1. Men at their birth: are in nature pure;	人之初 性本善	˹Yan ‹chí ‹ch'ó: sing^2 'pún shín^2;
2. In this all are alike: but they differ in practice.	性相近 習相遠	Sing^2 ‹séung kan^2: tsáp$_2$ ‹séung ˹ün.
3. If left uneducated: nature deteriorates.	苟不教 性乃遷	'Kau pat$_2$ káu^2: sing^2 ˹nái ‹ts'ín.
4. In the path of education: foremost is application.	教之道 貴以專	Káu^2 ‹chí tò^2: kwai^2 ˹í ‹chün.
5. Anciently, Mang's mother: selected a residence;	昔孟母 擇鄰處	Sik$_2$ Mang^2 ˹mò: chák$_2$ ‹lun 'ch'ü;
6. And as her son did not learn: she cut out her web.	子不學 斷機杼	'Tsz' pat$_2$ hók$_2$: tün^2 ‹kí ˹ch'ü.

Notes and Explanations.

1. These lines are taken from the Trimetrical Classic, or Sám Tsz' King. *Yan* is the generic term for man; *ch'ó*, beginning or man's beginning, is formed of *knife* placed on the right of *clothes;* in composition, the character *í* clothes or to clothe should be carefully distinguished from *shí* to manifest: *shí* has but one dot on the right side, while the other has two, as in *ch'ó*. *Sing*, composed of *heart* and *to be born*, signifies nature; *pún* is root or origin; man's original nature, *shín* is good. N. B. The colon is used in the two columns of English merely to make them correspond to the division in the column of Chinese.

2. *Séung* has the sense of mutually, universally; men are universally, *kan* alike or kindred in their nature, but *ün* unlike, differing from one another, in their practice; *kan* and *ün* are opposites. This is a saying of Confucius.

3. *Kau* is a suppositive particle; if, or supposing that children are not educated—*pat* being a negative particle,—under such circumstances, their nature, *nái ts'ín* is removed from what it was originally.

4. *Tò* means the way or course of education; *káu chí tò* education's way, *kwai* is made high in value, of prime importance, *í* by, *chün* close attention—of both teacher and pupil.

5. Mang, or Mangtsz', is the original of what has been latinized into Mencius. The character of this distinguished philosopher was formed by his mother before he was born. So careful was she in all that she did and said, that at his birth he was superior to other mortals. Thrice she removed her residence solely for his benefit. First, she lived in the vicinity of tombs; there her boy learned to weep and wail. Next, she lived near a slaughter-house; there he learned to imitate the butcher. From thence she removed, and *chák* selected, *lun* a neighborhood, in which *chü* to reside: this was close by a school, where the boy had constant opportunity to witness good deportment. 'Here,' said the mother, 'is the place for my son to reside.' One day, the boy becoming tired of his book while at school, and returning home, his mother seized a knife, and cut from her loom a piece of cloth when it was yet unfinished. Alarmed at her conduct he fell on his knees before her, begging to know what she meant. 'This web,' said she, 'is like my boy's learning: an accumulation of threads form inches; of inches feet are formed, and of feet yards; but if the web be cut asunder, it will never be completed. So it is with your studies.' By this illustration the lad was roused to diligence; and his subsequent life showed how much could be effected by a mother's attention.

6. *Kí* the loom, and *ch'ü* a shuttle are, by metonymy, used to denote the cloth woven in the loom.

7. Tau of Ínshán: had good regulations;
8. And educated his five sons: who all became renowned.
9. To nurture without educating: is the father's fault;
10. To teach without rigor: shows the master's indolence.
11. That a child should not learn: is an improper thing;
12. For if he do not learn: then what can he do when old?
13. A gem unwrought: is a useless thing;
14. So a man unlearned: is a senseless being.
15. Those who are children: at that tender age,
16. With teacher and friends: ought to learn politeness.
17. Héung, when nine years old: warmed his father's bed;
18. Duty to parents: ought carefully to be observed.
19. Yung, when four years old: gave up his pears;

竇燕山　有義方
教五子　名俱揚
養不教　父之過
教不嚴　師之惰
子不學　非所宜
幼不學　老何爲
玉不琢　不成器
人不學　不知義
爲人子　方少時
親師友　習禮儀
香九齡　能溫席
孝於親　所當執
融四歲　能讓梨

Tau² ‹Ín ‹shán: ˢyau ín² ‹fóng;
Káu' ˢ'ng 'tsz': ₅ming ‹k'ü ₅yéung.
ˢYéung pat› káu': fú² ‹chí kwó';
Káu' pat› ₅ím: ‹sz' ‹chí tó².
'Tsz' pat› hók₂: ‹í 'shó ₅í;
Yau' pat› hók₂: ˢlò ₅hó ₅wai?
Yuk₂ pat› téuk›: pat› ₅shing hí';
₅Yan pat› hók₂: pat› ‹chí í².
₅Wai ₅yan 'tsz': ‹fóng shíú' ₅shí,
'Ts'an ‹sz' ˢyau: tsáp₂ ˢlai ₅í.
‹Héung 'kau ₅ling: ₅nang ₅wan tsik₂;
Háu' ‹ü ‹ts'an: 'shó ‹tóng chap›.
₅Yung sz'' sui': ₅nang yéung² ₅lí;

7. Tau, the most celebrated master of his age, was a native of Ín (Yen), one of the ancient states of China; he gained his high reputation by the rigid discipline he maintained in his school: his five sons all became distinguished statesmen, and generation after generation, they preserved their father's good regulations, and maintained the honor and reputation of the family. "Such is the advantage of sustaining a rigid course of paternal instruction."

8. *K'ü* all, the names of all the five sons, or the reports of what they were and of what they did, *yéung* were spread abroad.

9. *Yéung*, formed of *sheep* placed above *eating*, signifies to nourish, to bring up: this neglect of providing for the instruction of children, *fú chí kwó* is the fault of the father—for which he is to be blamed.

10. *Ím* is that grave magisterial deportment which the Chinese deem indispensable for a school-master, and which is neglected, if neglected at all, only because he is lazy.

11. Children not learn, not thing proper—children ought to learn: *shó*, a place, a thing, here refers to children's neglecting to learn, which conduct is, *fí í* improper.

12. *Yau*, composed of *small* and *strength*, is the opposite of *lò*, or persons advanced to old age; *hó wai*, used as an interrogative, is equivalent to the direct negative,—they are useless, or those who grow up uneducated can do nothing.

13, 14. In these two lines, which are quoted from the Book of Rites, education is compared to the work of the lapidary: *yuk* refers to the gem in its unwrought state, and *hí* to the ornaments into which it is formed by the artist; *pat shing* means unfinished articles, which are useless; *pat chí*, not to know, is equivalent to being destitute of, *í* correct principles of conduct—it is being without any sense of propriety, or becoming like a brute.

15, 16. *Wai yan tsz'*, being men's sons, or while you are children, *fóng* then, *shíú* young in years, *shí* time, or while you are yet young, *ts'an* be near to, or follow and imitate a teacher, associate with and copy after good friends, in order, *tsáp* to practice, and become a proficient in, *lai í* good manners.

17, 18. *Háu* is the duty which children owe, *ü* to, *ts'an* their parents; *shó* this thing, or duty, *tóng* ought, *chap* to be carefully held or observed. The precept is adduced here in order to add force to the example of the illustrious Héung, who when only nine years old used to drive the musketoes from, and cool, his father's bed in summer, and warm it in winter.

20. Duty to seniors: ought early to be understood.
21. First practice filial and fraternal duties: next see and hear.
22. Understand classification: investigate first principles.
23. Units advance to tens: tens ascend to hundreds;
24. Hundreds to thousands: and thousands to myriads.
25. The three powers: are heaven, earth, and man.
26. The three lights: are the sun, moon, and stars.
27. There are three ties: that of prince and minister, justice;
28. Of father and son, affection: of husband and wife, kindness.
29. Spring and summer: autumn and winter,
30. These four seasons: revolve unceasingly.
31. North and south: east and west,
32. These four points: converge to the centre.

知 聞 文 百
先 見 某 而
宜 次 識 十
十 而 而 千
千 而 而 萬
天 地 月 人
日 月 臣 星
君 臣 婦 義
夫 婦 秋 順
曰 秋 不 冬
運 不 西 窮
曰 西 乎 東
應 乎 中

長 弟 數 十 千 者 者 者 親 夏 時 北 方
於 孝 某 而 而 才 光 綱 子 春 四 南 四
弟 首 知 一 百 三 三 三 父 曰 此 曰 此

Tai² ‹ü ʻchéung: ₅í ‹sín ‹chí.
ʻShau háuʼ taiʼ: tsʻzʼʼ kínʼ ₅man.
‹Chí ʻmau shòʼ: shik› ₅mau ₅mau.
Yat› ₅í shap₂: shap₂ ₅í pák›;
Pák› ₅í ‹tsʻín: ‹tsʻín ₅í mán².
‹Sám ₅tsʻoi ʻché: ‹tʻín tí² ₅yan.
‹Sám ‹kwóng ʻché: yat₂ üt₂ ‹sing.
‹Sám ‹kóng ʻché: ‹kwan ₅shan í²;
Fú² ʻtszʼ ‹tsʻan: ‹fú ₅fú shun².
Ut₂ ‹chʻun há²: üt₂ ‹tsʻau ‹tung,
ʻTsʻzʼ szʼʼ ₅shí: wan² pat› ₅kʻung.
Ut₂ ₅nám pak›: üt₂ ‹sai ‹tung,
ʻTsʻzʼ szʼʼ ‹fóng: ying² ₅ú ‹chung.

19, 20. *Yung* was the youngest of several sons; being presented one day with a box of pears, they all strove for the largest and best except Yung, who selected the smallest; a bystander observing this, asked why he did so; "I am the youngest, and ought to take the least," was his sage reply. *Tai* means a younger brother, and also to act the part of such an one, a duty which he owes, *ü chéung* to superiors or seniors, and which, *í sín chí*, ought early to be understood and observed: *nang*, in the phrases *nang wan* and *nang yéung*, means literally able, or to be able, and implies the actual doing of what is expressed in the word which follows it; as he did warm the bed, he did give up the pears; or simply, he warmed the bed, he gave up the pears.

21, 22. *Shau* first of all, *kau tai*, we must do all our duty to our parents, and discharge all our obligations as younger brothers; *tsʻz'* next, *kín man* see and hear, i. e. acquire general knowledge. *Chí mau shò*, literally know certain numbers, and *shik mau man* understand certain principles;—in acquiring general knowledge, classify it, and investigate the principles.

23. The classification commences with this line and is continued on to the 53d. *Yat í shap*, is literally one and ten; the simple numbers commence with one and rise to ten; thence, by a common multiple ten, they may be increased indefinitely.

25. According to the cosmogony of the Chinese, man is placed on an equality with heaven and earth; and together they form a kind of triad, and hence are called the three powers.

27, 28. *Kóng* is a strong band, or regulator: of these there are three, justice, affection, and kindness, which are the ties of the social and civil compact. "The upright prince in his palace is the regulator of his ministers; the upright father at home is the regulator of his children; and the upright husband is the regulator of his wife: these three being upright, then the prince will be immaculate, the minister good, the father compassionate, the son dutiful, the husband kind, the wife submissive, the empire quiet, and nations at peace."

29. This phraseology is peculiar: *üt*, to speak, is used here to fill up the measure, and may be translated thus: *üt chʻun há*, what we call (or to wit,) spring and summer. It answers nearly to the latin word videlicet, as often used in English composition.

31, 32. *Szʼ fóng* are the four cardinal points of the compass; and, considering the earth as one vast plain, are supposed to converge to a common centre.

33. Water and fire: wood, metal, and earth,
34. These five elements: are the original of material forms.
35. Benevolence and justice: propriety, wisdom, and truth;
36. These five virtues: are not to be confounded.
37. Rice, millet, and pulse: wheat, panicum, and rye,
38. Are the six kinds of grain: on which men subsist.
39. Horses, oxen, and sheep: poultry, dogs, and swine,
40. Are six kinds of animals: which men rear.
41. Joy and anger: sorrow and fear,
42. Love, hatred, and desire: are the seven passions.
43. Gourd, earth, and skin: wood, stone and metal,
44. Silk and bamboo: form eight musical instruments.
45. Gt.-grandsire's sire, gt.-gd-sire, grandsire: sire, and self;
46. One's own son: with one's grandson,
47. Great-grandson: and great-grandson's son,

曰水火　木金土
此五行　本乎數
曰仁義　禮智信
此五常　不容紊
稻梁菽　麥黍稷
此六穀　人所食
馬牛羊　鷄犬豕
此六畜　人所飼
曰喜怒　曰哀懼
愛惡欲　乃七情
匏土革　木石金
絲與竹　乃八音
高曾祖　父而身
身而子　子而孫
自子孫　至元曾

Üt₂ ʻshui ʻfó: muk₂ ‹kam ʻtʻò,
ʻTsʻz' ˢʻng ₅shang: ʻpún ₅ú shò'.
Üt₂ ₅yan í²: ₅lai chíʻ sun',
ʻTsʻz' ˢʻng ₅shéung: pat› ₅yung lun².
Tò² ₅léung shuk₂: mak₂ ʻshü tsik›,
ʻTsʻz' luk₂ kuk›: ₅yan ʻshó shik₂.
₅Má ₅ngau ₅yéung: ‹kai ʻhün ʻchʻí,
ʻTsʻz' luk₂ chʻuk›: ₅yan ʻshó tsz'².
Üt₂ ʻhí nò²: üt₂ ‹oi kü²,
Oi² ú² yuk₂: ₅nái tsʻat› ₅tsʻing.
₅Pʻáu ʻtʻò kák›: muk₂ shek₂ ‹kam,
‹Sz' ₅ü chuk›: ₅nái pát› ‹yam.
₅Kò ‹tsang ʻtsò: fú² ₅í ‹shan;
‹Shan ₅í ʻtsz': ʻtsz' ₅í ‹sün,
Tsz'² ʻtsz' ‹sün: chí' ₅ün ‹tsang,

33, 34. These five elements are supposed, by a constant succession of changes, mutually to destroy and reproduce each other; and in this way they constitute the *pún* or basis, *ú* in or of which, *shò* numbers or things numbered consist; i. e. they are the original elements of all things.

35, 36. *Yan*, genuine philanthropy, pure benevolence; *í*, justice, moral rectitude, good intention, guilelessness; *lai*, decorum, politeness, exact propriety; *chí*, discretion, knowledge, understanding, wisdom; *sun*, unsuspicious confidence, truth, a *man* of his *word;* these five are, *shéung* the great cardinal virtues, which, *pat yung* will not endure or allow of, *lun* disorder or derangement.

37, 38. *Tò* is the general name for rice, of which there are many varieties; *léung* is the spiked Barbadoes millet; *shuk* is the common name for pulse; *shü* is the panicled millet; *tsik* also may perhaps be a species of millet; *yan shó shik*, men things-which eat; i. e. the vegetables which they eat.

39, 40. *Má* includes horses, asses, and several kinds of mules; *ngau* designates the whole bovine race; *kai* is used here as a general term for all kinds of poultry; *hün* is also a general term for the many varieties of dogs; *chʻuk* is limited to domesticated animals; *tsz'* means to feed, to give food to; *yan shó tsz'*, men things-which feed, i. e. the animals which men rear.

41, 42. These seven passions are regarded as natural feelings, common to all men; when rightly governed they render their possessor good; but if left uncontroled, they lead to evil: for the sake of euphony, *nái* is dropped in some editions, and another word is added to the end of the line to rhyme with *kü* above in the preceding line.

43, 44. *Nái pát yam* are eight sounds; the several objects specified here are the materials used in making the eight kinds of musical instruments for giving the eight sounds.

45—48. A modern author says: "my own generation forms one class, my father's one, my grandfather's one, my great-grandfather's one, my great-great-grandfather's one; thus above me are four classes: my son's is one, my grandson's one, my great-grandson's one, my great-

48. Are nine degrees of kindred: constituting the human relations.
49. Affection of father and son: agreement of husband and wife;
50. The elder brother's love: the younger one's respect;
51. Precedence observed: in the intercourse of friends;
52. Honor from the prince; fidelity from his ministers:
53. These are the ten duties: on all alike binding.
54. Every teacher of youth: should clearly elucidate;
55. Adduce proofs and illustrations: plainly marking the periods.
56. He who is a scholar: must have a beginning.
57. The Primary Lessons finished: he comes to the Four Books.
58. Confucius' Conversations: are in twenty chapters.

倫之人族九乃
從婦夫恩友則父
恭則弟序幼子
朋與友敬則兄
忠則臣義十長
同所人訓蒙君
究講須詁訓學此
讀句明者者終凡
初有必學語詳
書四至論者爲
篇十二

ˢNái ʻkau tsuk₂: ˢyan ‹chí ˢlun.
Fú² ʻtsz' ‹yan: ‹fú ˢfú ˢts'ung;
‹Hing tsak› ˢyau: tai² tsak› ‹kung;
ʻChéung yau' tsü²: ˢyau ˢú ˢp'ang;
‹Kwan tsak› king': ˢshan tsak› ‹chung:
ʻTs'z' shap› í²: ˢyan ʻshó ˢt'ung.
ˢFán fan' ˢmung: ‹su ʻkóng kau';
ˢTs'éung fan' ʻkú: ˢming kù' tau².
ˢWai hók₂ ʻché: pít› ˢyau ‹ch'ó.
ʻSíú Hók₂ ‹chung: chí' Sz" ‹Shü.
Lun² ˢYü ʻché: í² shap₂ ‹p'ín.

great-grandson's one; thus there are four classes below me: these, including myself, are the nine classes or degrees of kindred. The following is a literal translation: great-great-grandfather, great-grandfather, grandfather, father, and self, self and son, son and grandson, from son and grandson to great-grandson and great-grandson's son, are nine classes, men's relations. *Tsuk* means the successive generations of those who are united by blood.

49—53. The *yan chí lun* are here indicated, being those which subsist between father and son, husband and wife, elder and younger brothers, friends and associates, prince and ministers: these ten parties have their respective obligations: *fú tsz' yan* father and son's affection; *yan* kindness, when predicated of the father, is tender regard; but when referred to the son, it signifies filial duty, and such is the twofold meaning of the word here; *ts'ung* in like manner here means both the kindness of the husband, and the gentleness of the wife: *hing tsak yau* elder brother then love, i. e. they must love their younger brothers, and these must respect elder brothers: *chéung yau tsü*, senior and junior's order, or the order of precedence must be observed, *yau ú p'ang* in the intercourse of friends: *kwan tsak king*, prince then honor, the prince must give due honor or consideration to his ministers, while they must be faithful to him: these are, *shap í* the ten obligations, *yan shó t'ung* men things which agree—which all men, in their respective stations, ought carefully to discharge. The import of the whole is, that every son must dutifully serve his parents, every minister must be faithful to his prince; and so of the others.

54. With this line commences the second division of knowledge, that of the scientific investigation, specified in the 22d line above.

55. *Tau* is in form the same as *tuk* to read, but differing from it in tone, it receives a new signification; words of this kind frequently occur.

56. *Wai* to act, to be, *hók ché* a scholar; i. e. the scholar, or every scholar, *pít yau* must have, *ch'ó* a beginning—a suitable beginning of his studies.

57. The Primary Lessons were compiled about seven hundred years ago by Chü fútsz', and form six distinct parts, treating on education and the common duties of life; these lessons, *chung* being finished, the student next, *chí* enters on the study of the *Sz' Shü*, Four Books. These are; 1. the Superior Lessons; 2. the True Medium; 3. Conversations of Confucius; 4. Writings of Mencius. The Four Books were brought together into their present shape by Ching fútsz', who flourished about eight hundred years ago.

58, 59. The *Lun Yü* are the Conversations of Confucius, divided into twenty chapters, in which, *kwan tai tsz'* the collective body of his disciples, *kí* recorded his words, actions, &c. This work has been, not inaptly, compared to Boswell's Life of Johnson.

59. His disciples have [therein]: recorded his good sayings.
60. The works of Mencius: are in seven chapters;
61. He discourses on reason and virtue: benevolence and justice.
62. The author of the True Medium: was Tsz'sz'.
63. 'True' is unperverted: 'medium' is unchangeableness.
64. The author of the Superior Lessons: was Tsang;
65. From personal and domestic: he goes to national, rule.
66. When Filial Duty: and the Four Books are understood,
67. Then the six classics: may be commenced.
68. The Odes, Records, Changes: Ritual, Spring and Autumn,
69. Called the six classics: ought to be well studied.
70. The systems of changes: by Fukhí and Shannung, with
71. That of the Chau dynasty: were three complete works.

言 止 義 筆 易 子 治 熟 讀 秋 求 藏 詳
善 篇 仁 思 不 曾 平 書 可 春 講 歸 易
記 七 說 子 庸 乃 至 四 始 禮 當 有 三
子 者 德 庸 偏 學 齊 通 經 書 經 山 周
弟 子 道 中 不 大 修 經 六 易 六 連 易
羣 孟 講 作 巾 作 自 孝 如 詩 號 有 有

ˢKw'an tai' 'tsz': kí' shín² ˢín.
Mang² 'tsz' 'ché: ts'át› ‹p'ín 'chí;
'Kóng tò² tak›: shüt› ˢyan í².
Tsók› ‹Chung ˢYung: 'Tsz' ‹sz' pat›.
‹Chung pat› ‹p'ín: ˢyung pat› yik₂.
Tsók› Tái² Hók₂: ˢnái ‹Tsang 'tsz';
Tsz'² ‹sau ˢts'ai: chí' ˢp'ing chí².
Háu' ‹King ‹t'ung: Sz" ‹Shü shuk₂,
ˢU luk₂ ‹king: 'ch'í 'kó tuk₂.
‹Shí ‹Shü Yik₂: ˢLai ‹Ch'un ‹Ts'au,
Hò² luk₂ ‹king: ‹tóng 'kóng ˢk'au.
ˢYau ˢLín ‹Shán: ˢyau ‹Kwai ˢCh'óng,
ˢYau ‹Chau Yik₂: ‹sám yik₂ ˢts'éung.

60, 61. Mang tsz', the name of the man, is here used to designate his works, just as we say Johnson or Milton when we refer to the works of those writers. *Tsz'* and *fútsz'* are terms of respect, nearly equivalent to philosopher: *kóng* and *shüt* are synonyms, and the latter serves as a connective, at the same time it fills the measure of the verse.

62, 63. *Tsók* means to make, or the maker, *pat* is the Chinese pencil; the pencil of Tsz'-sz' was the maker of the Chung Yung, i. e. this work was written by his hand; he was a grandson of Confucius, and the work consists chiefly of the ethical sayings of the sage, and originally formed a part of the Book of Rites.

64. *Tái Hók*, magna scientia, is explained to mean that learning which is suitable for persons who are advanced in years. This work was also originally a chapter of the Book of Rites; but is now one of the Four Books, and forms a counterpart to the *Sïú Hók* or Primary Lessons.

65. *Tsz'* means from; *sau* is self-government; *tsai* is the government of a family; *chí* means to rule well a state, province, or kingdom; and *ping* is to keep in order an empire: these are the leading topics of the essay, which was reduced to writing by *Tsang*, one of the disciples of Confucius.

66, 77. *Háu King* is, as the name signifies, a treatise on filial duty, consisting of conversations between Confucius and Tsang; it is divided into eighteen short sections, and is commonly published with the Primary Lessons: *tung* and *shuk* are synonyms, each meaning thoroughly studied, well understood; *ü* as, such as, or works such as, *luk king* the six classics, *ch'í* begin, *kó* can, *tuk* to read; i. e. the treatise on Filial Duty and the Four Books being well understood, the student may commence the study of the higher classics.

68, 69. Spring and Autumn is a single work; but the Ritual originally formed two separate treatises, and these several works, collectively, *hò* were styled, *luk king* the six classics, *tóng* deserving, *kóng* explanation, and *kau* investigation.

70, 71. *Yau* there was, *Lín Shán* 'connected hills,' a so named treatise on the changes, written by *Fukhí; yau* there was, *Kwai Ch'óng* another work of the same kind written by the emperor Shannung; *yau* there was, *Chau Yik* the Changes of Chau, written by king Wan (or Wan wáng); *sám yik* three systems of changes, *ts'éung* complete and entire. These are unitedly called the *Yik King*, or the Book of Changes.

72. The royal and ministerial canons: the instructions and injunctions,
73. The vows and commands: are included in the Records.
74. My lord Chau: was the author of the Chau Ritual.
75. He instituted six Boards: for the general government.
76. The elder and younger Tai: commented on the Ritual;
77. Transmited the sage's words: & completed the ritual and music.
78. The National Airs: the two Eulogies, and the Songs,
79. Styled the Four Odes: are worthy to be rehearsed.
80. The odes having ceased: Spring and Autumn was made;
81. Which by praise and blame: separate the good and bad.

誥 訓 有 謨 典 有
奧 之 書 命 誓 有
禮 周 作 公 周 我
體 治 存 官 六 著
記 禮 註 戴 小 大
備 樂 禮 言 聖 述
頌 雅 曰 風 國 曰
詠 諷 當 詩 四 號
作 秋 春 亡 既 詩
惡 善 別 貶 褒 寓

ˢYau ʻtín ˌmò: ˢyau fanʼ kòʼ,
ˢYau shai² mingʻ: ‹shü ‹chí òʼ.
ˢNgó ‹Chau ‹kung: tsók› ‹Chau ˢLai.
Chüʼ luk₂ ‹Kún: ˌts'ün chí² ʻtai.
Táiʻ ʻsíú Táiʼ: chüʼ ˢLai Kíʼ;
Shut₂ shingʻ ˌín: ˢlái ngók₂ pí².
Üt₂ Kwók› ‹Fung: üt₂ ˢNgá Tsung²,
Hòʻ Szʻʻ ‹Shí: ‹tóng fungʻ wing².
‹Shí kíʻ ˌmóng: ‹Ch'un ‹Ts'au tsók›;
Yü² ‹pò ʻpín: pít₂ shín² ók›.

72, 73. *Shü*, the Book of Records, contains six different kinds of state papers, referring to times before Confucius: 1. *tín* were the imperial ordinances, which were regarded as unalterable; 2. *mò* included drafts or plans, drawn up by ministers as laws of action for their sovereigns; 3. *fan* denotes those instructions which the chief ministers prepared for their sovereign, opening and delineating the path in which he should walk; 4. *kò* were imperial proclamations, given for the instruction and admonition of the whole empire; 5. *shai* were vows taken by the emperors; for example, when an army was going out to battle, the monarch, worshiping towards heaven, vowed in the presence of his leaders, that he would reward the faithful and punish the unfaithful among his troops; 6. *ming* were the emperor's mandates, given to his great ministers.

74. *Kung* is an honorary title nearly equivalent to lord; *ngó Chau*, our Chau dynasty, i. e. my lord of the Chau (Chow) dynasty, *tsók* made, *Chau Lai* the Chau Ritual; he was the son of king Wan, mentioned above, and younger brother of the martial king (Wú wáng), the first monarch of the Chau dynasty, which arose B. C. 1122. The family name of this line of monarchs, which are very renowned in Chinese history, was *Kí*, and in some editions it is written *ngó Kí kung*.

75. *Chü* is to institute, lord Kí instituted six Boards, the prototypes, probably, of the modern ones; *tsün* to maintain, *chí* governmental, *tai* operations, i. e. to preserve and govern the body politic.

76, 77. These two brothers, *chü* wrote commentaries on the *Lai*, and their work was styled *Lai Kí*, the Book of Rites; it was divided into forty-nine *p'ín* or chapters, two of which, the True Medium and the Superior Lessons, have been taken to form parts of the Four Books: the other chapters constitute the Book of Rites, one of the Five Classics: *shut* is to narrate, or add by way of comment; they narrated the sayings of the sage, and in this way, *lai ngók pí* both the ritual and musical services were rendered complete.

78, 79. *Hò Szʻ Shí* named Four Odes, *üt* viz., *Kwók Fung* National Airs, which were annually collected and presented to the emperor, and by him submitted to his ministers, to enable them to know the character of those whom they had to govern; *Ngá* Eulogies, forming two parts,—*Síú* the Lesser, and *Tái* the Greater;—these were employed on state occasions, at imperial audiences and banquets; *Tsung* were Songs of praises, used at the imperial sacrifices; *tóng* worthy, *fung wing* to be rehearsed and sung.

80, 81. The odes, *kí móng* having been discontinued, Confucius, in order to supply their place, commenced his Annals, which cover a period of 242 years; they were compiled from the records of his native state, the modern Shántung: *yü* in them are found recorded, *pò pín* commendations and censures, *pít* distinguishing, *shín* the good, *ók* from the bad. From this

82. [On the Annals] are three commentaries: by Kungyéung,
83. The family of Tsó: and by Kukléung.
84. The classics understood: read the philosophical writers;
85. Select important parts: and commit them to memory.
86. Of these there are five: by Sun and by Yéung,
87. By Manchung: and by Lò and Chóng.
88. The classics and philosophers understood: read next general history.

三傳者有公羊
有左氏有穀梁
經既明方讀子
撮其要記其事
五子者有荀揚
文中子及老莊
經子通讀諸史

‹Sám Chün² 'ché: ˢyau ‹Kung ˢyéung,
ˢYau 'Tsó shí²: ˢyau Kuk› ˢléung.
‹King kí' ˢming: ‹fóng tuk₂ 'tsz';
Ts'üt› ˢk'í íú²: kí' ˢk'í sz'².
ˢ'Ng 'tsz' 'ché: ˢyau ‹Sun ˢYéung,
ˢMan ‹chung 'tsz': kap₂ ˢLò ‹Chóng.
‹King 'tsz' ‹t'ung: tuk₂ ‹chü 'sz'.

characteristic, the work received its name; the commendations are life-giving like spring; the censures are life-withering like autumn; hence Spring and Autumn Annals.

82, 83. These three, in their respective commentaries, endeavored to complete and render more lucid the annals, which had been commenced by their master.

84—87. *Tsz'* is here used to denote the philosophical writers; of these, *tsüt* select, *kí íú* the most eminent, or parts from the writings of the most eminent, and, *kí k'í sz'* commit them to memory: *'ng tsz'* are five of *shap tsz'*, or ten authors, often referred to by the Chinese, and whose writings form a body of literature, second only to their classics.

88. *Chü sz'*, literally all histories, i. e. general history, which however refers only to their own country. From this line, the Sám Tsz' King proceeds with a brief summary of the history of the Chinese empire, and closes with examples and exhortations, intended to encourage the young student.

Section Fourth.

EXERCISES IN CONVERSATION.

習言第四章
Tsáp₂ ˢín; tai² sz'' ‹chéung.

1. Stop, stop! I wish to understand the meaning of what you have written.

莫自莫自我要做
曉得點解至你知
得
易曉我講你呵

ˢMó tsz'², ˢmó tsz'²! ˢngó íú' 'hiú tak› 'tím 'kái, chí' tsò² tak›.

It is easily understood, I will explain it to you.

I'² 'hiú, ˢngó 'kóng ˢní ‹chí ‹ó.

Notes and Explanations.

1. *Mók* is the common pronunciation of *mó;* with this latter tone and sound it is frequently used in conversation. I wish now to understand, *tím kái* how explain, or what is the meaning of what you have written, *chí* then arrive at, *tsò* do, *tak* obtain; i. e. I shall then have obtained what I wish, when you have explained to me those lines, which you have copied from the Sám Tsz' King. N. B. The learner is supposed to interrupt his teacher, when he

2. What is the meaning of this character? (pointing to the first in the 3d section.)
It is called *yan*, and denotes *man*.

呢個字點解呢
呢個人字指凡
人

‹Ní kó' tsz'² 'tím 'kái ‹ní?

‹Ní kó' ₅*yan* tsz'², 'chí ₅fán ₅yan.

3. (Pointing to the second he asks again,) And this?
This is *chí*, a particle.

呢個呢
呢個之字係虛
字

‹Ní kó' ‹*chí* tsz'² hai² ‹hü tsz'².

4. I know it is a particle, but what is its meaning?

我知係虛字吻
點解呢

₅Ngó ‹chí hai² ‹hü tsz'², ‹chí 'tím 'kái ‹ní?

It means man's beginning, the time when he is born.

只係人於初生
個陣時咁咯

Chat› · hai² ₅yan ‹ü ‹ch'ó ‹shang, kó' chan' ₅shí, 'kóm lók›.

5. And this, (pointing to the third,) what is its meaning?
This is *ch'ó*, and it signifies *beginning*.

呢個又點呢
呢個初字就係
始初咁解

‹Ní kó', yau² 'tím ‹ní?

‹Ní kó' ‹*ch'ó* tsz'² tsau² hai² ‹ch'í ‹ch'ó, 'kóm 'kái.

6. What is the meaning of the three when joined together?
They mean man at his birth, when first separated from his mother's womb.

三個合埋點呢
人於初生離母
胎時咁解咯

‹Sám kó' hóp₂ ₅mái 'tím ‹ní?
₅Yan ‹ü ‹ch'ó ‹shang ₅lí 'mò ‹t'oi ₅shí, 'kóm 'kái lók›.

7. What is the meaning of the next three?

下頭三個又點
呢

Há² ₅t'au ‹sám kó' yau² 'tím ‹ní?

They mean, that the nature of all men, when first born is good.

凡人初生之性
本來係善咁咯

₅Fán ₅yan ‹ch'ó ‹shang ‹chí sing' 'pún ₅loi hai² shín², 'kóm lók›.

---

has written eighty-eight lines, by calling for an explanation of what has been written; the conversation commences with the line '*yan chí ch'ó, sing pún shín*,' and may be extended at the pleasure of the learner.

2. *Níkó* means this; *chí*, the finger, here signifies to point with the finger, *níkó yan tsz'* this man character points to all men; i. e. it denotes the species, or man generally.

3. *Níkó chí tsz'* this character *chí*, *hai* is, *hü tsz'* an empty character, or a particle. By this vague term the Chinese intend to express connective or euphonic particles, in distinction from the *shat tsz'*, or solid words, such as nouns, verbs, &c.

4. In the phrase *chí tím kái ní?* the particle *chí* has the sense of but or yet: *chat* merely, *hai* is, *yan* man, *ü* at, *ch'ó* beginning, *shang* born, *kó* that, *chan* moment, *shí* time, *kóm* so, *lók* indeed; that is, the particle merely denotes the point of time, at which man is born. The phrase *yan chí ch'ó* may be rendered in various ways, thus; man's beginning, man at his birth, man at the time of his birth; &c.

6. Here the same idea is repeated, literally thus; man at beginning born separated mother's womb time, so explain indeed. The sentiment is explicitly expressed, that the child when first born possesses a good nature.

7. *Há t'au* below head, *sám kó* the three, also how? All men beginning born 's nature

8. Is there really such a doctrine! Where did it originate?

理 道 的 個 有 有 眞
係 都 黎 處 邊 昧 嗲
有 呢 賢 聖 古 講 歷
都 嚿 嚿 嚿 人 思 叶
公 有 疑 思 孟 子 有
頭 疑 疑 疑 思 子 呢
黎 說 幾 引 先 故 善
曰 今 話 此 然 咁 與
皆 彼 則 嚿 夫 夫 夫
呢 答 嚿 子 子 話 嚿
黎 情 知 日 聽 嚿 嚿
請 聽 嚿 嚿 嚿 嚿 嚿

‹Chan ʿyau kó' tik› tò² ʿlí!
'Hai ‹pín ch'ü' ˌlai ‹ní?

It was the general sentiment expressed by the ancient sages and wise men.

Lik› 'kú shing' ˌín ‹tò hai²
'kóm 'kóng ké' lá'.

9. Were there any who doubted its correctness?

ʿYau ˌyan ‹sz' ˌí, ʿyau ʿmò ‹ní?

In the second book of Mencius, the philosopher Kungtò called it in question.

Há² Mang² lü² ˌt'au ‹Kung ‹tò 'tsz' ‹sz' ˌí.

10. How was this?

'Tím ‹sz' ˌí ‹ní?

Having first quoted several cases, bearing on the question, he said (to Mencius), Now, you say, nature is good, are then all these false?

ʿK'ui ‹sín ʿyan 'kí shüt› ˌlai
'kóng, kú' 'ts'z' wá², ‹kam
üt› sing' shín², ˌín tsak› 'pí
‹kái ‹fí ˌyü, 'kóm.

11. What was the answer of Mencius?
He waved the question, by introducing the subject of the passions.

Mang² ‹fú 'tsz' 'tím táp› ‹ní?

Mang² ‹fú 'tsz' ‹ning ˌts'ing
ˌlai ‹ch'ui tók› wá² ʿk'ui ‹chí.

12. Well, you have explained enough for the present; to-morrow I will thank you to come again.

Tsò² tak› lá'; ‹t'ing yat›
'ts'ing ‹sín ‹shang ‹fán ˌlai.

---

original come is good, so indeed! i. e. the meaning of the three next characters is, that the nature of all men is good at the time when they are first born.

8. Truly have that doctrine! In what place come eh? *Tò lí* means what is reasonable, or right, a just sentiment, a true doctrine, or simply a doctrine, or sentiment: *hai pín ch'ü lai* may be correctly rendered, either, From what place did it originate? or, With whom did it originate? *lik* pass, *kú* ancient, *shing* sages, *ín* worthies, *tò* all, *hai* were, *kóm* so, *kóng* speaking, *ké lá* even so! that is, this was the sentiment, which the sages and worthies generally held through the successive ages of antiquity.

9. *Yau yan* have men, *sz' í* doubting, *yau mò ní* have not have eh? i. e. were there any who doubted the correctness of the sentiment? Below Mang inside head, referring to the second book of Mencius, *Kungtò tsz'* the philosopher Kungtò (who is there introduced), *sz' í* doubted, i. e. called in question the correctness of the sentiment.

10. *K'ui* refers to Kungtò, who having first, *yan* adduced, *ki shüt* several sayings, *lai kóng* come speak, *kú ts'z'* with reference to these sayings, (which were in opposition to what Mencius had advanced,) *wá* said or asked, Now you say the nature of man is good, *ín* are, *tsak* then, *pí* the sayings which I have adduced, *kái* all, *fi* false or erroneous? *yü* is an interrogative particle: *kóm* thus, or in this manner, Kungtò expressed his doubts of the correctness of the sentiment in question. See *Mang tsz'*, *kün luk*, *tai luk chéung*.

11. *Táp* is to answer, to give an answer: *ning* is to bring, or to take up as a topic of conversation; *ts'ing* denotes man's natural disposition, or the passions, (sec. iii: 42.,) Mencius

Very good.	好	ʻHò.
13. Good morning.	請唎請唎	ʻTsʻing lé' ! ʻtsʻing lé' !
Good bye.	請呀請呀	ʻTsʻing á'! ʻtsʻing á'!

taking up the subject of the passions, *lai* brought it, *chʻui* to push, *tók* to measure, i. e. he made it take the place of the other, and in this way he waved the point at issue; *wá kʻui chí* speak him know, i. e. in his conversation with Kungtò.

12. *Tsò tak lá*, these words mean, you have explained as far as I desire you to do at this time; *ting yat* but to-morrow, please come again and renew your explanations. The teacher answers *hò* good, or I will do so, the reply being usually attended with a deferential bow, and then he takes his leave.

Section Fifth.

EXERCISES IN WRITING.

習寫第五章
Tsáp$_2$ ʻsé; tai^2 ˢʻng ‹chéung.

1. How, Sir, do the Chinese commence learning to write?	先生唐人默樣初學寫字呢	‹Sín ‹shang, ˢTʻòng ˢyan ʻtím yéung^2 ‹chʻó hók$_2$ ʻsé tsz'^{2} ‹ní?
The teacher is requested at first to guide the child's hand, holding the pencil, to write copies in red ink.	請先生把手執筆寫紅硃字先略	ʻTsing ‹sín ‹shang ʻpá ʻshau chap› pat› ʻsé ˢhung ‹chü tsz'^{2} ‹sín lók›.
2. Are there any rules for writing?	寫字有乜方法有冇呢	ʻSé tsz'^{2} ˢyau mat› ‹fóng fát›, ˢyau ˢmò ‹ní?
Yes; there are rules for holding the pencil, for making the separate strokes, and for combining them into characters.	有喺有執筆法使筆法裝字法	ˢYau ‹é; ˢyau chap› pat› fát›, ʻshai pat› fát›, ‹chóng tsz'^{2} fát›.

Notes and Explanations.

1. *Sínshang* is often used in the sense of Sir and Mr., and in many instances, as in the present, may be well translated by Sir: *pá shau* is to grasp the hand; the teacher, standing up, grasps the child's hand and guides both it and the pencil: *chá pat* is to hold the pencil: *sé* is to write, *hung chü tsz'* red characters, *sín* in the first place; i. e. at first, when the child begins learning to write, he is furnished with copies written in red ink, and a pencil which he takes in his hand; then at the child's request, the teacher, grasping his hand, guides the pencil slowly and carefully over each of the characters in the copy.

2. *Fóng fát* is a common phrase for rules, such as rules, or instructions, for studying, writing, painting, and other similar arts; the two words are synonymous, and are often used separately in the same sense which they have here.

3. How is the pencil to be held?
As Wóng Yaukwan held it.

4. How can I know how he held it?

By inspecting his copy-book.

5. I have done so, and yet I do not at all understand how it is to be held.

Then I will teach you: let the thumb be placed with the back towards the body, facing outwards; let the fore and middle fingers, with the back turned outwards, be brought near it, facing the body; thus holding fast the pencil: let the fourth and little fingers, placed close together, be brought part way in [beyond the pencil] pointing towards you, so holding the pencil, with the fist half open and hollow within, and with the fingers close together: this is the best way to hold the pencil.

點 樣 執 呢 曬 執 圖 唯 指
學 王 右 軍 執 樣 陣 得 指 身
點 知 佢 點 樣 陣 得 頭 二 向 個 指 一 住 住 拳 空
呢 睇 佢 個 筆 陣 得 頭 二 向 個 外 外 住 名 伸 指 執 嘅 拳 枝 尾 半 自 好 一 指
曬 睇 都 唔 曉 呵 外 外 住 名 伸 指 執 嘅 拳 枝 尾 半 自 好 一 指
嘅 我 教 你 向 挨 中 咁 筆 指 入 已 似 樣 密 身 指 樣 使 疊 裏 咁 半 總 爲 好

'Tím yéung² chap› ‹ní?

Hók› ˢWóng Yau² ‹kwan chap› ‹ló.
'Tím ‹chí ˢk'ui 'tím yéung² chap› ‹ní?

'T'ai ˢk'ui kó' pat› chan² ˌt'ò ‹ló.

'T'ai, ‹tò ˌ'm 'híú tak› sái' ké'.

ˢNgó káu' ˢní ‹ó: ˌt'au 'chí ‹ái ‹shan héung' ngoi²; í² 'chí, chung' 'chí, ‹ái ngoi² héung' ‹shan; 'kóm yéung² ‹chá chü² kó' ‹chí pat›: 'shai ˌmò ˌming 'chí, ˢmí 'chí, típ› ˌmái, ‹shan yat› pún' yap› ˢlü ˌt'au, 'chí chü² tsz'² 'kí, 'kóm yéung² chap› chü², 'hò 'tsz' pún' ‹hoi ké' ˌk'ün yat› yéung², 'chung íú' ˌk'ün ‹hung 'chí mat›; ˌwai 'hò.

3. *Wóng Yaukwan* is the author of a system of writing, answering in many respects to those which are common in the west; the work contains twelve plates illustrating the several ways of holding the pencil, together with full explanations, to which are appended examples of all the different strokes used in writing Chinese, and characters showing the mode of their use. The one on the opposite page is intended to represent a Chinese master sitting at his table, engaged in writing.

4. *Pat chan t'ò* pencil order plates, i. e. plates illustrating the order, or manner, of holding the pencil.

5. *T'ai* I have looked, *tò* and yet, do not understand it, *sái ké* altogether, or entirely, i. e. I have examined the plates, and yet do not at all understand the subject.

6. *T'au chí* the thumb is also called *tái chí* the great finger: *í chí* the forefinger is also called *shik chí* the eating finger, from the part it often takes with the Chinese in supplying the mouth with food: *shai* is to use or let,—let *mò ming chí* the nameless or the fourth, and *mí chí* the last or little finger, *típ mái* placed one on the other, *shan* be brought, *yat pún* one half, *yap* entering, *lüt'au* within [side of the pencil], *chí chü* pointing towards, *tsz' kí* yourself, *hò tsz'* just as, *pún* half, *hoi* opened, *ké* being (being opened), *k'ün* the fist, *yat yéung* in one and the same manner; *chung* moreover, *íú* it is required, *k'ün* that the fist, *hung* be hollow, *chí mat* with the fingers close together; *wai hò* to be good, i. e. this is the good, or the best way to hold the pencil.

6. Though [I am able] to hold the pencil, yet I do not know which part of the character should be written first.

每邊分左睇
筆寫右先你呵
枝知左下信法
個唔呢
住字先上下至上右唔八字
執個的以由後永

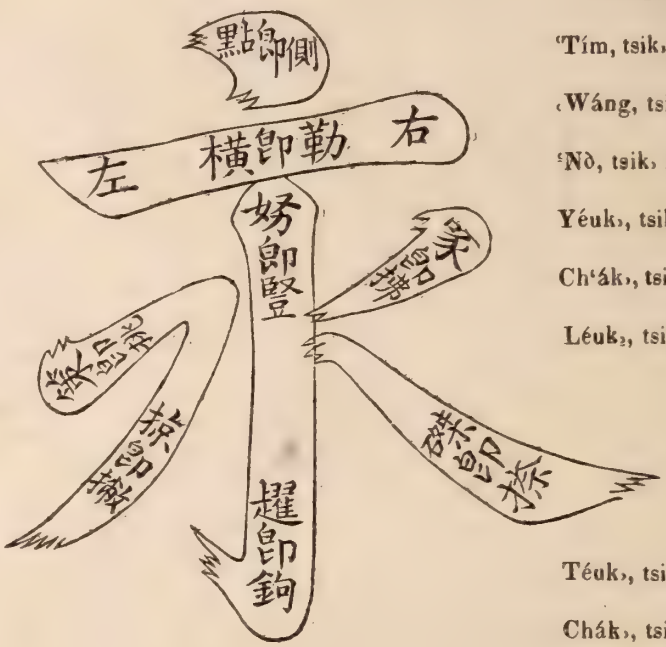
Chap› chü² kó' ‹chí pat›, ˢmúi kó' tsz'² ˢ'm ‹chí 'sé ‹pín tik› ‹sín ‹ní?

Distinguishing between the upper and the lower, the right and left parts, proceed from the upper to the lower, writing the left side first and then the right; if you doubt this, you may examine the eight rules in the character WING.

ˢIf shéung² há² 'tsó yau² ‹fan, ˢyau shéung² chí' há², ‹sín 'tsó hau² yau²; ˢ'm sun', ˢní 't'ai ˢWing tsz'² pát› fát› ‹ó.

7. Eternal.

ˢWing.



i. A dot, slanting.

'Tím, tsik› chak›.

ii. A horizontal line, curbed.

‹Wáng, tsik› lak₂.

iii. A perpendicular line, erect.

ˢNð, tsik› shü².

iv. A hook, quick leaping.

Yéuk›, tsik› ‹k'au.

v. A spike, pointed upwards.

Ch'ák›, tsik› t'íú'.

vi. A sweep, rapidly brushing outwards.

Léuk₂, tsik› p'ít›.

vii. A stroke, bill shaped, quickly sweeping.

Téuk›, tsik› fat›.

viii. A dash, slowly moving outwards.

Chák›, tsik› nát₂.

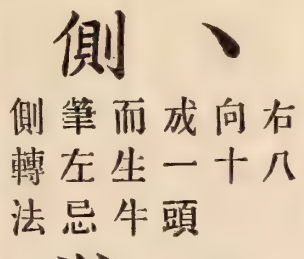
---

6. Hold fast the pencil, every character not know to write, [which] side of first eh? Although you have told me how to hold the pencil, yet I know not which part of even a single character should be written first,—which part is to be written first? *Ní* gives this interrogative form to the sentence, which otherwise would be declarative: the learner says that he does not know where to begin to write a single character; *í* using, *shéung há* upper and lower, *tsó yau* left and right, *fan* divisions, proceed in writing, *yau shéung* from the upper parts, *chí há* to the lower; also, *sín tsó* first write the left part, *hau yau* afterwards the right; *'m sun* not believing this, *ní t'ai* you may examine for confirmation, *Wing tsz' pát fát* the eight rules which are based on the eight parts of the character *Wing*. The Wing Tsz' Pát Fát is also used as the name of a little work on writing, from which the directions given above are chiefly selected.

7. This character is regarded as containing all the simple strokes required in writing Chinese; and both their names and the modes of writing them are briefly expressed in the respective parts, as here numbered.

8. A dot. (i.)

This is made by a slant of the pencil, which moving [first] towards the right, is then turned round towards the left. It has 18 forms. Avoid the ox-head shape.

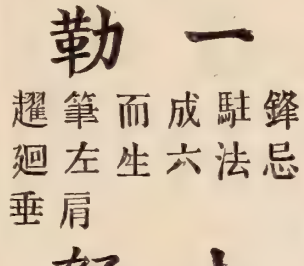


Chak$_3$.

Chak$_3$ pat$_3$ $_{S}$í $_{S}$shing, héung^{3} yau^{2} ^{C}chan ^{C}tsó. ^{C}Shang yat$_3$ shap$_2$ pát$_3$ fát$_3$. Kí^{2} $_{S}$ngau $_{S}$t'au.

9. A horizontal line. (ii.)

This is made by a leap of the pencil, which stopping short on a point is drawn off to the left. It has 6 forms. Avoid making it with drooping shoulders.

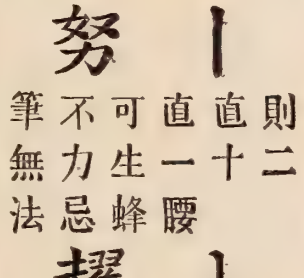


Lak$_2$.

Yéuk$_2$ pat$_3$ $_{S}$í $_{S}$shing, chü^{3} ^{C}fung $_{S}$úi ^{C}tsó. ^{C}Shang luk$_2$ fát$_3$. Kí^{2} $_{S}$shui ^{C}kín.

10. A perpendicular line. (iii.)

Here the pencil must not be held perfectly erect, for then the stroke will lack body. It has 12 forms. Avoid the wasp-like waist.

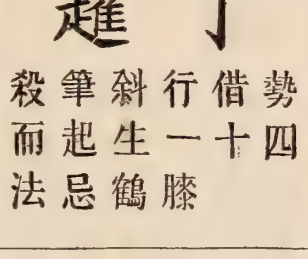


^{S}Nǒ.

Pat$_3$ pat$_3$ ^{H}hó chik$_2$, chik$_2$ tsak$_3$ $_{S}$mò lik$_2$. ^{C}Shang yat$_3$ shap$_2$ í^{2} fát$_3$. Kí^{2} ^{C}fung ^{C}íú.

11. A hook. (iv.)

The pencil brought down is made to diverge a little, and raised upwards with a jerk. It has 14 forms. Avoid a resemblance to a crane's knees.



Yéuk$_2$.

Shát$_3$ pat$_3$ $_{S}$ts'é $_{S}$hang, tsé^{3} shai^{2} $_{S}$í ^{H}hí. ^{C}Shang yat$_3$ shap$_2$ $_{SZ}$" fát$_3$. Kí^{2} hók$_2$ sat$_3$.

8. This *chak*, slant, is commonly called *tím*, a dot. It has, either simple or compound, eighteen different forms, which, from some real or imaginary resemblance to certain objects, are called by their names; thus, pearl drop; plum seed; almond seed; goat's horns; cock's crest. These names, often very fanciful, are given to assist the memory. They are found in most of the Chinese copy-books, and ought to be carefully examined by every one who desires to write the character correctly with ease and elegance.

9. This *lak*, bit or curb, is commonly called *wáng*, a horizontal line; the pencil, being placed down carefully on the left, is carried rapidly off to the right, where, *chü fung* it is brought to a dead halt, *úi* thence recoiling, *tsó* towards the left. The ends of the line are compared to a man's shoulders, and ought, for the sake of beauty, to be erect and square, and not bent down or drooping.

10. *Nǒ*, a strong line, is usually called *shü* or *chik*, both meaning a perpendicular line: among the twelve forms assumed by this line, there are two or three which exhibit a crooked or deflected shape, one is called a crooked rule, and another a golden city.

11. *Yéuk*, a quick leap, is commonly called *k'au*, a hook. In most of the forms, the hook is turned to the left; in a few instances it takes the opposite direction; the shaft also takes a variety of forms: new moon, flying goose, swimming goose, dragon's tail, &c., are some of the names of these forms.

12. A spike. (v.)

This resembles a part of a broken line, with the point thrown upwards. It has 6 forms. Avoid the shape of a nail's head.

策 ノ

鋒忌 仰法 畫六 異生 折揭頭 卽上釘

Ch'ák$_3$.

Tsik$_7$ chít$_7$ f^2 wák$_2$, $_5$yéung ‹fung shéung' kít$_7$. ‹Shang luk$_7$ fát$_7$. Kí^2 ‹ting $_5$t'au.

13. A sweep. (vi.)

The best form of this is made by turning the pencil's point off to the left, with a heavy stroke. It has 8 forms. Avoid the shape of a rat's tail.

掠 ノ

舒忌 肥法 出八 左生 鋒貴尾 筆爲鼠

Léuk$_2$.

Pat$_7$ ‹fung 'tsó ch'ut$_7$, $_5$fí ‹shü $_5$wai kwai'. ‹Shang pát$_2$ fát$_7$. Kí^2 'shü ^{5}mí.

14. A stroke. (vii.)

This is made by a sudden jerk of the pencil, and should be short and slender. It has 12 forms. Avoid the shape of a broken splinter.

啄 ノ

帶二 畧十 掩一 疾生斷 筆意忌 臥瘦法

Téuk$_7$.

Ngó^2 pat$_7$ tsat$_2$ 'ím, léuk$_2$ tái' sau' í'. ‹Shang yat$_7$ shap$_2$ í^2 fát$_7$. Kí^2 tün^2 $_5$shái.

15. A dash. (viii.)

Here the pencil delicately rises, and then spreads off with a full stroke. It has 6 forms. Avoid the shape of a broom.

磔 乀

開忌 徐法 而六 仰生 微勢帚 筆其撒

Chák$_2$.

Pat$_7$ $_5$mí ^{5}yéung $_5$í, ‹ch'ü ‹hoi $_5$k'í shai'. ‹Shang luk$_2$ fát$_7$. Kí^2 sát$_7$ 'chau.

16. Are there also rules for forming the characters? Come and examine the copy-plates of professor Shíú Ying.

呢先呵 噦瑛帖 字邵法 裝睇個 有嚟寫 重你生

Chung^2 ^{5}yau ‹chóng tsz'^{2} ké^2 ní?
^{5}Ní $_5$lai 't'ai Shíú^2 ‹Ying ‹sín ‹shang 'sé ‹ní kó' fát$_7$ t'íp$_7$ ‹ó.

12. *Ch'ák*, a spike, is also called *t'íú*, pointing upwards, to prick or stir up; in one form it resembles the hook.

13. *Léuk*, a sweep, means to plunder; it is also called *p'ít* which has nearly the same sense; the allusion is derived from the *sweeping* course of those who plunder.

14. *Téuk*, a stroke, means also to strike with the bill, as a bird does in feeding; it is likewise called *fat*, which means to strike, to brush, to wave.

15. *Chák* is to pull in pieces, and is commonly called *nát;* golden knife, crying duck, frightened snake, roaming fish, playing fish, and double eyes, are the names of its forms.

16. The work of *Shíú Ying* contains a series of copies, ninety-two in number, each of which is accompanied by a short rule, for guidance of the learner. The work is in octavo; printed on thick stiff paper like pasteboard; the characters are white upon a black ground. The paper is all in one piece, folded between two boards, like a fan.

Section Sixth.

EXERCISES IN WRITING.

習寫第六章
Tsáp₂ ˈsé; tai² luk₂ ˌchéung.

1. Universe. Fixed. Repose.

In characters of this form, the upper part should cover all the lines below it.

宙 定 寧

Chau². Ting². ˏNing.

天覆者凡畫皆
冒於其下

ˌT'ín fau² ˈché, ˏfán wák₂ ˌkái mò² ˌü ˏk'í há².

2. Extreme. Sacred. A cover.

In characters of this form, the lower part should support all the lines above it.

至 聖 蓋

Chí². Shing². K'oi².

地載者有畫皆
托於其上

Tí² tsoi² ˈché, ˏyau wák₂ ˌkái tók₂ ˌü ˏk'í shéung².

3. A class. Youth. Immediately.

In these prominence is given to the left part, it being elevated, while the right is depressed.

部 幼 即

Pò². Yau². Tsik₂.

讓左者左昂右
低

Yéung² ˈtsó ˈché, ˈtsó ˌngéng, yau² ˌtai.

4. Read. Rainbow. Meritorious deeds.

In these prominence is given to the right, it being extended, while the left is contracted.

讀 蝀 績

Tuk₂. Tung². Tsik².

讓右者右伸左
縮

Yéung² yau² ˈché, yau² ˌshan. ˈtsó shuk₂.

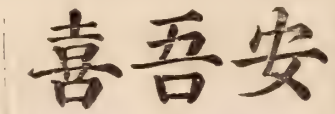
Notes and Explanations.

1. These are the copies of Shíú Ying. The large characters are selected only with reference to their form, and stand entirely independent of each other; their literal meaning is given, that it may be fixed in the memory during the exercise of writing. *T'ín fau ché*, the celestial canopy, denotes the upper part of the character; and in this dialect is called *dam ˏp'ung ˏt'au:* the literal translation of the rule is,—celestial covering the, every line all covered in it below: *wák*, like *lak* (sec. v: 9.), means a horizontal line, or to draw such a line.

2. *Tí tsoi ché*, terrestrial support, denotes the lower line; *yau* there being, *wák* lines. *kái* all, *tók* [should be] supported, *ü* on, *k'í* it, *shéung* above: *yau wák* here is nearly equivalent to *fán wák;* the latter means every line, the former signifies whatever lines there are;—each phrase thus denoting all the lines.

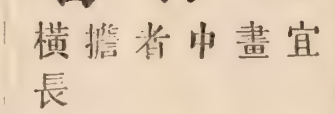
3, 4. The student will not fail to notice a correspondence—sometimes antithetical, some-

5. Glad. I or me. Rest.



'Hí. ˛'Ng. ‹Ón.

In these, the transverse line through the middle should be well extended.

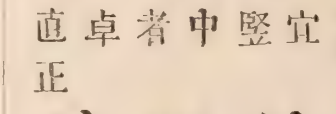


˛Wáng ‹tám 'ché, ‹chung wák˛ ˛í ˛ch'éung.

6. Armor. Even. Spear.

Káp˛. ˛P'ing. ‹Kón.

In these, the perpendicular line should be drawn perfectly straight through the middle.

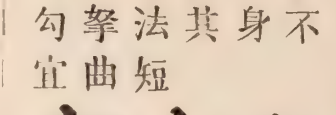


Chik˛ ch'éuk› 'ché, ‹chung shü² ˛í ching'.

7. Grapes. A caterpillar. A bean.

˛P'ò. Chuk˛ Kót›.

In characters of this form, the body of the hook should not be either too crooked or too short.

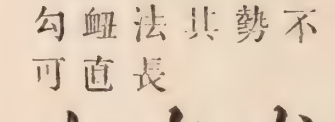


‹Kau ˛ná fát›, ˛k'í ‹shan pat› ˛í h'uk› 'tün.

8. A sentence. A broad spoon. Do not.

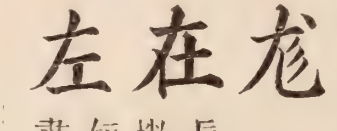
Kui'. Ch'éuk›. Mat›.

In characters of this form, the shape of the hook should not be too straight or too long.



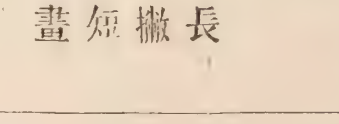
‹Kau nuk› fát›, ˛k'í shai' pat› 'hó chik˛ ˛ch'éung.

9. Left. In. Particolored.



'Tsó. Tsoi². P'óng.

In these, the horizontal line should be short, and the sweep long.



Wák˛ 'tün, p'ít› ˛ch'éung.

---

times correlative—in many of the following rules; there is likewise a similar correspondence between the terms used in the same rules; *ngóng* and *tai*, *shan* and *shuk*, are examples of this usage.

5, 6. The long horizontal line in the one, and the long perpendicular line in the other, of these are to be noted: the former should be well extended both ways; it has been by the Chinese compared to the two ends of a pole, on which a burden is suspended to be carried on the shoulders of two men.

7, 8. In both of these the long crooked line should be noted; from the shape into which it is bent, it is called *kau* a hook; *ná* means to seize or catch; *nuk* is a sabre, or the nose made bloody by the sabre: *kau ná fát* the hook catching form, *k'í shan* its body, *pat* not, *í* should be, *h'uk* crooked, *tün* short, i. e. it ought not to be too crooked or too short, but should be open nearly like the two sides of a square: in the *kau nuk fát*, the hook should be more short and contracted, "because it has not so much to contain," as may be seen by inspection. N. B. The hook in these examples, and the celestial canopy (sec. vi: 1.), are both among the six forms specified sec. v: 9.

10. Right. Being. Ashes.

Yau². ˢYau. ˏFúi.

In these, the horizontal line should be long, and the sweep short.

畫長撇短

Wák₂ ˢch'éung, p'ít, 'tün.

11. Wood. The origin. Vermilion.

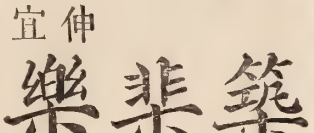
Muk₂ 'Pún. ˏChü.

Here the horizontal line should be short, the perpendicular long, the sweep and dash well extended.

畫短直長撇捺宜伸

Wák₂ 'tün, chik₂ ˢch'éung. p'ít, nát₂ ˢí ˏshan.

12. Joy. A wood. To build mud walls.



Lók₂. 'Fí. Chuk₂.

Here the horizontal line should be long, the perpendicular short, the sweep and dash contracted.

畫長直短撇捺宜縮

Wák₂ ˢch'éung, chik₂ 'tün, p'ít, nát₂ ˢí shuk₂.

13. Ten. Above. Below.

Shap₂. Shéung². Há².

In these, the transverse line should be long, and the perpendicular short.

橫長直短

ˢWáng ˢch'éung, chik₂ 'tün.

14. Talent. A dry measure. A well.

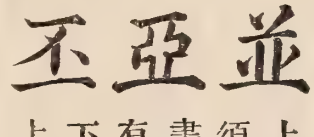
ˢTs'oi. 'Tau. 'Tsing.

In these the transverse should be short, and the perpendicular long.

橫短直長

ˢWáng 'tün, chik₂ ˢch'éung.

15. Great. Second. Also or with.



ˏP'í. A'. Ping².

When there are horizontal lines at the top and bottom, the former must be short, the latter long.

上下有畫須上短而下長

Shéung² há² ˢyau wák₂, ˏsü shéung² 'tün ˢí há² ˢch'éung.

16. Eye. Self. Because.

Muk₂. Tsz'². ˏYan.

When there are perpendicular lines on the right and left, that on the left must be limited, and the right prolonged.

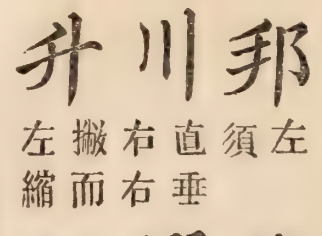
左右有直宜左收而右展

'Tsó yau² ˢyau chik₂, ˢí 'tsó ˏshau, ˢí yau² 'chín.

10, 11. In these and similar examples, the learner will easily ascertain the parts which are the object of the rules, and need not, therefore, be detained with any notes or explanations.

17. A dry measure. Streams. A country.

When there is a sweep on the left, and a perpendicular line on the right, the former should be contracted, and the latter extended downwards.

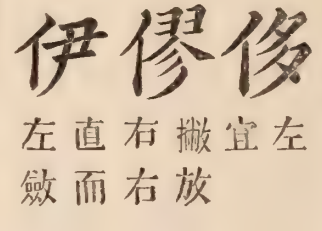


ˌShing. ˌCh'ün. ˌPóng.

'Tsó p'ít›, yau² chik₂, ˌsü 'tsó shuk›, ˏí yau² ˏshui.

18. Him. Disgrace. Large.

When there are perpendicular lines on the left, and sweeps on the right, the former should be collected and contracted, and the latter open and extended.

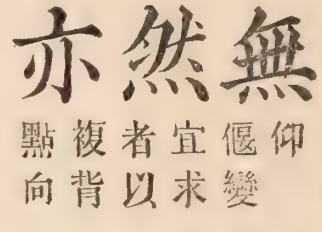


ˌI. Luk₂. ˌCh'í.

'Tsó chik₂, yau² p'ít›, ˏí 'tsó ˏlím, ˏí yau² fóng'.

19. Also. Truly. None.

When there are dots on the two lower corners, one reclining on the right and the other on the left with its point elevated, their tops ought to converge towards the middle of the character, so as to give it a diversified appearance.

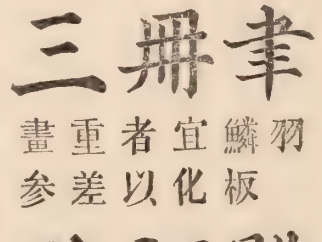


Yik₂. ˌI'n. ˏMò.

'Tím fuk› 'ché, ˏí 'ín ˏyéung héung' púi', ˏí ˌk'au pín'.

20. Three. Imperial order. Pencil.

When there are several horizontal lines, they ought to be diversified like scales and feathers, to prevent stiffness of appearance.



ˌSám. Chák›. Lut₂.

Wák₂ ˏch'ung 'ché, ˏí ˏlun ˏü ˌts'ám ˌts'z', ˏí fá' 'pán.

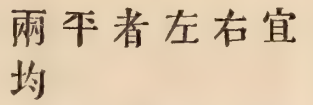
21. Although. Look back. A body.

ˌSui. Kú'. 'T'ai.

19. *Fuk ché* means double, or a double garment: the allusion is to a short coat or frock, worn by the Chinese, which, being open on the two sides, has four corners at the bottom: figures or flowers are embroidered on the corners, and there are stripes up and down on the back, or as in some cases the garment is merely figured along the bottom; this description of characters is thought to resemble the back of such a dress; *ín*, to sleep, or lie inclined in a sleeping posture, denotes the position of the dot on the right, and *yéung* to look upwards, denotes the dot on the opposite corner; the two dots, *í* ought, *héung* to correspond to each other, facing in towards, *púi* the back, which is formed by the two middle lines or dots, as the case may happen to be, *í k'au pín* to seek change, i. e. to give diversity.

20. In this the reference is to, *ts'ám ts'z'* the uneven and variegated appearance of, *lun* fish scales, and *ü* bird's feathers: the several horizontal lines should be drawn in this manner, *i fá pán*, to metamorphose the board, i. e. to remove the appearance of stiffness.

When both sides are alike, the right and the left should be equal.

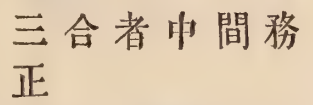


ˢLéung ˌpʻing ʻché, ʻtsó yau² ˌí ‹kwan.

22. Thanks. Charioteer. Tree.

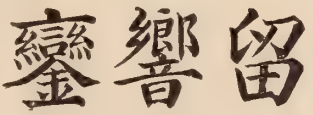
Tsé². Yü². Shü².

When three are united [side by side], the middle one should be made perfectly regular.



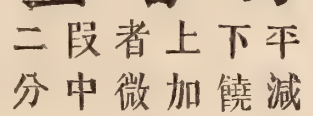
‹Sám hóp₂ ʻché, ‹chung ‹kán mò² chingʼ.

23. Imperial car. Sound. Detention.



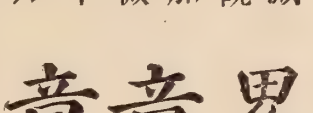
ˌLün. ʻHéung. ˌLau.

When the character is in two parts, the upper and lower being equally divided, the [lines in the] middle may be a little increased or diminished, as the case requires.



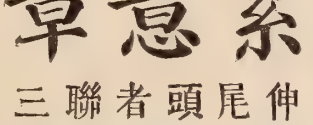
Iʼ² tün² ʻché, shéung² há² ˌpʻing ‹fan, ‹chung ˌmí ˌká ˌíú ʻkáin.

24. Essay. Ideas. To implicate.



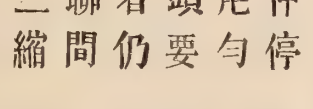
‹Chéung. Iʼ. Lui².

In these examples, three parts being united one above the other, the upper and the lower, though extended or contracted, must be evenly arranged.



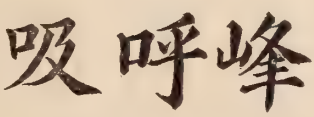
‹Sám ˌlün ʻché, ˌtʻau ʻmí ‹shan shuk› ‹kán, ˌying íúʔ ˌwan ˌtʻing.

25. Inhale. To call. Peak.



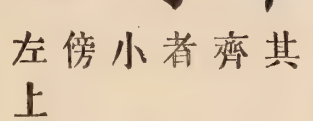
Hap₅. ‹Fú. ‹Fung.

When the left side is small, make its top even with the other.



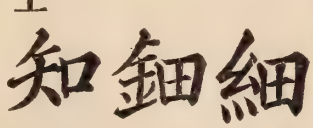
ʻTsó ˌpóng ʻsíú ʻché, ˌtsʻai ˌkʻí shéung².

26. To know. Lady's headdress. Small.



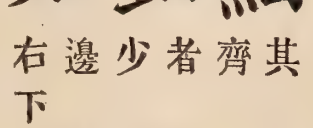
‹Chí. ˌTín. Saiʼ.

When the right side is small, make its bottom even with the other.



Yau² ‹pín ʻshíú ʻché, ˌtsʻai ˌkʻí há².

27. To vociferate. Barbarous. Utensil.



‹Híú. ˌNgau. Híʼ.

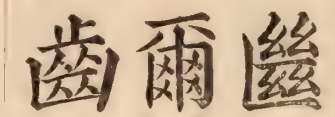
24. *Kán* here denotes amid; amid the extensions or contractions of the top and bottom, *ying* still, there must be a due proportion and compactness maintained; the meaning of the word here and in 22 differs somewhat, though in the main they are alike.

When a part occurs four times on the outside of a character, the positions must be such as to give the whole a square form.

外 四 疊 者 體 格
必 整 方

Ngoi² sz" típ₂ 'ché, 't'ai kák› pít› 'ching ‹fóng.

28. Incisor teeth. You. A succession.



'Ch'í. ˢI'. Kai².

When a part is repeated four times within a character, the repetitions ought to be arranged close together in uniform order.

內 四 疊 者 布 置
宜 勻 密

Noi² sz" típ₂ 'ché, pò² chí' ˢí ˢwan mat₂.

29. Seven. Also. What?

Ts'at₂. ˢYá. Mat₂.

In characters of this form, the horizontal line should not be level, for then it would destroy all beauty of shape.

斜 勒 者 不 宜 平
平 則 失 勢

ˢTs'é lak₂ 'ché, pat› ˢí ˢp'ing, ˢp'ing tsak› shat› shai².

30. Say. Go away. Moreover.

ˢWan. Hü². 'Ch'é.

In characters of this form, the horizontal line should not be inclined, for then it would be inelegant.

平 勒 者 不 宜 倚
倚 則 無 儀

ˢP'ing lak₂ 'ché, pat› ˢí 'í, 'í tsak› ˢmò ˢí.

31. Ten cubits. A cubit. And.

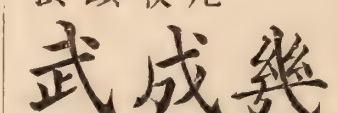
Chéung². Ch'ek₂. Yau².

When the dash is freely extended, it is very necessary to contract the head and shorten the sweep.

縱 捺 之 字 必 要
攢 頭 收 尾

Tsung² nát₂ ‹chí tsz"², pít› íú² tsün² ˢt'au ‹shau ˢmí.

32. Martial. Complete. Several.



ˢMò. ˢShing. ‹Kí.

In giving free extension to the hooked line, care should be taken to prevent its being too slender or too much bent.

縱 戈 之 法 最 忌
力 弱 身 灣

Tsung² ‹kwó ‹chí fát›, tsui² kí² lik₂ yéuk₂ ‹shan ‹wán.

27, 28. *Típ* is to repeat, or reiterate; and *típ ché* are the repetitions: *t'ai kák*, the body marks, denote the limits of the character; which, *pít* must be, *ching* arranged, *fóng* in a square. Again, the several repetitions of the part on the inside ought to be, *wan* uniform, and, *mat* close together.

32. In these examples the hook is called *fí ngán* the flying goose; it is one of the fourteen forms of the hook mentioned in sec. v: 11. When extended as in 34, the name of floating or swimming goose is applied to it.

33. Desist. Must. The will.

When the hooked line is horizontal, there is no danger of its being too much bent.

横戈不厭曲

Sik›. Pít›. Chí'.

›Wáng ‹kwó pat› ím' h'uk›.

34. Chief. Throw. Diligence.

In these where the hook is extended, it should compass the part on its side.

伸勾貴抱持

‹Fuí. ‹P'au. ›Mín.

‹Shan ‹kau kwai' ›p'ò ›chí.

35. Heaven. Father. Letters.

In such characters as have the sweep and dash placed across each other, and attached to a part above, they must be exactly in the middle.

承上之乂正中爲貴

‹T'ín. Fú². ›Man.

›Shing shéung² ‹chí ‹chá ching² ‹chung ›wai kwai'.

36. Horse. Rest. Being or doing.

In characters of this form—resembling horse's teeth, the point of the hook should shoot up towards the middle of the four dots.

馬齒法其拏勾四之鋒宣注射點之半

›Má. ›I'n. ›Wai.

›Má 'ch'í fát›, ›k'í ›ná ‹kau ‹chí ‹fung, ›í chü' shé² sz" 'tím ‹chí pún'.

37. To adjust. Conversation. Millet.

When the dash is repeated, it should vary, being now contracted, and now extended.

重捺者須有縮有伸

Sít›. ›T'ám. 'Shü.

›Ch'ung nát₂ 'ché, ‹sü ›yau shuk› ›yau ‹shan.

38. Clear. Already. Wilderness.

Characters, having a level top, should have their upper parts even.

上平之字宜齊首

‹Ming. Kí'. ›Yé.

Shéung² ›p'ing ‹chí tsz'², ›í ›ts'ai 'shau.

39. Morning. Time. After.

‹Chíú. ›Shan. Hau².

33. In these examples the hook is called a 'horizontal spear,' from its resemblance to a spear, thrown down in a horizontal position.

Characters of this form should be even at the foot.

齊 宜 字 之 平 下
足

Há² ₅p'ing ₍chí tsz'², ₅í ₅ts'ai tsuk›.

40. Prohibition. A grove. A forest.

禁 林 森

Kam'. ₅Lam. ₍Sham.

When the hook is repeated, sometimes it should retain the full form, at others it should be suppressed.

挑 或 當 者 趯 壘
或 疊

Típ₂ yéuk₂ 'ché, ₍tóng wák₂ ₍t'íú wák₂ chü².

41. Dates. Small. Elder brother.

棗 戔 哥

'Tsò. ₍Tsín. ₍Kó.

When there is a hook above and one below, the latter should be more prominent than the other.

下 者 勾 趯 下 勾
暗 勾 上 而 明 勾

Shéung² há² ₍kau yéuk₂ 'ché, há² ₍kau ₅ming, ₅í shéung² ₍kau óm'.

42. Cap of manhood. A crown. To dwell.

冠 冤 宅

₍Kún. ₅Mín. Chák›.

When one hook hangs downwards, and the other turns upwards, the former should be contracted, and the latter extended.

俯 者 挑 勾 仰 俯
伸 勾 而 仰 縮 勾

'Fú ₅yéung ₍kau ₍t'íú 'ché, 'fú ₍kau shuk›, ₅í ₅yéung ₍kau ₍shan.

43. Mandarin duck. Pigeon. Brightness.

鶵 鳩 輝

₍Ün. ₍Kau. ₍Fai.

The bended hook in these examples ought to be turned back and contracted.

縮 退 勢 之 勾 屈
宜 斯

Wat› ₍kau ₍chí shai', t'ui² shuk› ₍sz' ₅í.

44. Equal. Everywhere. All.

齊 普 皆

₅Ts'ai. 'P'ò. ₍Kái.

If the upper part of a character requires much space, give it an open appearance.

聽 者 步 地 占 上
寬 上 其

Shéung² chím' tí² pò² 'ché, t'ing' ₅k'í shéung² ₍fún.

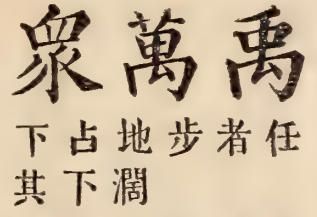
---

43. The *wat kau*, or bended hook, is the small one in the left part of the character, and is one of the six forms of the spike, or stroke pointing upwards, described in sec. v: 12; the technical name given to it is *shuk kau*, the hewn hook, and it also occurs in the lower part of *í* clothes, *chéung* long, &c.

44, 45. *Chím* means to usurp: *tí pò* denotes a pace or measure of ground, much room: *t'ing*, differing both in its meaning and tone from the same form of the character in sec. i: 8, is here synonymous with *yam*, which means to allow or permit: this, however, is a metaphorical sense of the word, it denotes a magisterial *hearing* of a representation and the subsequent *sanctioning* of it. *Fún* and *fút* are nearly synonymous; the former refers to an open displayed mode of writing, the latter implies breadth simply.

45. The whole. Ten thousand. Solitary.

If the lower part of a character requires much space, let it be broad.

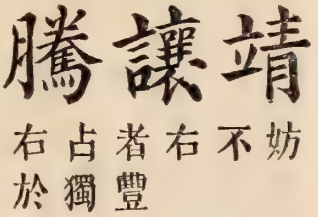


Chung'. Mán². ʿYü.

Há² chím' tí² pò² 'ché, yam² ‹k'í há² fút›.

46. Ascend. Yield. Tranquil.

If the right side requires much space, it may be extended without fear.

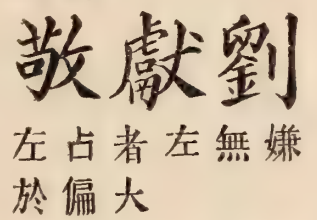


ʿT'ang. Yéung². Tsing².

Yau² chím' 'ché, yau² pat› ʿfóng ‹ü tuk› ‹fung.

47. Respect. Offer. Arrange.

If the left side requires much space there is no fear of its being too great.

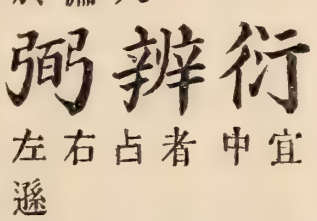


King'. Hín'. ʿLau.

'Tsó chím' 'ché, 'tsó ʿmò ʿím ‹ü ‹p'ín tái².

48. Assistant. Distinguish. Spreading.

If both the right and left sides require much space, the middle should yield to them.

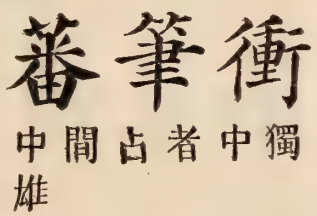


Pat›. Pín². ʿYn.

'Tsó yau² chím' 'ché, ‹chung ʿí sun'.

49. Much. Pencil. To excite.

If the middle requires much space, let it be enlarged.

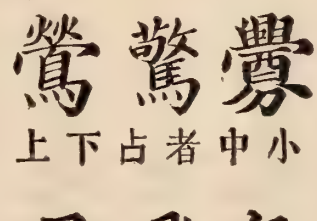


ʿFán. Pat›. ‹Ch'ung.

‹Chung ‹kán chím' 'ché, ‹chung tuk› ʿhung.

50. A thrush. Fear. To fumigate.

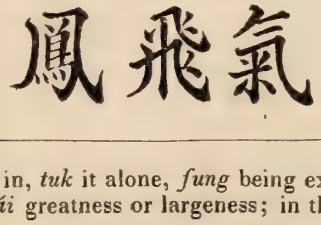
If the upper and lower parts require much space, then the middle must be small.



‹Ang. ‹King. Yau².

Shéung² há² chím' 'ché, ‹chung 'síú.

51. A phœnix. Fly. Breath.



Fung². ‹Fí. Hí'.

46, 47. *Pat fóng* no fear, *ü* in, *tuk* it alone, *fung* being expanded or extended: *mò ím* no dread, *ü* in, *p'ín* a one-sided, *tái* greatness or largeness; in these cases, the two sides are not required to balance each other.

縱腕宜曲勁

The long hooked line in characters of this form ought to be bent and strong.

Tsung' 'ún, ˏí h'uk› king².

52. See. Original. Hair.

Kín'. ˏYün. ˏMò.

橫腕貴圓雋

If the hooked line is in a horizontal position, it should be well rounded and extended.

ˏWáng 'ún, kwai' ˏün tsun'.

53. Hall. To rule. Bottom.

ˏTing. ˢWan. 'Tai.

縱撇惡鼠尾

In giving freedom to the sweep, avoid making it like a rat's tail.

Tsung' p'ít›, ú' 'shü ˢmí.

54. Friend. Turn back. Skin.

ˢYau. 'Fán. ˏP'í.

聯撇忌排牙

When there are successive sweeps, they must not be made parallel like a set of teeth.

ˏLün p'ít›, kí² ˏpái ˏngá.

55. To practice. Necessity. Figure.

‹Sau. ‹Sü. ˏYing.

三撇法以下撇
首頂上撇之腹

When there are three sweeps in succession, the head of the lower one must point to the middle of the one immediately above it.

‹Sám p'ít› fát›, ˢí há² p'ít› 'shau, 'ting shéung² p'ít› ‹chí fuk›.

56. To rule. Flow. Sea.

Chí². ˏLau. 'Hoi.

三點法以下點
提鋒與上點駐
筆相應

Where three dots are placed on the side, the point of the lower one must be directed upwards near the end of the top one, with which it corresponds.

‹Sám 'tím fát›, ˢí há² 'tím ˏt'ai ‹fung ˢü shéung² 'tím chü' pat› ‹séung ying'.

57. Is. To run. To loiter.

Shí². 'Tsau. Ch'éuk.

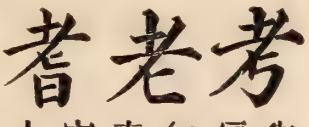
卜字直無偏與
上截中縫正對

Here the character *puk*, 'divination,' must be straight, not deflected, extending from the middle of the upper part, in a rectangular position.

Puk› tsz'² chik₂ ˏmò ‹p'ín, ˢü shéung² tsít₂ ‹chung ˏfung ching' tui'.

53. In this place, *ú* is used as a verb, and means nearly the same as *kí* (sec. v: 13); in the Sám Tsz' King (sec. iii: 42), it has the same sound but is there used as a noun.

58. A sexagenarian. Old. Examine.



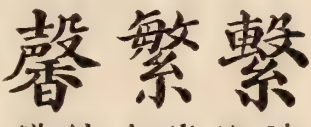
ˢK'í. ˢLò. 'Háu.

Here the character *t'ò*,'earth,' must be straight, not deflected, the perpendicular line corresponding with the left one in the part beneath.

土字直無偏與
下截左竪正對

'*T'ò* tsz'² chik₂ ˢmò ‹p'ín, ˢü há² tsít₂ 'tsó shü² ching' tui².

59. Perfume. Abundant. Bind.



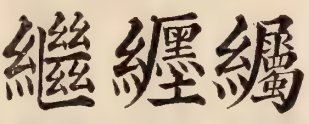
‹Hing. ˢFán. Hai².

When many parts are brought together, they must receive, yield to, and blend with, each other in such a manner, as prevent confusion.

錯綜者貴迎讓
穿插而惡紛紜

Ts'ók› ‹tsung 'ché, kwai' ˢying yéung² ‹ch'ün ch'áp› ˢí ü' ‹fan ˢwan.

60. Succession. To bind. A girdle.



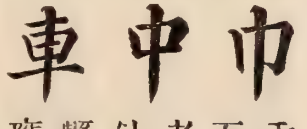
Kai'. ˢCh'ín. Chuk›.

If the parts are very close together, they must be well arranged, without being at all blended.

縝密者宜布置
安排而嫌擠雜

Shan² mat₂ 'ché, ˢí pò' chí' ‹ón ˢpái, ˢí ˢím ‹tsai tsáp₂.

61. Carriage. Middle. Handkerchief.



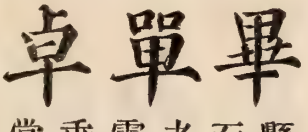
‹Kü. ‹Chung. ‹Kan.

Here the perpendicular line should be tapering like a needle, otherwise the beauty is lost.

應懸針者而垂
露焉則無韻

‹Ying ˢün ‹cham 'ché, ˢí ˢshui lò² ˢín, tsak› ˢmò wan².

62. Eminent. Single. Ended.



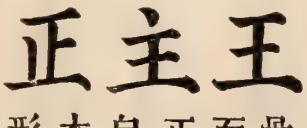
Ch'éuk›. ‹Tán. Pat›.

Here the lower point of the perpendicular line should be blunt, otherwise it will want firmness.

當垂露者而懸
針焉則無力

‹Tóng ˢshui lò² 'ché, ˢí ˢün ‹cham ˢín, tsak› ˢmò lik₂.

63. Regular. Lord. King.



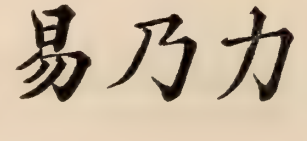
Ching'. 'Chü. ˢWóng.

In characters of a regular form, the lines must be large.

形本自正而骨
力必堅

ˢYing 'pún tsz'² ching', ˢí kwat› lik₂ pít› ‹kín.

64. Change. But. Strength.



Yik₂. ˢNái. Lik₂.

Though the body of these ought to be slightly aslant, yet they must be regular in the centre.

體雖宜斜而字心必正

'T'ai ‹sui ˏí ˏts'é, ˏí tsz'² ‹sam pít› ching'.

65. The body. Ear. Precious.

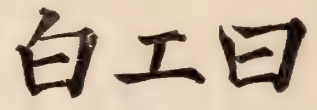
‹Shan. ˏI'. Púi'.

When the character is slender, its form must not be too short.

字本瘦者其形勿短

Tsz'² 'pún shau' 'ché, ˏk'i ˏying mat› 'tün.

66. White. Work. To say.



Pák›. ‹Kung. Ü't›.

When the body of the character is short, the strokes of the pencil must be full.

身本矮者用筆宜肥

‹Shan 'pún 'ai 'ché, yung² pat› ˏí ˏfí.

67. To unite. To assemble. Decree.

Hóp›. Úi². Ming›.

In a covering over the lower part of the character, as in these examples, the sweep and dash should be equal.

蓋下之法撇捺宜均

K'oi' há² ‹chí fát›, p'ít› nát› ˏí ‹kwan.

68. A guitar. Each. Valley.

ˏK'am. Kók›. Kuk›.

In characters embracing a part beneath, the right and left sides should correspond to each other.

趁下之勢左右相稱

Ch'an' há² ‹chí shai', 'tsó yau² ‹séung ch'ing›.

69. To stop. Hill. Male.

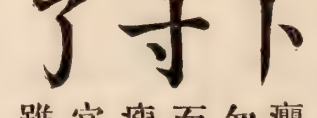
'Chí. ‹Shán. ‹Kung.

Although the lines ought to be full in these, yet they must not be too heavy.

雖宜肥而勿腫

‹Sui ˏí ˏfí, ˏí mat› 'chung.

70. To complete. Inch. Divination.



ˏLiú. Ts'ün'. Puk›.

Although the lines ought to be slender in these, yet they must not be made too much so.

雖宜瘦而勿癯

‹Sui ˏí shau', ˏí mat› ˏk'ü,

64. The meaning of the rule given for characters of this form seems to be that, though the body leans a little out of the perpendicular, it must not lose the centre of gravity. It is literally *tsz' sam pít ching*, the heart of the character must be kept right—which may be understood either verbally or tropically.

71. Above. Below. Thousand.

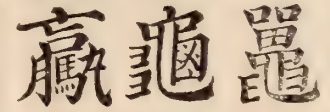
Shéung². Há². ˏTs'ín.

When the lines are few and open, give them breadth.

蹙者豐之

ˏShó ˊché, ˏfung ˏchí.

72. Mule. Tortoise. Crocodile.



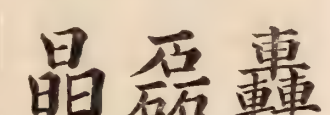
ˏLó. ˏKwai. ˍT'ó.

When the lines are numerous and close together, they should be evenly arranged.

客者勻之

Mat₂ ˊché, ˍwan ˏchí.

73. Bright. Accumulated rocks. Rumbling.



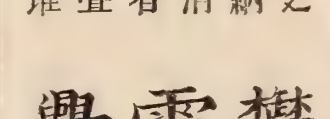
ˏTsing. ˋLui. ˏKwang.

When a character is formed by several repetitions of another, they should be orderly arranged.

堆疊者消納之

ˍTui típ₂ ˊché, ˏsíú nap₂ ˏchí.

74. A furnace. Spirit. Anxious.



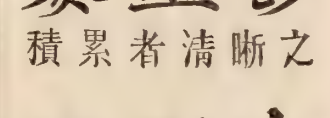
ˊTs'un. ˍLing. Wat₂.

When the lines are accumulated, they must be distinctly written.

積累者清晰之

Tsik₂ lui² ˊché, ˏts'ing ts'ik ˏchí.

75. The mouth. A field. From.



ˊHau. ˍT'ín. ˍYau.

The lower horizontal line here should be a little prolonged, so as to support the end of the perpendicular one [on the right].

下畫宜微長以承右竪之末

Há² wak₂ ˋsí ˍmí ˍch'éung, ˋí ˍshing yau² shü² ˏchí mút₂.

76. A man. Stem. A portico.

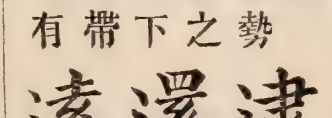
ˏTing. ˏTing. ˍT'ing.

In these the end of the hook ought to be a little bent down, as if intended to hook up something from beneath.

末勾宜微掩似有帶下之勢

Mút₂ ˏkau ˋsí ˍmí ˏt'ó, ˊtsz' ˋyau tai² há² ˏchí shai².

77. Distant. To repay. To reach to.



ˋÜn. ˍW án. Tai².

73, 74. *Tui típ* means to pile stones or other things on top of each other in a regular manner, and *tsik lui* implies that the things are heaped one upon another in the best manner they will admit of; *síú* disperse, *nap* receive, *chí* them, meaning, that the strokes must give and accommodate to each other in an orderly manner: again, *ts'ing* distinctly, *ts'ik* clearly,

The part in the middle, when surrounded in this manner, ought to have its top rather larger than its bottom.

之遠中字宜於
上畧大而下小

‹Chí ʿíú ‹chung tsz'², ʂí ‹ù shéung² léuk₂ tai² ʂí há² ʿsíú.

78. Do not. A particle. A dart.

Mók₂. ʿI. ʿCh'í.

When the horizontal line is long, and the sweep short, the dash on the right must not be used, (but a dot should be placed in its stead.)

畫長撇短者右
不宜用捺

Wák₂ ʂch'éung p'it₂ ʿtün ʿché, yau² pat₂ ʂí yung² nát₂.

79. Make. Look up. To walk.

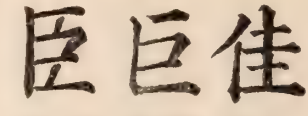
Tsók₂. ʿYéung. ʂHang.

Here the left perpendicular line may be short, and the right long.

左竪不嫌短右
竪不嫌長

ʿTsó shù² pat₂ ʂím ʿtün, yau² shù² pat₂ ʂím ʂch'éung.

80. Minister. Great. Beautiful.



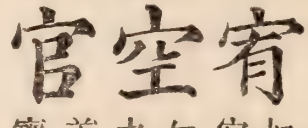
ʂShan. Kü². ‹Kái.

Here the left may be long, and the right short.

左竪不嫌長右
竪不嫌短

ʿTsó shü² pat₂ ʂím ʂch'éung, yau² shü² pat₂ ʂím ʿtün.

81. Palace. Empty. Indulgence.



‹Kún. ‹Hung. Yau².

Here the hook in the covering, when made to resemble a bird looking at its breast, is elegant.

寶盖之勾宛如
鳥之視胷乃妙

ʿPò k'oi² ‹chí ‹kau ʿún ʂù ʿníú ‹chí shí² ‹hung ʿnái míú.

82. Partridge. Luminous. Congee.

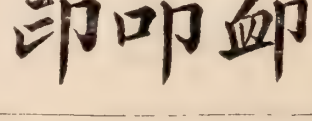
Ché'. Hak₂. Chuk₂.

When horizontal lines are arranged close together, it is necessary that they resemble the carved work of the artist, in order to produce a beautiful character.

排纂之畫必如
工之鏤物乃佳

ʂP'ái ʿtsün ‹chí wák₂ pít₂ ʂù ‹kung ‹chí lau² mat₂ ʿnái ‹kái.

83. A seal. To knock head. Compassionate.



Yan'. Kau'. Sut₂.

chí them, implying that the strokes should be regularly and distinctly written, preserving to each a due proportion in forming the whole.

82. *P'ái tsün* gives the idea of regularly arranged articles, as if for presentation to a superior, or as if arranging the materials of a book for publication, *chí wák* such strokes must be

Characters in which *tsít*, 'a seal,' occurs, must conform to these examples.

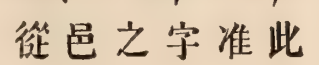
從 卩 之 字 准 此

ˌTs'ung *tsít*, ‹chí tsz'² 'chun 'ts'z'.

84. Wilderness. A surname. Neighbor.

‹Káu. Ching². ˌLun.

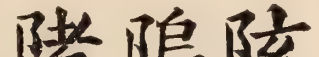
Characters in which *yap*, 'a city,' occurs, must conform to these.



從 邑 之 字 准 此

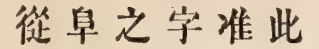
ˌTs'ung *yap*, ‹chí tsz'² 'chun 'ts'z'.

85. Islet. Barracks. Step.



'Chü. 'Ú. ˌHoi.

Characters in which *fau*, 'a mound,' occurs, must conform to these.



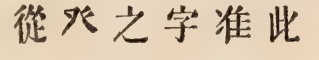
從 阜 之 字 准 此

ˌTs'ung *fau*² ‹chí tsz'² 'chun 'ts'z'.

86. Ascend. Protruding. Horary character.

‹Tang. Fát₂. Kwai'.

Characters in which *pút*, 'a mound,' occurs, must conform to these.



從 癶 之 字 准 此

ˌTs'ung *pút*, ‹chí tsz'² 'chun 'ts'z'.

87. Sacrifice. A surname. To examine.

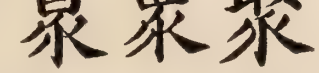
Tsai'. Tsoi'. Chát₂.

Characters in which this nameless part occurs, must conform to these.

從 夂 之 字 准 此

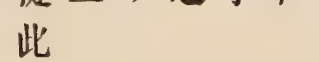
ˌTs'ung * * * ‹chí tsz'² 'chun 'ts'z'.

88. Many voices. Whole. To collect.



K'i'. Chung'. Tsui².

Characters in which *sám yan*, 'three men,' occurs, must conform to these.



從 三 厶 之 字 准 此

ˌTs'ung ‹*sám* ˌ*yan* ‹chí tsz'² 'chun 'ts'z'.

89. A family. Elephant. Heroic.

‹Ká. Tséung². ˌHò.

Characters in which *ch'i*, 'a pig,' occurs, must conform to these.

從 豕 之 字 准 此

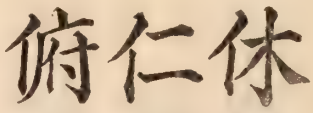
ˌTs'ung ˌ*ch'i* ‹chí tsz'² 'chun 'ts'z'.

like the artist's, *lau mat* engraved thing or work, *nái* is, *kái* beautiful; *míú* in the preceding number implies beauty from grace, *kái* beauty from regularity.

84, 85. The two characters *yap* and *fau* are radicals, and in composition are, with a few exceptions, always contracted as in these examples; the only difference is in their position with respect to the other part of the character, the former being placed on the right, and the latter on the left side.

90. To look down. Benevolence. Cease.

When the character *yan*, 'man,' is placed on the side, it must be in this manner.

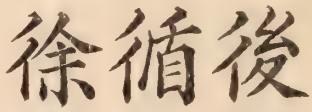


ʿFú. ˧Yan. ˩Yau.

˩Tán ˧*yan* ˧pʿòng tszʾ² ʿchun ʿtsʿz'.

91. Slowly. Compliance. Afterwards.

When the character man is doubled on the side, it must be in this manner.



˧Tsʿü. ˧Tsʿun. Hau².

˩Shéung ˧*yan* ˧pʿòng tszʾ² ʿchun ʿtsʿz'.

92. Milk. Rebellion. To wrap.

The character *üt*, an inverted hook, must be placed as in these examples.

˧Yü. Lün². ˩Páu.

˧Tsʿung *üt*, ˩chí tszʾ² ʿchun ʿtsʿz'.

92. In learning to write these lessons, a little patience on the part of the student and considerable care will be requisite at starting, but the habit of holding the pencil in the erect position will soon become easy to the hand, and well proportioned characters will be the result. The Chinese mode, of laying a piece of thin paper over the copy, and writing the character repeatedly, is a good one in order to learn to write well, while it also acquaints the learner with the form and structure of the character. After some freedom with the pencil is thus acquired, a painted board, called *fan pái*, is procured, on which the characters are written again and again in an open, bold manner with a pencil dipped in blackened water, which just leaves a trace; by this means a free hand is acquired, and the form of characters indelibly impressed upon the memory. The Chinese are great admirers of calligraphy, and take unwearied pains to write their numerous characters in a uniform, proportionate, and elegant manner. Of the two points to be regarded, correctness and elegance, the former only is absolutely required of candidates at the literary examinations; but it adds greatly to the consideration in which they are held, if to this quality they add neatness and freedom. A stiffly written character, however correct may be the proportion of its parts, is little less displeasing to the eye of a Chinese than one written carelessly and out of proportion. In these copies, repeated writing is attended with the more advantage, inasmuch as the student has both the sound and signification of the characters before him with which he can associate their shape; and although there are some advantages in acquiring the meaning of characters when combined in sentences, yet it is of prime importance to have a single leading meaning in the mind for each character.

宇宙定寧至聖孟蓋勑部幼即讀蝀議績喜吾妻安
甲平干午葡萄蜀萬句勻勻勿左在尤尨右有玄灰
木本朱東樂棐築枭十上下士才斗丰井丕正亞並
目自因固川升邢邦伊侈侈修亦赤然無三冊冉聿
雖願顧體御謝樹術鑾響需留章意素累吸呼峰峻
和知鈿細囂囂器器齒爾奭幽此七也乜云去且旦
丈尺史又武成豉幾恩息必志勉旭魁拋天父外文
鵴鳩輝頫鳥馬為師明既野朝故辰後燬談茶黍
禁林森樅棗爻哥柔冠晃寇宅雲普皆齊衆表萬禹
施騰讓靖敬獻欽劉弼辨衍仰番筆衝擲鸞鶯驚鬱
風鳳飛氣先見元毛庭居尹底友及反皮參修須形
治洪流海是足走尼者耆老考馨聲繁繫繼纞纏纏
車申中巾卓榮單畢易乃毋力正主本王身目耳貝
白工曰四會合金命琴吝各谷土止山公了寸卜十
上下千小纞齋龜鼉晶磊轟森爨鬱靈糜口曰口由
丁艹寧亭遠遑遲速莫矣矢契作仰冲行亟巨於佳
宮空宥宰鷓赫鬪鬱邛印叩邮邙郊鄭鄰陼陽陔阪
登發癸祭蔡察登氷泉衆聚家象豪豕仁儀俯休
從徐循後乳亂色包

書詞兒體曰篆曰隸曰楷曰於曰艸曰用
書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
出書六訣曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
書詞兒體曰篆曰隸曰楷曰於曰艸曰用
書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
出書六訣曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋

Explanation of the Plates.

The copies of Shíú Yng are repeated in the first of these two sheets, printed in the common manner and size of type of Chinese books, and being presented on one sheet will afford the scholar a good exercise in writing. It will be observed, that in the plate there are four characters given under each rule, instead of three as in the preceding copies; this is according to the original book, but the space in the column did not admit the whole. An attentive examination of the sheet and comparison with the characters already given, and also a comparison of the characters with each other, will enable the learner to ascertain some of the modifications the same parts are susceptible of when placed differently.

The second plate contains specimens of the six different styles of writing employed by the Chinese. The same characters are given in each column, and read perpendicularly, thus

'Shu 'yau luk, 't'ai; ut, sun', ut, lai', ut, 'k'ái, ut, 'hang, ut, 't'sò, ut, Sung'.

Of writing, there are six forms, viz., the *sun* or seal character, the *lai* or style of official persons, the *k'ái* or pattern style, the *hang* or running hand, the *t'sò* or abbreviated running hand, and the *Sung* or style of the Sung dynasty. A short account of these various styles is here added.

1. The *Sun shu*. This, from its present most common use, has been called by Europeans the seal character. Next to the original hieroglyphics, it is the most ancient style of writing, and includes many varieties, either fanciful inventions or modifications of various ages; its chief distinctions are however two, the greater and the inferior *sun*. The former belongs more exclusively to seals and stamps, and is often seen on the goods and wares of the Chinese, resembling an interminable labyrinth of rectangular lines; the latter is frequently used for ornamental inscriptions and prefaces to books, as well as for seals; a specimen of it is given in the first column of the plate on the right hand.

2. The *Lai shu*, style of official attendants. This was introduced during the Tsin dynasty, near the commencement of the Christian era. It was formed for the use of writers in the public offices, and has derived its name from this circumstance. It is now chiefly used for inscriptions and prefaces of works. See a specimen in the second column.

3. The *K'ái shu*, pattern style. This has been formed by the gradual improvements of good writing, and from it all the modern forms have originated. A Chinese can have no claim to literary merit among his countrymen who cannot write neatly as well as correctly in this style. The third column is an example of this kind, as are also the writing copies on the preceding pages.

4. The *Hang shu*. This may be literally translated the running hand, and to a certain extent it is so; but it does not admit of entire freedom. The pencil may be carried from stroke to stroke, without being raised from the paper; but no forms of abbreviation unauthorized by the dictionaries may be introduced, nor may any of the component parts of a character be thrown out. It is the common business hand of a neat writer, and is also frequently used in prefaces of books. Individuals often adopt unsanctioned abbreviations to a greater or less extent, according as custom has authorized or education habituated them, which in a measure serves to characterize their handwriting.

5. The *T'sò tsz'*, or 'plant character,' is the name given to a freer description of running hand than the preceding. It is full of abbreviations, which render it very difficult even to a well-educated native. Not only are abbreviated forms adopted, but even from them many lines are thrown out, and the pencil may be carried from one character to another almost *ad libitum*. This style is partially employed in the ordinary writing of the man of business, but to understand it fully, requires a particular study. Its chief use therefore is in inscriptions, and sometimes also in prefaces, particularly those of aged writers.

6. The *Sung t'ai*, style of the Sung dynasty, was introduced as a more elegant form of printing than any of the others, under the dynasty whose name it bears. Printing in China, by means of carved wooden plates, was invented in the early part of the tenth century. The Sung family obtained the supremacy about forty years after, and this style was gradually formed during the period that it retained the throne. Since that time, it is not known that any material alteration has taken place in its form: an example of it is given in the sixth column.

CHAPTER II.

THE HUMAN BODY.

身體篇二

ˌShan 'tʻai; ˌpʻín í².

Section First.

SHAPE AND MOTIONS OF THE HEAD.

頭類第一章

ˌTʻau lui²; tai² yat› ‹chéung.

---

1. Man's head.	人頭	ˌYan ˌtʻau.
2. The skull, or head.	頭壳	ˌTʻau hók›.
3. A great head.	大頭	Tái² ˌtʻau.
4. A small head.	細頭	Sai³ ˌtʻau.
5. A long head.	長頭	ˌChʻéung ˌtʻau.
6. A round head.	圓頭	ˌÜn ˌtʻau.
7. A flat head.	扁頭	'Pín ˌtʻau.

Notes and Explanations.

Shantʻai denotes the human body, not that of animals. The original form of *shan* is said to resemble the human body; but, when standing by itself, it may signify the body of an animal or of any object; body is also the leading signification of *tʻai*, which is formed of *bones* and a *vessel filled:* the two united form an appropriate term, denoting the human body, and that only. The Chinese language abounds with terms of this description. *Tʻau lui* denotes a collection of phrases relating to the head; in another place, it might stand as the title of a chapter on heads.

1, 2. For uses of *tʻau* see chap. I. sec. i: 5, 20, &c. *Yan tʻau* means, either a human head, or human heads, there being nothing in the phrase to define the number, which may be one or a thousand. *Hók* literally means a covering; joined with *tʻau* it denotes the skull, and in common phraseology simply the head: the common form of the character, which is here used, is an abridged one.

3—7. These terms denote the shape of the head; there are many other expressions, borrowed from objects of nature or art, for the same ideas; but they are often vulgar, and need not be enumerated.

8. The forehead.	額頭	Ngák₂ ₅t'au.
9. Droop the head.	垂頭	₅Shui ₅t'au.
10. Hang down the head.	低頭	₍Tai ₅t'au.
11. Lift up the head.	舉頭	'Kü ₅t'au.
12. Elevate the head.	擔頭	₍Tám ₅t'au.
13. Raise the head.	擡頭	₅T'oi ₅t'au.
14. Nod the head; or give assent.	點頭	'Tím ₅t'au.
15. Nod the head; or give permission.	嗰頭	Ngap₂ ₅t'au.
16. Shake the head; or give a refusal.	擰頭	Ning² ₅t'au.
17. Shake the head; or refuse assent.	搖頭	₅Íú ₅t'au.
18. Move the head.	啲頭	Yuk› ₅t'au.
19. Incline the head.	側頭	Chak› ₅t'au.
20. Turn round the head.	回頭	₅Úi ₅t'au.
21. Turn back the head.	轉頭	'Chün ₅t'au.
22. Bow down the head to the ground.	嗑丨	₍K'ó ₅t'au.

8. *Ngák* is the space which extends from the hair on the top of the head to the eyebrows; it is followed by *t'au* partly for the sake of euphony, and partly in order to render the expression more definite. The temples are called *ngák₂ kók›*, horns or corners of the forehead.

9, 10. The movements of the head described here and in the following sentences, down to the twenty-third, are made by one's self—they are one's own actions. It may be I, you, he, or they: as, he lifts up his head; lift up your head, &c. The person, whether first, second, or third; and the number, mode, &c. may be easily ascertained from the circumstances of the case, and the context of the sentence. *Shui* and *tai* are synonyms; and whether used separately, or joined as in *shui tai t'au*, they denote that drooping or bending down of the head, which is witnessed in sorrow, dejection, submission, meditation, &c.

11—13. These have a signification nearly the opposite of the preceding, and the three are so nearly alike that they are used interchangeably.

14, 15. These both denote the nod of the head, that natural and easy expression of assent or permission, which is everywhere so readily understood that none can mistake it. *Ngap* is a colloquial term.

16, 17. *Ning* never occurs except in conversational style; it denotes a shorter and quicker motion than is expressed by *íú*, which is the slow movement of the head from side to side.

18. *Yuk* simply denotes motion, without any reference to its direction, or object; *yuk t'au* may be in the imperative mode, meaning, move your head; or, if referring to a third person, it may signify he moves his head.

19. *Chak t'au* is to incline the head in order to listen, or the turning of it upon one shoulder in a listless attitude.

20, 21. These are used literally for turning round the head, and figuratively for returning, or sending anything back.

22, 23. *K'ó t'au* and *k'au t'au* signify one and the same act—a ceremony which originated in early times, and is perpetuated in the homage which children do to their parents, and the

23. Knock the head upon the ground.	叩頭	K'au' ˌt'au.
24. Wash the head.	洗 〃	'Sai ˌt'au.
25. Comb the head.	梳 〃	˂Shó ˌt'au.
26. Shave the head.	剃 〃	T'ai' ˌt'au.
27. Bind the head with a turban.	包 〃	˂Páu ˌt'au.
28. Bind the head with a bandage.	勒 〃	Lak₂ ˌt'au.
29. Lean the head on the hand.	托 〃	T'ók› ˌt'au.
30. Rest the head on a pillow.	枕 〃	'Cham ˌt'au.
31. Oil the head.	油 〃	ˌYau ˌt'au.
32. To decapitate.	斬 〃	'Chám ˌt'au.
33. Cut off the head.	斷 〃	Tün² ˌt'au.
34. Beat the head.	打 〃	'Tá ˌt'au.
35. A headach.	頭痛	ˌT'au t'ung'.
36. Pain in the head.	頭疾	ˌT'au ts'ek›.
37. Giddiness; or vertigo.	頭昏	ˌT'au ˂wan.
38. Heaviness of the head.	頭重	ˌT'au chung².
39. Cut off men's heads.	殺人頭	Shát› ˌyan ˌt'au.

people to their sovereign and their deities. The *modus operandi* has varied under different dynasties: the present formula is three kneelings and nine knockings of the head—*sám kwai kau k'au!*

24. In this and the following sentences, down to the thirty-fourth, the action is *upon* the head, and may be performed by one's self, or by a second or third person. The perpendicular mark which is used here instead of *t'au* denotes a repetition of the character immediately above it, and is the same mark that is employed for that purpose in Chinese books and dictionaries.

26. *T'ai t'au* is the shaving of the head now practiced throughout China, a custom which was introduced by the reigning family, and required of every male subject as a token of submission to the Mantchou conquerers.

27, 28. In some parts of the empire the people occasionally dress their heads with a turban, which is denoted by *páu t'au: lak t'au* refers to the dressing of the head with bandages, or binding it fast with cords or thongs.

32, 33. *Tün* is the term used in the Penal Code to denote decapitation; *chám*, etymologically, means the *chariot cut*, and is the common word for the same idea. The head is severed from the body by a sword, and usually at a single stroke.

35—38. By these phrases action *in* the head is denoted; *t'ung* is severe pain; *ts'ek*, compounded of *sickness* and *arrow* or dart, is used to express that thrilling pain sometimes felt in the temples, and other parts of the head.

39. The remaining part of this section consists of miscellaneous phrases; and in some of them there is a repetition of the ideas expressed in preceding sentences in fewer characters:

40. The head has pain.	頭有痛	₅T'au ⁵yau t'ung².
41. The head is heavy.	頭係重	₅T'au hai² chung².
42. Did not nod the head; or give assent.	唔揖頭	₅'M ngap₂ ₅t'au.
43. Did not lift up the head.	不舉頭	Pat₅ 'kü ₅t'au.
44. Certainly will shake the head; or give a refusal.	必擰頭	Pít₅ ning² ₅t'au.
45. Certainly will cut off the head.	必斬丨	Pít₅ 'chám ₅t'au.
46. Wash the head clean.	洗淨丨	'Sai tsing² ₅t'au.
47. Comb the head smooth.	梳光丨	₍Shó ₍kwóng ₅t'au.
48. Shave the head smooth.	剃滑丨	T'ai' wát₂ ₅t'au.
49. Gray hairs come imperceptibly.	不覺白頭	Pat₅ kók₅ pák₂ ₅t'au.
50. Excessive headache.	頭疾到極	₅T'au tsek₅ tò' kik₂.
51. Being dejected, drooping the head.	喪氣垂頭	Sóng' hí' ₅shui ₅t'au.
52. So sick as not to be able to raise the head.	病不起頭	Peng² pat₅ 'hí ₅t'au.
53. Unwilling to bend down the head; or will not assent.	不肯低頭	Pat₅ 'hang ₍tai ₅t'au.
54. Private conversation.	交頭接耳	₍Káu ₅t'au tsíp₅ ⁵í.
55. A lady.	粉面油頭	'Fan mín² ₅yau ₅t'au.
56. Went away and never returned.	一去不回頭	Yat₅ hü' pat₅ ₅úi ₅t'au.
57. Meeting without bowing to each other.	相逢不點頭	₍Séung ₅fung pat₅ 'tím ₅t'au.
58. Refusing to bow on seeing each other.	撞見唔嘴頭	Chóng² kín' ₅'m ngap₂ ₅t'au.

thus *shát yan t'au* is used for *shát t'au*; and *t'au yau t'ung*, for *t'au t'ung*—different phrases for the same idea.

49. *Pat kók* is unconsciously, imperceptibly; gray hairs come upon one before he is aware of it; old age gains upon a man imperceptibly.

50. *Kik* is the extreme point, the highest degree, implying that the throbbing pain in the head, *tò kik* has reached an excessive degree.

51. *Sóng hí* is to lose the breath, the courage, or to become dejected; in which case the head droops; here the agent is to be supplied, he, she, or they according to the case in hand.

52. This elliptical mode of expression is very common in Chinese: *peng* sick, i. e. sick to such a degree as to be unable to raise the head; it is like the phrase in English, 'sick abed.'

54. Literally, this means, 'joining heads, receiving ears;' putting heads together, and whispering in each other's ears, so that the by-standers may not hear what is said.

55. Here and elsewhere it will be seen, that common phraseology may go far to illustrate manners, customs, and character: from the common practice of ladies using rouge and oil on the face and head, the terms *fan mín yau t'au* have come to denote the person using them.

57, 58. Both these phrases express one and the same idea, namely, the refusal of old acquaintances to recognize and bow to each other when accidentally brought together.

59, 60. Here too, in both phrases the same idea is expressed; the first phrase is often

59. Most assuredly it is wrong to assent.
60. On no account is it right to assent.
61. The head is man's glory.
62. I would rather be decapitated than do it.

是千頭情做 必祈乃願 唔唔人割 好好之頭 嚟嚟元亦 頭頭首唔

Shí² pít› ₅'m 'hò ngap₂ ₅t'au.
‹Ts'ín ₅k'í ₅'m 'hò ngap₂ ₅t'au.
₅T'au ⁵nái ₅yan ‹chí ₅ün 'shau.
₅Ts'ing ün² kót› ₅t'au yik₂ ₅'m tsò².

63. Go and never return.
64. I will go and never return here again.

絕呢回 跡處頭 唔絕呢 使跡個 回我頭 唔字

Tsüt₂ tsik› ₅'m 'shai ₅úi ₅t'au.
‹Ní ch'ù² tsüt₂ tsik› ⁵ngó ₅'m ₅úi ₅t'au.

65. I beg to ask how this character *t'au* is used?

It is used in a great variety of ways.

請黐 問使 呢呢 個使 頭處 字

'Ts'ing mau² ‹ní kó² ₅t'au tsz'² 'tím 'shai 'ní.
⁵Yau 'hò ‹tó 'shai ch'ù².

66. (Thus for example,) What price, Sir, do you want for this?
67. This shop has certainly good wares and honest prices.
68. That sort is of a good mark and of the best quality.

有事要呢 好頭七間 多公價舖 個錢頭價 的呢果實 貨然喇最

Sz'² ₅t'au ‹kung, kó² tik₂ fó² íú² mat› ká² ₅ts'ín ‹ní?
‹Ní ‹kán p'ò² ₅t'au 'kwó ₅ín hai² fó² ‹chan ká² shat₂ ‹lé.
Kó² yéung² hai² ₅t'au hò² tsui² 'hò tik› ⁵yé.

69. In doing an affair, he begins but never finishes.
70. All affairs are intrusted to me to manage.

做七頭 事事當 有都係 頭係野 無要係 尾我

Tsò² sz'² ⁵yau ₅t'au ₅mò ⁵mí.
Mat› sz'² ‹tò hai² íú² ⁵ngó ‹tóng ₅t'au.

employed by superiors in giving instructions to inferiors, charging them not to give any information on this or that topic about which they may chance to be interrogated: the other expression is rather the language of request;—a thousand times I pray you, or I intreat you on all accounts, not to give him the least information.

61. The phrase *ün shau* means the chief, that which guides and governs, or which has the preëminence; hence the crown or the glory.

62. *Ts'ing ün* is one's own wish or choice; if my head should be cut off in case I would not do a specified action, *yik 'm tsò* even then I would not do it, I would prefer decapitation.

63, 64. The first of these two phrases refers to the expulsion of a servant or any other inmate of an establishment; the second relates to the voluntary abandonment of a house in disgust or anger; *tsüt tsik*, to obliterate footsteps, here means never, and implies the final departure, so that the prints of the feet—the footsteps—will never be retraced.

66—70. In these examples, the general meaning of *t'au* is that of chief, first. *Kung* is a term of respect added to *sz't'au*, 'head of affairs,' and is equivalent to Mr.; it is the respectful address in common use for a shopman, or indeed the director of almost any work or business. 'Doing affairs has head but no tail,' is an expression for those shiftless, thriftless persons who never accomplish what they undertake.

Section Second.

PARTS AND MOTIONS OF THE EYE.

眼類第二章
ˢNgán luiˀ; taiˀ íˀ ᶜchéung.

1. Large eyes.	大眼	Táiˀ ˢngán.
2. Small eyes.	細〃	Saiˀ ˢngán.
3. Prominent eyes.	突〃	Tat₂ ˢngán.
4. Sunken eyes.	深〃	ᶜSham ˢngán.
5. Bleareyed; lippitudo.	爛〃	Lánˀ ˢngán.
6. Good eyes; or healthy eyes.	好〃	ʿHò ˢngán.
7. Weeping eyes; epiphora.	淚〃	Luiˀ ˢngán.
8. Moist eyes.	濕〃	Shapˌ ˢngán.
9. Bright eyes; or keen-eyed.	慧〃	Waiˀ ˢngán.
10. Blindness; amaurosis.	盲〃	ˢMáng ˢngán.
11. Blindness; or closed eyes.	密〃	Mat₂ ˢngán.
12. Dim-eyed.	矇〃	ˢMung ˢngán.
13. Both eyes.	雙〃	ᶜShéung ˢngán.
14. One eye.	單〃	ᶜTán ˢngán.

Notes and Explanations.

Muk is the radical word for the organ of vision, which it somewhat resembles; and it forms a part of nearly all the terms which refer to optics. *Ngán*, which has *muk* placed on the left of *kan*, is the character most in use to denote the eyes.

1, 2. The fondness of the Chinese for opposite terms, which appear in almost all they write and say, often assists in defining their most common words. Here we have three sets of them: To say, 'the sunken eye is the eye which is not prominent, and the prominent eye is that which is not sunken,' is their common mode of defining terms.

7, 8. *Lui* and *shap* are often used interchangeably; the former denotes the greatest profusion of humors.

9. This is the really good eye, characterised as the brilliant, the piercing, the intelligent eye,—'an eye which is not dull or stupid.'

10, 11. In common discourse the only distinction made between these two terms is this,—the first is used when speaking of a person, the second when speaking to a person who is blind. This distinction results, perhaps, from the etymology of the two characters: *máng* is the dead eye, the evacuated eye, or that in which the parts are ruined: *mat* signifies what is small, close, or hidden; and literally therefore, *mat ngán* is the eye which is closed up.

15. Vacant eyes; haggard looks.	虛眼	˂H'ü ˢngán.
16. Acute ophthalmia.	熱眼	Ít₂ ˢngán.
17. Inflamed eyes.	赤眼	Ch'ik› ˢngán.
18. Red eyes.	紅眼	ˢHung ˢngán.
19. Cross-eyed or squinting; strabismus.	斜眼	ˢTs'é ˢngán.
20. Open the eyes.	開眼	˂Hoi ˢngán.
21. Shut the eyes.	閉眼	Pai' ˢngán.
22. Close the eyes.	合眼	Hóp₂ ˢngán.
23. Internal angle of the eye.	眼頭	ˢNgán ˢt'au.
24. External angle of the eye.	眼尾	ˢNgán ˢmí.
25. The corners of the eye.	眼角	ˢNgán kók›.
26. The eyelids; palpebræ.	眼盖	ˢNgán koi'.
27. The eyebrows; supercilia.	眼眉	ˢNgán ˢmí.
28. The eyeball.	眼睛	ˢNgán ˂tsing.
29. The crystaline lens of the eye.	眼珠	ˢNgán ˂chü.
30. The pupil of the eye.	瞳人	ˢT'ung ˢyan.
31. The pupil of the eye.	眸子	ˢMau 'tsz'.
32. The white of the eye.	眼白睛	ˢNgán pák₂ ˂tsing.
33. The iris of the eye.	眼黑睛	ˢNgán hak› ˂tsing.
34. The eyelashes; cilia.	眼揖毛	ˢNgán yap› ˢmð.

15. The *h'ü ngán* is that of the debauchee or idiot—the haggard or vacant stare of one whose mental powers are distracted, or in ruins, or both.

17, 18. These two terms are synonymous, and denote redness or inflammation of the eyes, whether occasioned by anger, by disease, or by excessive drinking.

19. *Ts'é ngán* may be used for any distortion of the eyes, or for looking askance, as well as for the strabismus.

28. This and all the other terms in this section are translated in the common and popular sense, in which they are used by the Chinese. Hence perfect accuracy is not, in all cases, to be expected.

29. This is literally the 'pearl of the eye;' and, though sometimes referred to the orb of the eye, seems admirably fitted to designate the crystalline lens. This use of it is supported by a reference to the eye of the fish.

30, 31. Both these, like the word pupil, seem to refer not less to the miniature image of any object which is formed on the eye, than to the perforation through which the rays of light pass into it: their literal meaning is, the child of the eye.

32, 33. *Pák* and *hak*, white and black, refer to the external appearance of the eye, to that which appears white, and to that which appears discolored.

35. Do not cut my eyes.	勿割親眼	Mat₂ kót› ‹ts'an ˢngán.
36. Invisible; or what the eye has never seen.	目所不見	Muk₂ 'shó pat› kín'.
37. Lawless; or regardless of the laws.	目無法紀	Muk₂ ₅mò fát› 'kí.
38. Fixed attention; or the eyes riveted.	目不轉睛	Muk₂ pat› 'chün ‹tsing.
39. In the twinkling of an eye.	一瞬之間	Yat› 'shun ‹chí ‹kán.
40. Vanished in the twinkling of an eye.	轉眼成空	'Chün ˢngán ₅shing ‹hung.
41. Open both eyes.	擘開雙眼	Mák› ‹hoi ‹shéung ˢngán.
42. You must not open your eyes.	唔好掙開眼	₅'M 'hò ‹chang ‹hoi ˢngán.
43. This eye is ruined.	呢隻眼壞了	₅Ní chek› ˢngán wái² ˢlíú.
44. Unacquainted with the world.	有眼不識人	ˢYau ˢngán pat› shik› ₅yan.
45. The eyes are blurred, and cannot see distinctly.	眼花看不眞	ˢNgán ‹fá hón' pat› ‹chan.
46. Though my eyes are tired, I am indisposed to sleep.	倦眼尙未思眠	Kün² ˢngán shéung² mí² ‹sz' ₅mín.
47. The eye closed, and all sensation lost.	瞑目無所知覺	₅Ming muk₂ ₅mò 'shó ‹chí kók›.
48. What is the disease in that man's eye?	個個人個隻眼係乜野症	Kó' kó' ₅yan kó' chek› ˢngán hai² mat› ˢyé ching'?

35. *Ts'an* here means at, or into; the phrase is used to admonish the careless barber not to injure his employer's eyes; for, after the tonsure, these organs are usually subjected to a probing with a pointed instrument almost as sharp as the razor itself.

36. Eye thing which not see—what the eye has never seen, is said with reference to things or beings invisible to mortal eyes.

37. Eye without law rules—void of respect to the laws, denotes a lawless person, who acts regardless of all the laws of the land, and who deserves to be treated as an outlaw.

38. *Chün tsing*, the turning or rolling of the eyes, preceded by *muk pat*, gives the idea of fixed attention.

39, 40. Both these phrases denote the shortest period of time: the first is, literally, one turn of the eyes' duration; the second is elliptical, and is used when speaking of the destruction of property by fire or flood, and of all those pleasures which, *chün ngán* in the twinkling of an eye, *shing* become, *hung* vacant or empty, i. e. cease to exist.

41, 42. *Mák* and *chang* express that exertion which is necessary to open the eyes, when one is afraid or unwilling to have them inspected, or when the lids have become attached to each other, or confined by disease; they are also often used with *hoi* merely for the sake of euphony, without adding anything to the force of the latter.

43. *Wái* expresses the act of destruction; and *líú*, joined to it, denotes that the act is already complete, and the object—the eye in this case—past recovery.

44. Having eyes, not understanding men—denotes one who is unable to appreciate character, and is said in scorn of an opponent.

46. Weary eyes, still not yet desiring sleep—refers not to that restlessness which disqualifies for sleep, but to a desire or necessity of engaging in some business requiring immediate attention.

47. *Ming muk* refers to that extreme point of sickness or stupefaction, when the subject is entirely senseless, so that he can neither see, hear, nor feel.

It is the cataract.	係 絲 水 灌 瞳 神	Hai² luk₂ 'shui kún' ₅t'ung ₅shan.
49. The following is an elegant saying: Words may act a deceitful part, but the eye cannot play the rogue.	成 語 云 言 猶 可	₅Shing 'yü ₅wan: ₅ín ₅yau 'hó ⁵í ngai² ₅wai ₅mau 'tsz' tsak₂ ⁵yau pat₂ ₅yung ngai² 'ché.
	以 僞 爲 眸 子 則	
	有 不 容 僞 者	
50. The eye is the best index of a man's character.	存 乎 人 者 莫 良	₅Ts'ün ₅ú ₅yan 'ché, mók₂ ₅léung ‹ü ₅mau 'tsz'.
	於 眸 子	

48. *Ching* is disorder or disease: the name for the cataract—green water poured [into the] pupil—is descriptive of the disease, as it is viewed by those who are ignorant of the eye's structure: *t'ung shan* is here used for the pupil instead of *t'ung yan;* but the phrase *luk shui kún t'ung yan* is more frequently heard from the lips of the common people, than the former phrase, *luk shui kún t'ung shan.*

49. *Shing* means to complete, to finish; *shing yü* is a finished, or elegant saying: *wan*, to say, is equivalent to the English phrase, 'as follows;' and, when the structure of a sentence requires, as in *shing yü wan*, it may be translated thus, there is an elegant saying, namely: words perhaps may serve deceitful action, eye pupil then has what not permits deception, i. e. a man may deceive another by words, but he cannot do this by his eye, for that cannot be made to play the hypocrite; *tsak yau*, then has, refers to the time when the eye is brought into question,—do you speak of the eye, *then* I must say of it, that it will never deceive.

50. Possessed by man things, none good as the eye, freely construed means, that, Of all the parts of the human body, no one is so sure an index of character as the eye.

Section Third.

FORM AND FUNCTIONS OF THE NOSE.

鼻 類 第 三 章
Pí² lui²; tai² ₅sám ‹chéung.

1. The nose.	鼻 哥	Pí² ‹kó.
2. A false nose.	鑲 鼻	‹Séung pí².
3. A flat nose.	扁 鼻	'Pín pí².
4. A high nose.	高 鼻	‹Kò pí².

Notes and Explanations.

Pí is one of the radical characters of the language, and is the common term for the organ of smelling: *kó* added to it in the first phrase, *pí kó*, is merely euphonic.

2. The false nose is an artificial one, sometimes made to supply the place of the natural organ, when by any misfortune it has been removed: *séung* means to inlay; and *séung pí*, is, literally, an inlaid nose.

3–5. *Pín pí* is the common flat nose, characteristic of the people of the southern provinces of this empire; *kò pí* is the high Roman nose; and *kau pí* is a prominent and hooked nose.

5. A hooked nose.	勾鼻	‹Kau pí².
6. A great nose.	大𠯿	T'ái³ pí².
7. A small nose.	細𠯿	Sai³ pí².
8. To bore the nose.	穿𠯿	‹Ch'ün pí².
9. To pinch the nose.	捻𠯿	Níp₂ pí².
10. Cover the nose.	掩𠯿	'Ím pí².
11. To snort, or blow through the nose.	噴𠯿	P'an³ pí².
12. To sneeze.	噴嚏	P'an³ t'ai³.
13. The nose free and open.	鼻通	Pí² ‹t'ung.
14. Stoppage of the nose.	鼻塞	Pí² sak›.
15. Obstruction of the nose.	𠯿萌	Pí² ₅mang.
16. Pain of the nose.	𠯿痛	Pí² t'ung³.
17. Polypus of the nose.	𠯿蛇	Pí² ₅shé.
18. Bridge of the nose.	𠯿梁	Pí² ₅léung.
19. Sides of the nose.	𠯿子	Pí² 'tsz'.
20. Cartilage of the nose.	𠯿柱	Pí² ₅ch'ü.
21. End of the nose.	𠯿準	Pí² 'chun.
22. The nostrils.	𠯿吼	Pí² ‹lung.
23. The nose regaled with flowers.	花撲鼻	‹Fá p'ók› pí².
24. White nose; or a crafty fellow.	白鼻哥	Pák₂ pí² ‹kó.
25. Red nose.	紅鼻哥	₅Hung pí² ‹kó.
26. The nose affected by [the use of] wine.	酒攻鼻	'Tsau ‹kung pí².

11, 12. *P'an* expresses a forcible emission of breath from the mouth or nose, implying usually contempt or disgust. The colloquial phrase for sneezing is *'tá hat› ‹chí*, the sound of the two last words being an attempt to imitate the noise made in the act of sneezing.

13—15. *T'ung* denotes the organ in a perfectly healthy state; *sak* is an entire stoppage: *mang* a partial one.

22. A striking instance is here afforded of the vulgar misapplication of characters which occurs now and then in the provincial dialects. In this dialect, the nostril is called *pí lung*, but in books it is *pí kung*, the same characters as are here used, except the second has no *hau* or mouth on the side. Now in writing the colloquial phrase, they wish to approach as near as may be to the written character, and therefore take this same *kung*, adding a mouth on the side, but still calling it *lung*. Its proper sound, however, is *hau*, and it means to low, to bellow, to vociferate.

27. A blotched nose.

酒渣鼻

'Tsau ‹chá pí².

28. Water flowing from the nose.

流鼻涕

ˌLau pí² t'ai'.

29. Nose bleeding; or hemorrhage of the nose.

流鼻血

ˌLau pí² hüt›.

30. An aquiline nose.

鶯哥鼻

‹Ang ‹kó pí².

31. A snort of defiance.

鬬鼻氣

Tau' pí² hí'.

32. Bringing the nose near in order to smell.

以鼻就嗅

ˢÍ pí² tsau² ch'au'.

33. To inhale the effluvia.

以鼻取氣

ˢÍ pí² 'ts'ü hí'.

34. To judge of odors by the smell.

以鼻審氣

ˢÍ pí² 'sham hí'.

35. To distinguish odors by the smell.

以鼻辨氣

ˢÍ pí² pín² hí'.

36. What makes your nose bleed?

你爲乜事流鼻血

ˢNí wai² mat› sz'² ˌlau pí² hüt›.

It is caused by present excitement.

因爲呢排熱氣

‹Yan wai² ‹ní ˌp'ái ít₂ hí'.

37. What is that growing in that man's nose?

個個人個鼻生乜野

Kó' kó' ˌyan kó' pí² ‹shang mat› ˢyé.

It is a polypus.

生鼻蛇

‹Shang pí² ˌshé.

38. What is a polypus?

鼻蛇係乜野

Pí² ˌshé hai² mat› ˢyé?

It is a small fleshy excrescence growing in the nostril and stopping it up.

係鼻吼生一条肉塞住個鼻吼

Hai² pí² ‹lung ‹shang yat› ˌt'íú yuk₂, sak› chü² kó' pí² ‹lung.

---

27. *T'sau chá pí*, wine dregs' nose, is that which is infected with pimples caused by excessive use of wine, or by an unhealthy state of the blood.

30. The shape denoted by *ang kó pí* or parrot nose is the same as that by *kau pí;* this form of the nose is seldom seen among the natives of the southern provinces, though more frequently observed among the Tartars and northern Chinese.

32. With nose approach smell, specifies the act of bringing the nose near to an object of smell: *tsau* means to approach near, and *ch'au* is the odor of anything, whether fragrant or the contrary.

33, 34. With nose to take effluvia: the precise meaning of *hí* must be determined by the context, or circumstances of the case in which it occurs; it may be the simple atmospheric air, or the same surcharged with any gas or odor: *sham* means to judge, test, or determine the qualities of; *pín* has here a sense analagous to *sham*, referring to the act of discriminating: *í pí* is with the nose, or by means of the nose—it being used as the organ or instrument by which we judge of whatever comes in contact with the olfactory nerves.

36. *Wai* is here distinguished both in its tone and in its signification from the same form of the character in No. 49 of the last section: there it means to act, here it signifies for: *wai mat sz'* for what reason? to which the answer is, *yan wai* for this reason, or because of. *ní p'ái* present, *ít hí* inflamed breath, i. e. excitement, resulting from intemperate eating, drinking, or exercise.

Section Fourth.

FORM AND FUNCTIONS OF THE MOUTH.

口類第四章
'Hau lui^{2}; tai^{2} sz" ‹chéung.

1. A great mouth.	大口	Tái^{2} 'hau.
2. A small mouth.	細口	Sai^{3} 'hau.
3. A distorted mouth.	歪口	‹Wái 'hau.
4. Close the mouth.	緘口	‹Kám 'hau.
5. Open the mouth.	開口	‹Hoi 'hau.
6. Keep silence.	合口	Hóp$_{2}$ 'hau.
7. Stop the mouth; or to gag.	塞口	Sak$_{3}$ 'hau.
8. To procure a livelihood.	糊口	‹Ú 'hau.
9. Bitterness in the mouth.	口苦	'Hau 'fú.
10. Dryness of the mouth.	口乾	'Hau ‹kón.
11. The mouth eats.	口食	'Hau shik$_{2}$.
12. The mouth drinks.	口飲	'Hau 'yam.
13. To hold fluid in the mouth.	口含	'Hau ‹hóm.
14. To chew food; or to masticate.	口嚼	'Hau tséuk$_{2}$.
15. To gnaw with the teeth.	口齧	'Hau ngát$_{2}$.

Notes and Explanations.

Hau, 'the mouth,' say the Chinese, 'denotes that with which people eat and speak: its form is represented by the character.' It stands in Hónghí's imperial dictionary as the thirtieth radical, and forms a part of most of those words which refer to eating and speaking.

3, 4. *Wái* is compounded of *not* and *regular;* hence its meaning, irregular, distorted: *kám* means to bind with cords, to envelop, to close up; here it denotes one's voluntary act of closing the mouth, and in that way keeping silence, or, as we often say, holding the tongue.

7. The phrase *sak hau* is used in both a literal and figurative sense: a band of robbers, when they have seized on a person and are afraid that his cries will alarm the neighborhood, take care to stop his mouth; and if it happen that their nefarious acts have come to the ears of a local officer, or to any one else who may be willing to bring them to justice, again they take care to stop his mouth, which is usually done by bribing him or 'buying his mouth.'

8. The phrase *ú hau*, is, literally, to paste the mouth, or to stop it with boiled rice, and is in common use to denote the idea of procuring personal support, or that which is merely sufficient to supply daily wants—it is the 'living from hand to mouth.'

16. The lips.	口唇	ʻHau ˏshun.
17. Polite.	好口	ʻHò ʻhau.
18. Veracious.	直口	Chik$_2$ ʻhau.
19. Loquacious.	多口	ˊTó ʻhau.
20. Obscene.	粗口	ˊTsò ʻhau.
21. A harelip.	崩口	ˊPang ʻhau.
22. Stammering.	漏口	Lau^2 ʻhau.
23. Open the mouth.	擘開口	Mák$_2$ ˊhoi ʻhau.
24. Close the mouth.	閉埋口	Pai^2 ˏmái ʻhau.
25. Embarrassed.	難開口	ˏNán ˊhoi ʻhau.
26. Indisposed to speak.	冇口講	ˏMò ʻhau ʻkóng.
27. True to his word.	有口齒	ˏYau ʻhau ʻchʻí.
28. Regardless of the truth.	冇口齒	ˏMò ʻhau ʻchʻí.
29. Very slow of speech.	吙口訥	Kóm^2 ʻhau nut$_2$.
30. Fluency of speech.	好口角	ʻHò ʻhau kók$_2$.
31. Eloquent.	有口才	ˏYau ʻhau ˏtsʻoi.
32. Strife of words.	爭口氣	ˊChang ʻhau hi^3.
33. Written testimony is necessary.	口話無憑	ʻHau wá^2 ˏmò ˏpʻang.

25. *Nán hoi hau*, difficult to open the mouth, denotes that embarrassment which one feels in presenting a second demand on the kindness of a friend: he feels embarrassed, and finds it difficult to broach the subject, or to *hoi hau*.

26—28. Literally these phrases read thus: no mouth to speak, meaning that one is indisposed to speak; having mouth and teeth, denoting one who is true to his word; and without mouth and teeth, or one who is regardless of the truth.

29. *Kóm* in a high degree, *hau* the mouth, *nut* slow to speak: *nut* does not imply any lack of knowledge, but simply backwardness in giving utterance to thoughts: in the Conversations of Confucius it is said of the good man, *yuk$_2$ nut$_2$ ˊü ˏín, ˏí ˏman ˊü hang^2*, 'he is slow to speak, and prompt to act.'

30, 31. Good mouth corners, and having mouth power, both express nearly the same idea, and are applied to those who are able to speak well.

32. *Hau hí*, the breath of the mouth, here denotes mere words: *chang* is to contend: hence the meaning of the phrase, war of words, or logomachy, a mode of settling quarrels much practiced by the Chinese, to which is often added a lusty tug at the cue, and many demonstrations of a hostile dispostion, but bloody noses or broken heads are seldom a consequence of these wordy battles.

33. Mouth words no proof, is a phrase used to express the necessity of having written testimony, because the circumstances of a given case are such, that, *hau wá* words of the mouth, *mò pʻang* afford no proof, i. e. no sufficient evidence of the truth or fact in question.

34. Charming eloquence.	口角春風	ʻHau kók› ‹chʻun ‹fung.
35. It is useless to say more.	不用費唇舌	Pat› yung² faiⁿ ˌshun shít₂.
36. Talebearing is a fruitful source of mischief.	口舌是非多	ʻHau shít₂ shí² ‹fí ‹tó.
37. A sweet mouth and a slippery tongue.	口甜舌滑	ʻHau ˌtím shít₂ wát₂.
38. Words come from the mouth in perfect sentences.	出口成文	Chʻut› ʻhau ˌshing ˌman.
39. He must be true to his word.	須用口齒	‹Sü yung² ʻhau ʻchʻí.
40. Unable to procure a livelihood.	唔究糊口	ˌʻM kau² ˌú ʻhau.
41. I cannot endure such venomous words.	不堪毒口	Pat› ‹hóm tuk₂ ʻhau.
42. Bitter words are good medicine.	苦口良藥	ʻFú ʻhau ˌléung yéuk₂.
43. Disease enters by the mouth.	病從口入	Peng² ˌtsʻung ʻhau yap₂.
44. Mischief proceeds from the mouth.	禍從口出	Wó²ˌtsʻung ʻhau chʻut›.
45. Yes in the mouth, and no in the heart.	口是心非	ʻHau shí² ‹sam ‹fí.
46. The mouth specious and the heart perverse.	口乖心歪	ʻHau ‹kwái ‹sam ‹wái.
47. From the mouth come peace and war. Peace is mild, but war is destructive: from the words of the mouth, then, are these two diverse effects. How greatly ought such springs of evil and of good to be feared!	惟口出好興戎 好善發於口則有 言發者之分利害 之幾可畏如此	ˌWai ʻhau chʻut› ʻhò ‹hing ˌyung. ʻHò, shín² ˌyá: ˌyung, ‹ping ˌyá; ˌín fát› ‹ú ʻhau, tsak› ˌyau í² ʻché ‹chí ‹fan. Lí² hoi² ‹chí ‹kí ʻhó waiⁿ ˌü ʻtʻsz'.

34. *Chʻun fung*, the vernal breezes, are used figuratively for what is mild, gentle, pleasing: hence the phrase denotes an utterance that is charming, like the zephyrs of spring.

35. *Fai shun shít*, an expenditure of the lips and tongue, refers to a case where words are unavailing, or *pat yung* without use.

36. Mouth and tongue [much, then there will be] right and wrong much, is a counterpart to one of the proverbs of an ancient king, 'Where there is no talebearer, strife ceaseth.'

38. This refers to that natural conversation, which, in accuracy and elegance, is comparable to the finished style of written composition.

43, 44. Disease enters through the mouth, because of intemperance in eating and drinking: mischief proceeds from the mouth, because of unguarded words.

47. These words, *wai hau chʻut hò, hing yung*, are from the closing part of an address of the ancient chieftain Shun to his successor U, found in the Shü King, or Book of Records, and must have been uttered more than 4000 years ago. They remind us of the inspired penman's words, "out of the same mouth proceedeth blessing and cursing." Literally translated, they run thus, the mouth promotes good, and excites weapons of war. The twenty-four words which follow are exegetical, and of a later date.

Section Fifth.

PARTS AND FUNCTIONS OF THE EAR.

耳類第五章

ˢÍ lui²; tai² ˢˈng ‹chéung.

1. The ear.	耳朵	ˢÍ ʻtó.
2. Cavity of the ear.	耳吼	ˢÍ ‹lung.
3. Deafness of the ears.	耳聾	ˢÍ ˌlung.
4. Acute ears.	耳聰	ˢÍ ‹tsʻung.
5. Ringing in the ears.	耳鳴	ˢÍ ‹ming.
6. Stoppage of the ear.	耳塞	ˢÍ sak›.
7. Dull ears.	唔好耳	ˌ'M ʻhò ˢí.
8. To feign deafness.	詐耳聾	Chá' ˢí ˌlung.
9. Regardless of admonition.	冇耳性	ˢMò ˢí sing'.
10. No ear to hear.	冇耳聽	ˢMò ˢí ‹tʻing.
11. No ear to receive what is said.	冇耳裝	ˢMò ˢí ‹chóng.
12. Incline the ear to hear.	側耳聽	Chak› ˢí tʻing'.
13. Give ear to hear.	附耳聽	Fú² ˢí tʻing'.

Notes and Explanations.

THE organ of hearing is thought to be represented by the character *í*, the common term to denote the ear; the present form differs from its original, which presents an outline of the external ear; *tó*, in the phrase *í tó*, is merely a euphonic particle, used in speaking of certain classes of objects which are pendulous or globular.

3, 4. The words *lung* and *tsʻung* are opposite in their signification: the first denotes the sense of hearing when it is lost or has become extremely dull; the latter is used when the organ is quick to perceive and discriminate.

5. Ringing in the ears is that sensation of sound which one sometimes perceives, and for which he can assign no cause, though for the moment it seems as distinct and real as the ringing of a bell. The same idea is expressed in No. 32, below.

9. No ear nature—denotes one who is regardless of whatever is said to him, as though the natural functions of his ears had ceased to perform the duties of their office.

10, 11. The meaning of *tʻing* and *chóng* in these two phrases is nearly the same: the latter often means to put into, to store up, which shade of thought is here retained.

12, 13. *Chak í tʻing* is the turning of the ear in any direction which will facilitate hearing; *fú* denotes the act of bringing it near for this purpose. *Tʻing*, in these two examples, it will be perceived, has a different intonation from the preceding number; it has the same use as in chap. I., sect. 6: 44.

14. A deaf ear.	耳無聞	ˢÍ ₅mò ₅man.
15. The ears pierced with flags.	插耳旗	Ch'áp₅ ˢí ₅kí.
16. To bore the lobes of the ears.	錐丨珠	₍Chui ˢí ₍chü.
17. An acute ear.	好丨鬼	'Hò ˢí 'kwai.
18. Both ears very long.	兩丨垂肩	ˢLéung ˢí ₅shui ₍kín.
19. He has many eyes and ears [in his employ].	佢丨目多	'K'ui ˢí muk₂ ₍tó.
20. When I have washed my ears, I will listen to you.	洗丨聆音	'Sai ˢí ₅ling ₍yam.
21. Having heard you thro' I will now wash my ears.	聽過洗耳	₍T'ing kwó' 'sai ˢí.
22. His words are still sounding in my ears.	言猶在丨	₅Ín ₅yau tsoi² ˢí.
23. Stop both ears.	塞埋兩丨	Sak₅ ₅mái ˢléung ˢí.
24. Can cleanse the ear by candle-light.	燈前取丨	₍Tang ₅tsín 'ts'ü ˢí.
25. The ear ought not to hear lewd sounds.	耳不聽淫聲	ˢÍ pat₅ t'ing' ₅yam ₍shing.
26. Those who have long ears, will enjoy long life.	丨長命必長	ˢÍ ₅ch'éung, ming² pít₅ ₅ch'éung.
27. Very charming sounds.	好撩丨既聲	'Hò ₅líú ˢí ké' ₍shing.
28. Close both ears.	捻埋兩隻丨	'Am ₅mái ˢléung chek₅ ˢí.

14. An ear without hearing is the listless ear, and denotes one who, having ears, yet hears not, either in a natural or moral sense.

15. This is part of a punishment often inflicted on persons in Canton, for petty thefts and other similar misdemeanors: two little *kí* or flags are prepared, having shafts about a foot long, which are, *ch'áp í* thrust into or pierced through the ears, one on each side of the head; in this condition, with his hands chained behind him, the evildoer is led through the streets, one soldier going on before him beating a gong, and another following him with a rattan, which is smartly applied to the poor man's naked back.

18. Both ears depending to the shoulders denotes one who has very long ears; among the common people, however, this physiognomy is sometimes regarded as a presage of sitting down on the dragon's seat, or the throne.

19. This expression, and another one similar, 'He has many hands and feet,' are applied to officers of government who keep in pay a number of spies secretly to ascertain the actions of the people, or to other persons, who watch their enemies closely.

20, 21. Washed ears listen [to] sounds—is a respectful expression, implying that the person may have been hearing what was vile or rude, and when the impression of the sounds is washed away, he will be attentive. The other phrase has a reference to an ancient statesman in the time of the emperor Yú, named Hüyau, who, whenever he heard anything vile or mendacious, would wash his ears after it, as if to remove the impression of the words.

22. This was spoken by an ancient sage, and refers to the instructions of his father; the whole sentence is, *₅Ín ₅yau tsoi² ˢí, ₅í hí' ₍chí yéuk₂ ₅hó?* his words are still sounding in my ears, and how can I discard them?

24. Another line usually accompanies this, and both may be seen hanging up at the barber's door; literally they read thus: 'lamp before receive ears, moon beneath shave heads'—intending to set forth the man's skill, which is so great that he can perform all the manipulations of tonsure and toilet as well by night as by day.

29. Cut the ear to make a remembrancer.	號記做耳切	Ts'it₁ ˢí tsò² kí² hò².
30. When her ears are bored she will become a lady.	娘姑變一錐	ᶜChui ˢí pín² ᶜkú ₍néung.
31. Cut off your ears and make you a branded debtor.	墜債變一割	Kót₁ ˢí pín² chái² ᶜtan.
32. Draw an ear upon the wall to hear [your idle tales].	聽牆上一畫	Wák₂ ˢí ˢshéung ₍ts'éung ᶜt'ing.
33. An ear may be behind the adjoining wall, take care!	耳有防入牆隔	Kák₃ ₍ts'éung ₍fóng ˢyau ˢí.
34. Passes in at one ear and out at the other.	出一右有一入牆左	'Tsó ˢí yap₂ yau² ˢí ch'ut₁.
35. If he does not obey, then pull his ears.	仔一扭信話聽唔	₍'M ᶜt'ing wá² 'nau ˢí 'tsai.
36. A credulous ear receives everything that is said.	講人信軟一朵一	ˢÍ 'tó ˢyün sun² ₍yan 'kóng.
37. Sound ringing in both ears.	聲嚶嚶一雙兩	ˢLéung chek₁ ˢí ᶜying ᶜying ᶜshing.
38. A sudden clap of thunder, giving no time to close the ears.	唔一掩嚶及不雷迅	Sun' ₍lúi pat₁ k'ap₂ 'ím ˢí.
39. When the mind is absent, the ear does not hear.	唔就掩一在不唔心聽見	ᶜSam ₍'m tsoi² ˢí tsau² ₍'m ᶜt'ing kín'.
40. Take him by the ear and lead him back.	佢拉掩一朵一佳嚟爸扭	'Nau chü' ˢí 'tó ᶜlái 'k'ui ᶜfán ₍lai.
41. You do not at all give ear to what I say.	聽耳掙有唔都講你我	ˢNí ᶜtò ₍'m 'pí ˢí ᶜt'ing ˢngó 'kóng.
42. My ears are a little dull of hearing.	吐的有耳對撞聾多我	ˢNgó túi' ˢí ˢyau tí₁ kóm' ᶜtó chóng² ₍lung.

29. Cut ears make memory mark—is said to one who is troubled with a treacherous memory; therefore he is admonished, 'Cut your ears to make a mark which will assist your memory.'

30. This is said of the little girl, while yet she is called 'child', and has nothing in her dress to indicate that she is a girl; but when her ears are decked with jewels, the question of her ladyship will no longer be doubtful.

31. *Chái tan* is used to denote one who is deeply involved in debt, but the origin of the term is doubtful: *chái* is a debtor, and *tan* is a signal chimney, built of brick or stone on eminences, in which fires are lighted as a signal of alarm: *tan* has other significations; and the phrase *chái tan* is written sometimes in forms different from that above.

32. This is the language of angry reproach: if you must give utterance to such language as you now use, draw an ear upon the wall to listen to your idle vociferations, for my ears, which are accustomed to the truth, are not to be attacked in this rude manner.

33. *Kák ts'éung* the adjoining wall, *fóng* fear, *yau* have, *í* an ear; you must be careful what you say, for behind the adjoining wall there may be some one who will hear you speak.

36. *Yün* is applied to what is weak, flexible, yielding, both physically and morally: here it is applied to those who readily believe whatever is said, regardless of the matter told them, or of the source from whence it comes.

42. *Túi í*, a pair of ears, is the same as *léung chek í*, two piece [of] ears, i. e. both ears; the phrase is idiomatic, and preceded by *ngó* simply means my ears: *tí-kóm-tó*, a jot-so-

43. The words you speak are not worthy of being heard.

44. He closed his ears as if he heard nothing.

45. In shaving your head this morning, you omitted to clean out your ears.

46. Mencius said, the desire of the mouth towards flavors, of the eye towards colors, of the ear towards sounds, of the nose towards scents, and of the four members towards ease, is natural; yet, these desires being imparted by heaven, the superior man does not speak of them merely as natural inclinations.

耳入的唔講講你
作當耳兩埋說既
取未頭見剃日淨
於之口之目之耳
色之於聲於臭之
也也也也安於有
四君伐焉也命謂
也也性也

ˢNí ʻkóng tik› ˏ'm yap› ˏí kéʼ shüt› wáˢ.

Sak› ˏmái ˢléung ˢí, tóngʼ tsók› ˏ'm ‹t'ing kínʼ.

‹Kam yat› t'aiʼ ˏt'au, míˢ ʻts'ü ‹kón tsingˢ ˢí.

Mang² ʻtszʼ üt›, ʻhau ‹chí ‹ü míˢ ˢyá, muk› ‹chí ‹ü ‹shik› ˢyá, ˢí ‹chí ‹ü ‹shing ˢyá, píˢ ʻchí ‹ü ch'auʼ ˢyá, szˮ ‹chí ‹chí ‹ü ‹ón yat› ˢyá; singʼ ˢyá; ˢyau ming² ˏín, ‹kwan› ʻtszʼ pat› waiˢ singʼ ˢyá.

much, is a common local phrase, denoting 'a little,' in degree, or in quantity; *tí* is the same as *tik*, the change in pronounciation is made merely for the sake of euphony; in most cases the *k* in *tik* is sounded very slightly: *chóng lung* is a sudden stroke of deafness, not that which is habitual: the whole sentence, as used in conversation, is equivalent to our common phrase. 'I beg your pardon,'—meaning, I did not distinctly hear what you said, please repeat it.

43. *Ní kóng tik* you speak that, or, that which you speak; *ké* is of, or belongs to, *shüt wá* words, or that class of words, *'m* which is unfit, *yap í* to enter the ear.

44. The words *'m t'ing kín*, not hear see, mean not to perceive by the sense of hearing, or to be deaf; *tóng tsók* to make as if, i. e. to feign: he closed his ears and acted as if he did not hear; he pretended to be deaf.

45. This is uttered in reproof for not hearing; were your ears open, or were you attentive as you ought to be, there would be no difficulty in hearing what is said to you.

46. This beautiful sentence is selected from the closing chapter of the conversations of Mencius. The sentence which succeeds it is antithetical to it, as follows; "the exercise of love between parents and children, of equity between princes and ministers, of propriety between hosts and guests, of wisdom among the virtuous, and of accordance on the sage's part with celestial principles, is ordained of heaven; yet such exercises being subjects of natural effort, the superior man does not speak of them wholly as heavenly gifts." The purpose of the sage, in these remarks was to restrain men from the unreserved obedience of what is called natural inclinations, and to urge on them the importance of exerting themselves to seek after gifts, considered as heavenly, and therefore supposed to be unattainable by ordinary men. The superior man, he here tells us, does not regard our inclinations purely as *sing*, natural and beyond the the power of restraint, but as being also *ming*, heavenly endowments, which are to be rightly employed for good.

Section Sixth.

FORM AND EXPRESSION OF THE FACE.

面類第六章
Mín² lui²; tai² luk₂ ‹chéung.

1. The human face.	人面	˛Yan mín².
2. A smiling face.	笑面	Síú' mín².
3. A square face.	方面	‹Fóng mín².
4. A round face.	圓面	˛Ün mín².
5. A broad face.	濶面	Fút› mín².
6. A lean face.	瘦面	Shau' mín².
7. The visage; or the human countenance.	面容	Mín² ˛yung.
8. The complexion.	面色	Mín² shik›.
9. A flushed countenance.	面赤	Mín² ch'ik›.
10. A pallid countenance.	面青	Mín² ‹ts'ing.
11. A dark countenance.	面黑	Mín² hak›.
12. To meet together.	會面	Úi² mín².
13. A personal interview.	見面	Kín' mín².
14. To turn the back upon a person.	背面	Púi' mín².
15. Being face to face.	對面	Túi' mín².
16. Being in the presence of a person.	當面	‹Tóng mín².
17. Being of little reputation.	薄面	Pók₂ mín².

Notes and Explanations.

MÍN was originally intended as a picture of the human face: it now denotes the face, the countenance, the front, the surface; also to front, to face, to see; and it often enters into the composition of those characters which, in any way, relate to the face. As an index of what man is, the face has come to signify character, reputation, &c.

12. This denotes coming into the presence of a person, and may be spoken of few or many: *úi* means to come together, to associate; an association, a society, a band.

14—16. *Púi mín*, literally back face, signifies the act of one person turning his back upon another in scorn or disgust; the phrase may also mean the back: *túi mín* is face to face, one being over against another: *tóng mín* is simply being in the presence of, without regard to the position of the parties.

18. Having a good reputation.	有面	ˢYau mín².
19. Having lost reputation.	失丨	Shat› mín².
20. Having preserved reputation.	留丨	ˢLau mín².
21. Reputation; or a good name.	體丨	ʻTʻai mín².
22. Mutually turning their backs on each other.	相背面	˂Séung púi› mín².
23. A smiling face.	面帶笑	Mín² tái› síú›.
24. A very lank face.	丨太瘦	Mín² tʻái› shau›.
25. A benignant countenance.	丨寬容	Mín² ˂fún ˢyung.
26. A fair complexion.	好面色	ʻHò mín² shik›.
27. I did not see him.	不會面	Pat› úi² mín².
28. I did not obtain an interview.	不見丨	Pat› kín› mín².
29. To choose in the presence of others.	當面揀	˂Tóng mín² ʻkán.
30. A good reputation.	好體面	ʻHò ʻtʻai mín².
31. Without reputation.	冇體丨	ˢMò ʻtʻai mín².
32. To destroy one's reputation.	丟了丨	˂Tíú ˢlíú mín².
33. Personal esteem.	有情丨	ˢYau ˢtsʻing mín².
34. Seeking reputation.	想討丨	ʻSéung ʻtʻò mín².
35. Ashamed to be seen.	無體丨	ˢMò ˢtʻai mín².
36. It is difficult to get a sight of him.	難逢一面	ˢNán ˢfung yat› mín².

17—21. Thin face, having face, lost face, retained face, substantial face, all have reference to reputation, or a good name: *pók mín* is a modest term used when speaking of one's own character: *tʻai* is often used in connection with *mín*, thus, *kʻui yau tʻai mín*, he has a substance and face, is respectable, or has a good reputation.

24. *Tʻái* written in this form, with an aspirate, denotes what is very great, or what exists in an eminent degree.

26. A good face color is applied to those whose countenances indicate health and good spirits, and not to personal beauty; a slight tinge of red on the cheeks, clear eyes, &c., are the well known indications.

27, 28. These refer to cases in which one goes to the house of another: *pat úi mín*, cannot tmeet the face, because the person sought does not choose to appear; *pat kín mín*, did not see he face, because the person sought was absent from home.

29. This is said of selecting goods, or anything else, where the choice is made in the presence of interested parties.

32. The reputation is here supposed to be destroyed by improper conduct; the phrase, therefore, is true to the letter, *tíú* casting away the reputation.

36. This is said when one, in pursuit of another, repeatedly fails to find him in the place where he is ordinarily to be seen.

37. It is a long time since we met.	許久一面	'Hü 'kau yat› mín².
38. A single conversation.	一面之詞	Yat› mín² ‹chí ˌts'z'.
39. A single interview.	一丨之交	Yat› mín² ‹chí ‹káu.
40. Praising to the face, and slandering to the back.	面舉背毀	Mín² 'kü púi' 'wai.
41. Excessive insolence.	過面相欺	Kwó' mín² ‹séung ‹hí.
42. An open mistake.	當丨錯過	‹Tóng mín² ts'ó' kwó'.
43. I have spoken with him.	覿丨講過	Tik› mín² 'kóng kwó'.
44. Gazing at each other in amazement.	面丨相窺	Mín² mín² ‹séung ‹kw'ai.
45. By a personal interview friendship is restored.	見丨着情	Kín' mín² chéuk₂ ˌts'ing.
46. There is joy upon his countenance.	面上有喜色	Mín² shéung² ˌyau 'hí shik›.
47. Its virtues will presently appear.	當面就見功	‹Tóng mín² ts'au² kín' ‹kung.
48. He turned away his face, without noticing me.	反面不識人	'Fán mín² pat› shik› ˌyan.
49. Leave me a little reputation.	留遠的薄面	ˌLau ˌwán tik› pók₂ mín².
50. If so, all reputation is lost.	咁樣冇體丨	'Kóm yéung², ˌmò 't'ai mín².
51. Repeatedly failed in seeing him.	幾次不見丨	'Kí tsz" pat› kín' mín².
52. It is difficult to break from personal esteem.	情面上難過	ˌTs'ing mín² shéung² ˌnán kwó'.
53. Ashamed to go and see him.	無面去見人	ˌMò mín² hü' kín' ˌyan.
54. It is absolutely necessary to report in person.	必須面稟方可	Pít› ‹sü mín² 'pan ‹fóng 'hó.
55. Diligence will secure a reputation.	勤力方討得面	ˌK'an lik₂ ‹fóng 't'ò tak› mín².

41. Pass face give insult, is susceptible of two meanings: insulting beyond endurance; or insulting one who passes before you as a mere stranger.

42. *Ts'ó kwó* is an error of any kind, which has been committed in the presence of others; and this fact, on detection of the error, is given in extenuation.

43. See face speak pass—I have seen and spoken with him—is a mode of saying that one has enjoyed an interview for consultation, &c.

45. Seeing the face creates kind feeling, a phrase derived from the usual experience of mankind, that when differences have arisen between absent parties, either by slanderous imputations or personal enmity existing between them, kind feeling and friendship are restored by a personal interview.

47. Now presence immediately see virtue—is said by the druggist, and others, in commendation of their commodities.

52. *Ts'ing mín* denotes that feeling which springs from personal acquaintance, or it is that personal regard which constrains one to befriend another under all circumstances. The character *mín*, partially contracted as in this example, often occurs in manuscripts and cheap publications.

54. Must necessarily in person report to my superior, then it will be well: the case is such that it cannot be stated in writng, nor intrusted to a second person.

56. There is no color in his face.	面上冇的血色	Mín² shéung² ˢmò tik› hüt› shik›.
57. His countenance is not as good as it was last year.	面色唔似舊年	Mín² shik› ˌs'm ˢtsz' kau² ˌnín.
58. The debtor must frequently pay respects to the creditor.	欠債不離常見面	Hím² chái² pat› ˌlí ‹shéung kín² mín².
59. Under the mask he may appear in public.	帶笑面致見得人	Tái² síú² mín² chí² kín² tak› ˌyan.
60. The man who has a bold face will get rich.	滿面春光必發財	ˢMún mín² ‹ch'un ‹kwóng pít› fát› ˌts'oi.
61. Men's minds differ like their faces.	人心不一如其面然	ˌYan ‹sam pat› yat› ˌü ˌk'i mín² ˌín.

60. The whole face spring bright must produce wealth, i. e. a bold prompt person of this description is supposed to be fitted for the acquisition of wealth. The phrase *ch'un kwóng* refers to the vivacity and freshness which is observed in nature, and especially birds, on the approach of spring.

Section Seventh.

THE FOUR LIMBS.

四肢類第七章
Sz" ‹chí lui²; tai² ts'át› ‹chéung.

1. The palm of the hand.	手掌	'Shau ˢchéung.
2. The finger nails.	手甲	'Shau káp›.
3. The elbow.	手肱	'Shau ‹cháng.
4. The arm.	手臂	'Shau pí'.

Notes and Explanations.

Chí, formed of *flesh* placed on the left of *branches*, denotes branches of flesh, the extremities of the human body: *sz' chí*, the four extremities, are the hands and feet. Both parts of *chí* are found among the radicals; and, in composition, generally give to the words into which they enter something of their original signification.

1, 2. *Shau* is the common word for the hand; it is one of the radicals, and enters into the composition of a very large class of words, where, in a great many instances, it indicates some act performed by the hand, or to which it is related.

5. The wrist.	手腕	ʻShau ʻún.
6. A paralytic hand.	跛手	˂Pai ʻshau.
7. The fist.	拳頭	˛Kʻün ˛tʻau.
8. A finger.	手指	ʻShau ʻchí.
9. The thumb.	公指	˂Kung ʻchí.
10. The forefinger.	食指	Shik› ʻchí.
11. The middle finger.	中指	˂Chung ʻchí.
12. Little finger.	小指	ʻSíú ʻchí.
13. Knuckles.	手節	ʻShau tsít›.
14. Striæ on the skin at the ends of the fingers.	指模	ʻChí ˛mò.
15. Ring finger.	無名指	˛Mò ˛ming ʻchí.
16. Both hands.	一對手	Yat› túi² ʻshau.
17. One hand.	一隻手	Yat› chek› ʻshau.
18. A thievish hand.	三隻手	˂Sám chek› ʻshau.
19. Right and left hands.	左右手	ʻTsó yau² ʻshau.
20. Stretch out the hand.	伸開手	˂Shan ˂hoi ʻshau.
21. Draw back the hand.	縮埋手	Shuk› ˛mái ʻshau.
22. Walking hand in hand.	拖拉手	˂Tʻó ˂lái ʻshau.
23. Handcuffed.	鎖住手	ʻSó chü² ʻshau.
24. Burning the hand.	燒親手	˂Shíú ˂tsʻan ʻshau.

6. *Pai*, formed of *skin* on the right of *feet*, means lameness in the feet; it is also used in reference to other parts of the body: *pai shau* is the hand deprived of the power of muscular motion.

7. *Kün*, considered etymologically, signifies the hand rolled up, i. e. the fist: *tʻau* is an idiomatic addition, serving to make the phrase more definite and euphonic.

18. *Sám chek shau*, three hands, denotes an expert thief, who employs one hand more than is done by honest people.

21. This is used not only for drawing the hand back from any object or pursuit, but it also designates the hand that is drawn back and is remaining idle.

22. *Tʻó lái shau*, take and lead by the hand, is said of two persons walking hand in hand, aschildren often do when playfully passing along in the street.

23. *Só* means a lock or to lock; *chü* denotes that the action is being effected, and that the hands are already bound fast; the whole phrase, therefore, denotes being handcuffed.

24. *Tsʻan*, like *chü* in the preceding phrase, denotes that the action has already taken effect,—that the hand is in contact with the fire: *tsʻan shau* is also used for one's own hand, and sometimes it implies the whole arm, as *shau* alone frequently does.

25. Good workmanship.	好手勢	'Hò 'shau shai'.
26. To beat the palm of the hand.	打丨板	'Tá 'shau 'pán.
27. To mark with the finger.	打指模	'Tá ‹chí ₅mò.
28. A beginner; or one just entering upon a science.	初學手	‹Ch'ó hók› 'shau.
29. Not yet commenced.	未開丨	Mí² ‹hoi 'shau.
30. Crooked fingers.	手指彎	'Shau 'chí ‹lün.
31. Under the instep of the foot.	脚板堂	Kéuk› 'pán ₅t'óng.
32. The little toe.	脚指尾	Kéuk› 'chí ²mí.
33. The heel.	脚睜頭	Kéuk› ‹cháng ₅t'au.
34. Wound the feet.	打跛脚	'Tá ‹pai kéuk›.
35. Pain in the knees.	膝頭痛	Sat› ₅t'au t'ung'.
36. To shake hands with mutual joy.	握手相歡	Ak› 'shau ‹séung ‹fún.
37. To raise high with the hand.	丨擎起	Yat› 'shau ₅king 'hí.
38. The extremities as cold as ice.	四肢冰冷	Sz" ‹chí ‹ping ²láng.
39. Restore to the original possessor.	交還原手	‹Káu ₅wán ₅ün 'shau.
40. Walking hand in hand.	携手同行	₅Kw'ai 'shau ₅t'ung ₅hang.
41. To use much gesticulation.	手舞足蹈	'Shau ²mú tsuk› tò².
42. Bear it in both hands.	兩手捧住	²Léung 'shau 'fung chü².

25. This is said of any kind of work which is well executed by the hand: *shai*, power, skill, beauty, here denotes the effect which is produced by the power of the hand.

27. To strike the finger's lines refers to a custom among the Chinese of daubing the tip of the forefinger in ink, and making an impression of it upon the paper in connexion with the signature of the writer, for the sake of greater security; this practice is observed only in important documents, especially those relating to the purchase and sale of human beings. If the striæ on the finger tips are in divergent lines, they are called *ts'ám*, a corn fan; if they are convergent, and somewhat oval, around the little protuberance at the end of the finger, they are called *ló*, a spiral univalve. When a careless servant drops a vessel, the indignant mistress cries out, *'shau 'chí ²mò ₅ló?* have your fingers no shells? meaning that where the striæ are in ovals, a safer hold is supposed to be had of the article, because there are some of them which turn up towards the tip of the finger.

31. *Kéuk* is the common word for feet used in conversation; in books and in elevated style, *tsuk* is often used in its stead: *pán* is a flat board, *t'óng* is a hall; the two words denote that part of the foot which is immediately under the instep: *kéuk chéung*, or *kéuk pán*, are names for the bottom of the foot.

32. For the toes, as among us, there are no individual names, except for the great toe which is called *kéuk› 'chí ‹kung*, and for the little one, named as above.

34. *Pai* is used here in a modified sense, denoting a severe bruising, but not sufficient to destroy the feet or render them useless.

43. He is a very active person.	快手快脚	Fái' 'shau fái' kéuk₃.
44. With depending hands he must stand and wait.	垂丨侍立	₅Shui 'shau shí² lap₂.
45. Procure the assistance of another person.	假丨於人	'Ká 'shau ₍ü ₅yan.
46. He folds his hands and waits for death.	斂丨待斃	₅Lím 'shau toi² pai².
47. Being hand-bound he has no way to act.	束丨無策	Ch'uk₃ 'shau ₅mò ch'ák₃.
48. He is indifferent to those who are in distress.	袖丨傍觀	Tsau² 'shau ₅p'óng ₍kún.
49. Two partners in trade.	對丨夥計	Túi' 'shau 'fó kí'.
50. To make a display of one's skill.	演所手勢	'Ín 'há 'shau shai'.
51. Succeeding according to one's wishes.	得心應手	Tak₃ ₍sam ying' 'shau.
52. He avails himself of an experienced hand.	以資熟丨	₅Í ₍tsz' shuk₂ 'shau.
53. Counting by one's fingers.	屈指計算	Wat₃ 'chí kai' sün'.
54. Very beautiful fingers.	十指纖纖	Shap₂ 'chí ₍ts'ím ₍ts'ím.
55. Fingers like the vernal shoots of bamboo.	指如春笋	'Chí ₅ü ₍ch'un 'sun.
56. The beginning of an enterprise is difficult.	唔好入手	₅'M 'hò yap₂ 'shau.

43. Quick hands and quick feet, denotes one who is very active in the execution of whatever he undertakes.

44. This is said of the servant, child, or pupil, in attendance on his superior; his hands must hang down straight, and in an erect attitude, he must stand near his superior, so that he may readily hear and attend to his commands.

45. To borrow a hand from another, is to procure the assistance of others in the performance of business.

46. This is said of one who, being in danger, ought to exert himself; but instead of so doing, he merely folds his hands and waits for the calamity to overtake him.

47. His hands are bound and he is without ways and means for action; he is in circumstances where he can do nothing, however well disposed.

48. When one is in distress, or in any imminent danger, the person who happens to be present at the moment, *tsau shau* sleeves his hands, or folds them up in his broad sleeves, and looks on the sufferer without making any effort to succor him.

49. *Fókí* is a partner in business, a companion or comrade in the common pursuits of life, excepting only those of a literary character: *kí*, in other phrases, is pronounced *kai*.

52. The capitalist, for instance, in establishing a commercial house, will endeavor, *í tsz'* to avail himself of the services, or will intrust the management of the new house to, *shuk shau* a ripe hand, one who has had experience in such business.

53. Bending down the fingers to count is common among the Chinese; as the person counts one, he bends down the thumb, and thus proceeds till he reaches five, when all the fingers are bent down; he then, proceeding on from six to ten, reverses the order, throwing open one finger after another: if the number is above ten, the same process is repeated.

54, 55. *Shap chí*, ten fingers, is an idiomatic expression for *the* fingers; *ts'ím ts'ím*, small small, denote what is fine and delicate, and are here descriptive of tapering and beautiful fingers: *ch'un sun* expresses the same idea.

56. *Yap shau*, entering the hand, is the beginning of an undertaking; *'m hò* denotes that it is not easy, i. e. that it is beset with difficulties.

57. As easy as turning over the hand.	易如反掌	Í² ₅ü ʻfán ʻchéung.
58. More than can be numbered by the fingers.	指不勝屈	ʻChí pat› ‹shing wat›.
59. He acts in great confusion.	手忙脚亂	ʻShau ₅móng kéuk› lün².
60. He stands a tiptoe in expectation.	兀高脚望	Ngat₂ ‹kò kéuk› móng².
61. He is very swift on foot.	兩脚如飛	₅Léung kéuk› ₅ü ‹fí.
62. Limbs and body are very languid.	肢體怠倦	‹Chí ʻtʻai ₅tʻoi kün².
63. The hands and feet are mutually dependent.	手足相依	ʻShau tsuk› ‹séung ‹í.
64. Dear to each other as the hands and feet.	手足至親	ʻShau tsuk› chíʼ ‹tsʻan.
65. His feet are fettered, and he is unable to advance.	裹足不前	ʻKwó tsuk› pat› ₅tsʻín.
66. He embraced her feet and wept.	抱足而哭	₅Pʻò tsuk› ₅í huk›.
67. The inferior must not tread on his superior's shadow.	足不履影	Tsuk› pat› ₅lí ʻying.
68. As intimate as the hands and feet.	情同手足	₅Tsʻing ₅tʻung ʻshau tsuk›.
69. I reside in the little cottage.	小廬寄𠆢	ʻSíú ₅lò kíʼ tsuk›.
70. He resides in the vallies of the mountain.	深山托𠆢	‹Sham ‹shán tʻók› tsuk›.
71. He comes to the river to wash his feet.	臨流濯𠆢	₅Lam ₅lau chók₂ tsuk›.
72. Languor spread over all the limbs.	四肢困懈	Szʼʼ ‹chí kwʻanʼ hái².
73. To feel with the hand.	以手探之	₅Í ʻshau tʻámʼ ‹chí.
74. To cover the face with the hand.	以𠆢掩面	₅Í ʻshau ʻím mín².
75. He impedes my progress.	拖丨帶脚	‹Tʻó ʻshau táiʼ kéuk›.

58. Fingers not sufficient to bend down, denotes a number so large that it cannot be counted by the fingers, in the manner stated above.

59. This is said of one who comes to his business in such a state of perturbation, that all the motions of his hands and feet are made in confusion and disorder.

63, 64. Both of these phrases are intended to exhibit the relation of brothers: they are as dependent on, and as dear to, each other, as the hands and feet.

65. *Kwó* means to wrap up, to bandage; *kwó tsuk* denotes impediment of any kind which prevents one from advancing rapidly: *₅chʻín kéuk›* is the phrase used to express the act of dressing the little foot of the females.

66. This is said of the little child, or of any one else, who in great distress throws himself down and clings about the feet of another, weeping and begging for pardon or assistance.

67. It is deemed disrespectful for an inferior person of any grade, to tread on the shadow of a superior.

68. The affection expressed here is nearly the same as that in No. 64, but the reference is not to brothers, but to friends.

69, 70. The first of these is said of one's self; into the little cottage I place my feet: the second is said of a scholar or statesman who seeks retirement in the deep places among hills: into the recesses of the mountains he throws his feet.

76. Embracing with both arms.	雙手攬住	‹Shéung ʻshau ʻlám chü².
77. Transmitted from one to another.	上交下手	Shéung² ‹káu há² ʻshau.
78. An unskillful workman.	冇的手段	ˌMò tí› ʻshau tün².
79. Surely he cannot reside here.	斷難駐足	Tün² ˌnán chü² tsuk›.
明月留足		ˌMing üt› ˌlau tsuk›.
赤繩繫足		Chʻik› ˌshing hai² tsuk›.
助一臂之力		Chó² yat› píʻ ‹chí lik›.
兄弟如手足		‹Hing tai² ˌü ʻshau tsuk›.
手板踏丨背		ʻShau ʻpán táp› ʻshau púi².
丨抱膝頭坐		ʻShau ˌpʻò sat› ˌtʻau tsó².
丨足無所措		ʻShau tsuk› ˌmò ʻshó tsʻó².
口起手就起		ʻHau ʻhí ʻshau tsau² ʻhí.
眼看丨勿動		ˌNgán hón² ʻshau mat› tung².
莫個失手勢		Mók› kó² shat› ʻshau shai².
唔曾開丨做		ˌʻM ˌtsʻang ‹hoi ʻshau tsò².

75. He draws back my hands and my feet, is said by one who is hindered by a person from making rapid advances.

76. *Shau* is here used for the arms: *chü*, as in No. 23, denotes action being performed: the phrase is used to express the conduct of the affectionate child, in spreading out both hands and throwing them around the neck of its beloved parent.

77. This may be used in various cases, where the idea is that of handing or transmitting anything from a superior to an inferior, or from a predecessor to his successor.

78. *Shau tün* is nearly synonymous with *shau shai* in No. 25; *mò tí* without a bit—of skill, an artificer who exhibits not the slightest degree of skill.

79. It is very hard to stop the feet, denotes the great difficulty one experiences in maintaining even a temporary residence in any given place: it is a place in which he cannot reside.

80. The bright moon detains the feet, is said of one who, being abroad in the moonlight with agreeable companions, is unwilling to return home.

81. *Chʻik shing* is equivalent to hymeneal bands: like the phrase, "matches are made in heaven," the words refer to the destiny which is supposed to bind certain parties so indissolubly to each other, that in due time, come what may, they will be husband and wife. This form of *tsuk* is an abbreviated one which frequently occurs.

84. This is descriptive of the idle manner of Budha, who is represented in images sitting on the ground, with his hands before him, having the palm of the one on the back of the other.

86. He has so much to do and is in such confusion, that he seems not to know what to do with himself, i. e. he has no place to rest his hands and feet.

87. A word and a blow, and the blow comes first, is said by a servant of his passionate master, who strikes even while he is telling him his faults.

89. *Shau shai* here denotes things or objects which one desires, and which he needs; he therefore begs they may not be refused to him.

91. The golden lilies are seen beneath the screen.	簾下露金蓮	ˏLím há² lò² ‹kam ˏlín.
92. He holds my wrist, [and prevents my action.]	佢拗我手頸	ˋK'ui ˋáu ˋngó ˋshau ˋkeng.
93. He cannot move hand or foot.	四肢不能舉	Sz" ‹chí pat› ˏnang ˋkü.
94. In the palm of the hand to form strings of cash.	手板做錢串	ˋShau ˋpán tsò² ˏtsín ch'ün².
95. Passed from one hand to another.	左手交右手	ˋTsó ˋshau ‹káu yau² ˋshau.
96. Both the palm and the back of the hand are alike.	手板肉手背肉	ˋShau ˋpán yuk›, ˋshau púi² yuk›.
97. He lives from hand to mouth.	左手嚟右手去	ˋTsó ˋshau ˏlai yau² ˋshau h'ü².
打手面話我聽		ˋT'á ˋshau mín² wá² ˋngó ‹ting.
97. No one can tell when we shall meet again.	未審何時握手	Mí² ˋsham ˏhó ˏshí ak› ˋshau.
100. Never act without some motive.	手足不可妄動	ˋShau tsuk› pat› ˋkó móng² tung².
101. Both hands and feet are asleep.	手又痺脚又痺	ˋShau yau² pí² kéuk› yau² pí².
102. Always busily employed at work.	手不停脚不住	ˋShau pat› ˏt'ing kéuk› pat› chü².
103. He has lost an intimate friend.	失一手足朋友	Shat› yat› ˋshau tsuk› ˏp'ang ˋyau.
104. With the palm of his hand he is able to destroy men.	俾手板就殺人	ˋPí ˋshau ˋpán tsau² shát› ˏyan.
105. For transacting business an experienced hand is the best.	辦事不如老手	Pán² sz'² pat› ˏü ˋlò ˋshau.
106. When the heart is afraid, the hands and the feet tremble.	心驚手脚就振	‹Sam ‹king ˋshau kéuk› tsau² chan².

91. Screen beneath appear the golden lilies: doors in China are usually defended by screens suspended from the lintel, and hanging down nearly to the threshold; from behind these screens the female inmates often seek to get a glimpse at those who are passing in the streets, but in doing this they are liable to expose their "little feet," which are called golden lilies.

94. This is the complaint of a man that he has no capital to commence business with; what profit will there be in opening a shop, if I must string nothing but cash all day long?

95. This phrase is used in exchanging articles in barter or for money: when I deliver to you the goods in one hand, I must receive their equivalent at the same time in the other.

96. To say, that the palm and the back of the hand are both fleshy, is to prevent the exhibition of partiality in dispensing favors; both persons are alike worthy.

97. By the left hand it comes, by the right hand it goes: everything is expended and no surplus remains from day to day.

99. No one can determine at what time we shall again grasp each other's hands: this is said by friends when they are taking leave of each other.

100. The hands and feet should never move without some good design, for whenever in motion, they are liable to do harm.

104. A faithless man, who never abides by his word, *pí shau pán*, using the palm of his hand for a sword, i. e. without any weapon, is able to kill men.

Section Eighth.

THE COLLECTIVE PARTS OF THE BODY.

百體類第八章
Pák› 't'ai lui²; tai² pát› ‹chéung.

1. A very long neck.	好長頸	'Hò ₍chéung 'keng.
2. A broad back.	背脊濶	Púi² tsek› fút›.
3. Bones as naked as billets of wood.	骨瘦如柴	Kwat› shau² ₍ü ₍ch'ái.
4. Mucus and tears mingle and flow down together.	涕淚交流	₍Tai lui² ‹káu ₍lau.
5. Bowels in disorder.	肚腹不好	₍Tò fuk› pat› 'hò.
6. Bind up the hair and take the book.	束髮受書	Ch'uk› fát› shau² ‹shü.
7. The hair is as white as silver.	髮白如銀	Fát› pák₂ ₍ü ₍ngan.
8. To beat the breast and stamp the feet.	捶胸頓足	₍Ch'ui ‹hung tun² tsuk›.
9. The hairs of the head have become white.	頭毛轉白	₍T'au ₍mò 'chün pák₂.
10. The sinews and joints are not yet come to maturity.	筋節未足	‹Kan tsít› mí² tsuk›.
11. Engraved on my bones, and inscribed on my heart.	刻骨銘心	Hák› kwat› ₍ming ‹sam.

Notes and Explanations.

PA'K T'AI, the hundred [parts of the] body, are used to denote all the parts, external and internal, considered collectively. In Hónghí's Imperial Dictionary, *t'ai* is called a mansion, having twelve departments, which are explained to be the bones, the flesh, the hairs, the blood, &c., all arranged in order. The decimal numbers, ten, hundred, thousand, and myriad, are in frequent use among the Chinese to denote a certain set of things, or an indefinite number collectively considered, or, as in some cases, to express the completeness of a thing or action.

3, 4. These two phrases are descriptive of persons who have become emaciated, and are suffering from intemperance.

5. This phrase often occurs in the provincial Court Circular, where it appears as the reason given by an officer for asking leave of absence from his post of duty: *tò* and *fuk* are nearly synonymous terms for the belly.

6. This is said of the boy who has arrived at the age when he must, *ch'uk fát* have his hair tied up in two little tufts on the top of his head, and, *shau shü* take in hand his books, i. e. it is time for him to commence going to school.

8. Under the pressure of extreme grief it is common among the Chinese, especially females, to beat their breasts and stamp their feet.

10. *Kan tsít* are here used to denote the whole framework of the child's body, at an age when the bones and muscles, &c., of the limbs have not become firm enough to enable it to walk; it is still a tender infant.

11. The man who has received a favor from another, feeling unable to requite it, says he will engrave it on his bones, and inscribe it on his heart.

12. A firm and inflexible disposition.	鐵石心腸	T'ít› shek› ‹sam ˛ch'éung.
13. He is very honest and faithful.	鐵膽銅肝	T'ít› 'tám ˛t'ung ‹kón.
14. Violent anger will injure the liver.	怒氣傷肝	Nò² hí' ‹shéung ‹kón.
15. Bold and heaven-daring.	膽大包天	'Tám tái² ‹páu ˛t'ín.
16. The lungs are affected with disease.	肺家受病	Fai' ‹ká shau² peng².
17. The brains are run out.	腦漿迸出	˛Nò ‹tséung ping' ch'ut².
18. The contents of the chest and of the abdomen.	五腑六臟	˛'Ng 'fú luk₂ chóng².
19. Gray headed.	頭髮間花白	˛T'au fát› kán' ‹fá pák₂.
20. Do you not fear he will pull out the roots of your tongue?	唔怕勾利根	˛'M p'á' ‹kau lí² ‹kan.
21. The Adam's apple is remarkably prominent.	喉欖高過頭	˛Hau 'lám ‹kò kwó' ˛t'au.
22. The tears trickle down upon his breast.	珠淚滴胸膛	‹Chü lui² tik› ‹hung ˛t'óng.
23. The heart beats continually.	心口不歇跳	‹Sam 'hau pat› hít› t'íú'.
24. Holding fast under the arm.	咖腋底挾住	Ká› lák› 'tai kíp₂ chü².
25. Do not fear breaking your ribs.	唔怕折拼骨	˛'M p'á' chít› ‹p'eng kwat›.
26. The shoulders are higher than the ears.	膊頭高過耳	Pók› ˛t'au ‹kò kwó' ˛í.
27. The tears flow down in streams.	眼水淋淋漓	˛Ngán 'shui ˛lam ˛lam ˛lí.
28. The hair of the head is all in confusion.	頭髮袘袘亂	˛T'au fát› lap₂ lap₂ lün'.

12, 13. These have nearly the same sense, each being applied to persons of high integrity and great firmness: they denote a character like that of the Indian chief, described in the following couplet:

"Like monumental bronze, firm and unmov'd his look,
A heart that pity touch'd, but never shook."

15. Gall so large as to encircle the heavens, is a common phrase used to designate a person of great boldness.

18. *'Ng fú* and *luk chóng* are very often used to denote the whole of the internal parts of the body, all that is contained both in the chest and abdomen.

20. There is allusion here to the supposed king of hades, and the question is put to one who speaks without any regard to the truth: talking so, are you not afraid of sinking to hades, and having your tongue hooked out by its king? *Lí kan* are the roots of the tongue; *lí* is the colloquial term in use to denote the tongue, and this character is used to express the sound.

22. *Hung* is the usual term for the breast; *t'óng* added to it renders the phrase more definite.

23. *Sam hau* the heart, *pat* does not, *hít* cease, *t'íú* to leap; it beats incessantly—said of a person under the excitement of fear.

24. *Ká lík tai* is the hollow place under the shoulder, the armpit; *kíp chü* holding fast under the arm; the term by which the armpit is here designated is a vulgar one, and is written with other characters as well as these.

25. This is said by way of reproof and admonition to one who seems reluctant to work, as if he were afraid of breaking his ribs.

29. The malady has penetrated even into the marrow of his bones.	壞到入骨髓	Wái² tò› yap₂ kwat› ‘sui.
30. His back is very stiff.	背脊實係硬	Púi› tsek› shat₂ hai² ngáng².
31. His heels are bruised by excessive walking.	行爛脚脖皮	₅Háng lán² kéuk› ‹cháng ₅p‘í.
32. By three blows of the bamboo to break the skin.	三板打開皮	‹Sám ‘pán ‘tá ‹hoi ₅p‘í.
33. Peel off your skin and make a drum of it to beat upon.	剝皮揸鼓打	Mók› ₅p‘í ₅mún ‘kú ‘tá.
34. The skin is extremely rough.	皮膚粗到極	₅P‘í ‹fú ‹ts‘ò tò› kik₂.
35. Do not insult a gray-headed man.	莫欺白髮人	Mók₂ ‹hí pák₂ fát› ₅yan.
36. To shave the head in order to remove vexatious cares.	削髮除煩惱	Séuk› fát› ₅chü ₅fán ⁵nò.
37. His breast is devoid of all solid learning.	胸中無實學	‹Hung ‹chung ₅mò shat₂ hók₂.
38. There is no fixed purpose in his breast.	胸中無定見	‹Hung ‹chung ₅mò ting² kín².
39. Not lost a single hair.	唔失一條毛	₅’M shat› yat› ₅t‘íú ₅mò.
40. Both cheek bones are very high.	兩拳骨太高	⁵Léung ₅k‘ün kwat› t‘ái² ‹kò.
41. Aged men's bones are weak.	年老筋骨衰	₅Nín ⁵lò ‹kan kwat› ‹shui.
42. In young persons the bones are strong.	年少好骨力	₅Nín shíú² ‘hò kwat› lik₂.
43. Singleness and sincerity of heart.	一副熱心腸	Yat› fú² ít₂ ‹sam ₅ch‘éung.
44. One who is very bold can kill robbers.	大膽殺得賊	Tái² ‘tám shát› tak› ts‘ák₂.
45. The heart is in the middle of the body.	心在身之中	‹Sam tsoi² ‹shan ‹chí ‹chung.
46. Green is related to wood, and affects the liver.	青屬木入肝	‹Ts‘ing shuk₂ muk₂ yap₂ ‹kón.

29. This is said of one who has become exceedingly debased, the evil having entered into the very marrow of his bones.

32. *Pán* a board, refers to the long and heavy bamboo, which is used in beating criminals; it is not unusual for the person appointed to inflict this punishment, to receive money in order to secure a light use of the bamboo; otherwise it is expected that, *sám pán* by three blows of it, the skin of the criminal will be beaten off.

33. I will peel off your skin and stretch it on a drum head, to beat upon—as if it were a cow's hide: this is said in anger, and to intimidate.

36. By shaving off the hair of the head, as persons often do in China, when they wish to enter the monasteries, they imagine that they will be enabled, *chü* to remove, *fán nò* their vexatious cares.

38. *Kín* is frequently used in the sense of purpose, and *ting kín* is a fixed purpose: *mò* there is none, *hung chung* in the breast: the man has no decision of character.

43. *Yat fú* denotes several parts combined so as to form one whole; *ít*, fervid, ardent, in a secondary sense signifies sincerity; *sam ch‘éung* the mind: the mind single and sincere.

46—50. The *’ng shik*, the *’ng hang*, and the *’ng fú* are here combined in a manner which may assist the memory; but it is not easy to understand how the five colors are related to the five elements [Chap. I. Sec. iii: 34.], or in what manner they affect the five viscera.

47. Red is related to fire, and affects the heart.
48. Yellow is related to earth, and affects the spleen.
49. White is related to metal, and affects the lungs.
50. Black is related to water, and affects the kidneys.
51. His personal appearance is extremely fine.
52. He is fond of quietude, and averse to moving about.
53. A most beautiful countenance.
54. It is difficult to find a person so dignified.
55. In his demeanor he is more graceful than other men.
56. In excellence and elegance perfectly complete.
57. Neither a very fat nor a very lean man.
58. His face begins to be furrowed with age.
59. A homely face will insure a good fortune.
60. The pockmarks are marks of beauty.
61. The whole face is covered with black spots.
62. No traces of him are left behind.
63. To subdue men by strength is the rule of force.
64. Its shadow even I have not yet seen.
65. He walks as haughtily as if he would tread men under his feet.

赤	屬	火	入	心		
黃	屬	土	入	脾		
白	屬	金	入	肺		
黑	屬	水	入	腎		
佢	容	貌	極	好		
好	靜	不	好	動		
了	不	得	清	秀		
難	得	咁	莊	重		
形	容	勝	過	人		
眞	盡	善	盡	美		
不	肥	不	瘦	人		
面	皮	起	皺	咯		
醜	樣	必	好	命		
痘	皮	痘	得	俏		
一	面	都	係	蔴	麥	
佢	踪	跡	唔	留	的	
以	力	服	人	者	霸	
影	都	未	曾	見	過	
推	倒	人	咁	豪	氣	

Ch'ik› shuk₂ 'fó yap₂ ‹sam.
ˢWóng shuk₂ 't'ò yap₂ ˢp'í.
Pák₂ shuk₂ ‹kam yap₂ fai'.
Hak› shuk₂ 'shui yap₂ shan'.
ˢK'ui ˢyung máu² kik₂ 'hò.
Hò' tsing² pat› hò' tung².
ˢLíú pat› tak› ‹ts'ing sau'.
ˢNán tak› kóm' ‹chóng chung².
ˢYing ˢyung shing' kwó' ˢyan.
‹Chan tsun² shín² tsun² ˢmí.
Pat› ˢfí pat› shau' ˢyan.
Mín² ˢp'í ‹hí tsau' lók›.
'Ch'au yéung² pít› 'hò ming².
Tau² ˢp'í tau² tak› ts'íú'.
Yat› mín² ‹tò hai² ˢmá mak₂.
ˢK'ui ‹tsung tsik› ˢ'm ˢlau tik›.
ˢÍ lik₂ fuk₂ ˢyan 'ché pá'.
'Ying ‹tò mí² ˢts'ang kín' kwó'.
‹T'úi 'tò ˢyan kóm' ˢhò hí'.

52. *Tsing* and *tung*, rest and motion, are opposites: *hò*, good, by a change of intonation becomes a verb, and means to esteem good, to be fond of, or to love.
53. *Liúpattak* is nearly equivalent to *shatshau*, Chap. I. Sec. i: 7; *ts'ing* clear, *sau* blooming; superlatively clear and beautiful.
55. *Ying*, form, shape; *yung*, manner, carriage; the two united denote conduct, demeanor; his form and manner rise above and overpass other men.
56. Truly consummately excellent and consummately good, may be said of either men or things, which are of superior excellence.
59, 60. *Yéung*, fashion or manner, here denotes the face; the phrase is used to console one who has a homely bride: the second phrase is similar, implying that the esteem for a person is so great and sincere, that his deformities, in the estimation of his friend, become marks of real beauty.
63. *Fuk yan* is to subdue men, or to keep them in a subdued state: the Chinese have two modes of doing this; one is the rule of reason, about which they vaunt themselves so highly, the other is that described above.
64. *Ying* may refer to person or persons as well as to things: I have not only not seen the thing or person, but even so much as the shadow thereof, not yet has been seen—by me.

66. Every enterprise depends on human energy.
67. When a man ceases to breathe, then he dies.
68. A man gapes because he is sleepy.
69. His tears flow up over his forehead.
70. One sneezes because he has taken cold.
71. Do not laugh at those who are poor.
72. The calls of the rich are quickly answered.
73. Long whiskers render a person hateful.
74. Able to recognize persons by their tones of voice.
75. Nothing is more feared than empty purses.
76. You must brace up your chin when you talk.
77. The heart is the residence of divine intelligence.
78. Why regret a hair's expense.
79. A single hair even was not left.
80. Do not bequeath [to him] a single hair.
81. The mouth has honey, the belly has a sword.
82. A shameful affair is called a sweaty countenance.
83. I do not fear pulling out a single hair.
84. To be so pressed as to burn the eyebrows.

全憑個點精神
呼吸停則氣斷
打喊嚏係眼瞷
流淚流上額頭
打乞痴係冷着
切勿笑人貧窮
發財呼喚就靈
胡連鬚令人懨
聽聲識認得人
最怕腰頭無錢
扯住下耙至講
心爲神明之舍
何當一毛之費
一絲毛都有剩
勿留下一條毛
口有蜜腹有劍
事可愧曰汗顏
拔一毛何畏焉
以應燃眉之急

ˢTs'unˢ p'ang kó' 'tím ‹tsing ˢshan.
‹Fú hap› ˢt'ing tsak› hí' tün².

'Tá hám' lò² hai² ˢngán fan'.
ˢLau lui² ˢlau ˢshéung ngák› ˢt'au.
'Tá hat› ‹ch'í hai² ˢláng chéuk›.
Ts'ít› mat› síú' ˢyan ˢp'an ˢk'ung.
Fát› ˢts'oi ‹fú fún' tsau² ˢling.

ˢÚ ˢlín ‹sü ling² ˢyan ím'.

T'ing' ‹shing tsau² yan² tak› ˢyan.
Tsuí' p'á' ‹íú ˢt'au ˢmò ˢts'ín.

T'ók› chü² há² ˢp'á chí' 'kóng.
‹Sam ˢwai ˢshan ˢming ‹chí shé'.
ˢHó sik› yat› ˢmò ‹chí fai'.
Yat› ˢt'íú ˢmò ‹tò ˢmò shing².
Mat› ˢwai há² yat› ˢt'íú ˢmò.

'Hau ˢyau mít› fuk› ˢyau kím'.
Sz'² 'hó, kwai' üt› hón² ˢngán.
Pát› yat› ˢmò ˢhó wai' ˢín.

ˢÍ ying' ˢín ˢmí ‹chí kap›.

69. This is said of the truant boy, who, on being reproved, gives feigned tokens of sorrow; he sheds "dry tears."
73. *Ling yan ím*, cause men to dislike—those who have them; i. e. those who have long whiskers, cause themselves to be disliked; this expression is very applicable to this people, in whom the whiskers become, if allowed to grow, merely a patch of coarse, straggling hairs, worthy of being disliked.
74. This is said appropriately of blind persons, who are remarkable for recognizing people from the tones of their voice.
75. *I'ú* is the waist or loins, and *t'au* is added merely for euphony: around their loins the Chinese wear a girdle, having a small pouch or wallet suspended from it in front, which serves them for purses: the sentence is literally, most feared loins head no money.
76. This admonition is addressed to the willful or malicious liar; he must have recourse to this precautionary measure, else he will be in danger of losing his chin.
80. To a lazy spendthrift, nothing ought to be bequeathed, for it will be worse than useless.
83. A man who is rich and well established in business does not mind the trifling losses which may happen to him; he is able to sustain exactions and mishaps.
84. This phrase is used by a man who is in great need of money, and is obliged to apply for a loan; he wants the assistance as much as he requires a pair of eyebrows.

85. As if they had seen his inmost thoughts.
86. The eyebrows will not retain a [grain of] sand.
87. All things occur according to a fixed allotment.
88. The secretions ceasing, the measure of life terminates.
89. The animal spirits are the gift of heaven; the bones and joints are from the earth.

90. A beautiful person has her cheeks red as the almond flower, mouth like the peach's bloom, waist slender as the willow leaf, eyes bright as autumnal ripples, and footsteps like the flowers of the water lily.
91. I beg to ask why the human body is called a microcosm.

In reply it may be stated: the circuit of the heavens has three hundred and sixty divisions (or degrees); the human frame has also three hundred and sixty divisions: in the heavens are stars and constellations, with the sun and moon; in man also are the heart, liver, spleen, and lungs: hence he is called little heaven and earth, &c. &c.

如見其肺肝然沙
眼眉唔藏得命跌
萬事聽從命數終
津液竭命數之分

精神者天之分臉
骨骸者地之杏腰
美人稱紅杏柳步
櫻桃口楊蓮花以

請問人身何以
稱爲小週天地
答曰十度天人百
六節亦天有星骨
度月於心肝脾肺
有其小天地云亦
其小天地云於曰

ᶜÜ kín' ᶜk'í fai' ‹kón ᶜín.

ᶜNgán ᶜmí ᶜ'm ᶜchóng tak› ‹shá.
Mán² sz'² ‹t'ing ᶜtsung ming² tít›.
‹Tsun yat› kít› ming² shò' ‹chung.

‹Tsing ᶜshan 'ché ‹t'ín ‹chí ‹fan; kwat› ᶜhoi 'ché tí² ‹chí ‹fan.

ᶜMí ᶜyan ‹ch'ing ᶜhung hing' ᶜlím, ‹ying ᶜt'ò 'hau, ᶜyéung ᶜlau ‹íú, ‹ts'au ‹p'ó ᶜngán, ᶜlín ‹fá pò².

'Ts'ing man² ᶜyan ‹shan ᶜhó ᶜí ‹ch'ing ᶜwai 'síú ‹t'ín tí².

Táp› üt›: ‹chau ‹t'ín ‹sám pák› luk› shap› tò²; ᶜyan ‹shan kwat› tsít› yik› ‹sám pák› luk› shap› tò²; ‹t'ín ᶜyau ‹sing ᶜshan yat› üt› ‹ü ᶜk'í ‹chung; ᶜyan yik› ᶜyau ‹sam, ‹kón, ᶜp'í, fai', ‹ü ᶜk'í noi²: kú' ᶜming ‹chí üt› ‹síú ‹t'ín tí², ᶜwan, ᶜwan.

85. Here there had been, it is supposed, an opportunity for the person in question to show out without restraint his whole character; hence those around him knew him as well as if they had seen his inmost parts.
90. These are a few of the metaphors used by the Chinese to describe beauty; the figure of autumnal ripples alludes to the dancing reflection of the sun upon a ruffled lake; the impression of the small foot of a Chinese lady in the path is supposed to resemble the flowers of the water lily.
91. This is one of several reasons, which the Chinese give for comparing man to the universe. *Wan*, *wan*, saying, saying, at the close, is equivalent to &c., &c.

CHAPTER III.

THE KINDRED RELATIONS.

三篇誼親

‹Ts'an í²; ‹p'ín ‹sám.

Section First.

OF PARENTS.

雙親類第一章

‹Shéung ‹ts'an lui²; tai² yat› ‹chéung.

---

1. Pray sit down; (says the host, to whom his friend responds,)	請坐	'Ts'ing tsó².
Pray sit down.	請坐	'Ts'ing tsó².
2. What is your honorable surname? (asks the guest.)	尊姓呀	‹Tsün sing' á'?
My humble surname is Lau; (replies the host.)	小姓劉	'Síú sing' ₅Lau.
3. Is your honored father well?	尊大人納福嗱	‹Tsün tai² ₅yan náp₂ fuk› ‹é?
My father is very well, I thank you.	家父藉福	‹Ká fú² tsik₂ fuk›.
4. Is your honored father at home?	令尊在家唔在	Ling² ‹tsün tsoi² ‹ká ₅'m tsoi²?

Notes and Explanations.

Ts'AN í, used as a phrase, comprehends all the relations which are constituted by blood, marriage, adoption, &c. *T's'an* near or akin; *í* what is suitable for man, order, friendship; the two terms include all who are near and dear—the kindred relations.

1. This conversation may be supposed to occur between the master of a house and a visitor. The latter happens to call at the residence of the former, in company with a friend. After the ceremonies of introduction are finished, the master of the house requests his new friend to sit down, which he does, at the same time requesting his host to sit down also. Both being seated,

2. The visitor, leading the conversation, asks, honorable surname eh? The host replies, Mean surname is Lau. *Sing* refers to the name of the family: my surname, or the name of my family, is Lau. With the Chinese it is deemed polite for strangers, on meeting, to inquire for each other's names and surnames: inquiry for the latter is always made first.

3. Does the honorable great man enjoy happiness? The family's father, *tsik* has borrowed, *fuk* happiness; i. e. he derives health and happiness from your favor, for which I have to thank you.

He has gone abroad and has not yet returned.

回庚十外優咁家嚟咯我咯去番辭當誠你出父家

‹Ká fú² ch'ut› ngoi² mí² ₅úi.

5. What is the age of your honored and aged father?

尊翁今年貴八出外

₅'Tsün ‹yung ‹kam ₅nín kwai' ‹kang?

He has vainly passed eighty years.

家父虛度重駛呀

‹Ká fú² ‹h'ü tò² pát› shap₂.

6. So old, and yet gone abroad!

咁尊誠重出呀

Kóm' ‹tsün ₅shing, chung² ch'ut› ngoi²!

He is compelled to do so in order to gain a livelihood.

爲口奔駛呀

Wai² 'hau ‹pan ₅ch'í á'.

7. Oh, you speak in too humble terms, for your honored father is very affluent indeed!

好話你令尊優

'Hò wá²; ₅ní ling² ‹tsün ‹yau

優有餘嘅咯

‹yau ₅yau ₅ü ké' lók›!

He affluent! were he like you, sir, then truly he would be well off.

邊得如尊鴛

‹Pín tak›! ₅ü ‹tsün ká' 'kóm

就好吱

tsau² 'hò ‹chí.

8. You speak in too humble terms, for your aged father is very strong and robust.

好話你老人家

'Hò wá²; ₅ní ₅lò ₅yan ‹ká tsau²

就究壯健咯嚟

kau' chóng' kín² lók› pó'.

Of late he has been rather feeble and infirm.

近日都帶脞咯

Kan² yat₂ ‹tò tái' ‹chang lók›.

9. When you see your mother, I will thank you to present to her my compliments.

令壽堂處代我

Ling' shau² ₅t'óng ch'ü' toi²

話聲請安

₅ngó wá² ‹shing 'ts'ing ‹ón.

She is unworthy to receive [such honor].

唔敢當

₅'M 'kóm ‹tòng.

10. I must now beg to take my leave and return home.

我告辭番去咯

₅Ngó kò' ₅ts'z' ‹fán hü' lók›.

Good bye.

請呀

'Ts'ing á'.

4. Excellency's honorable in the house, not in? *Ling'* is here applied to the person addressed, and *tsün* is used for his father: is your father at home?

5. The honorable aged this year [has what] rich age? Family's father, *h'ü* in vanity, has passed eighty years.

6. So old, yet gone abroad! *Tsün* has here the sense of venerated; *shing* is honest, and hence aged: so venerable and so aged! considering the two terms as combined, they convey the single idea of aged. *Wai hau* for the mouth, *pan ch'í* running hither and thither.

7. The guest tells his host that he is too modest; by abasing yourself and your father, you reflect too much honor on me; for your honored father, *yau yau*, *yau ü* is rich rich, having an overplus. *Pín tak*, literally, where get it? *tsün ká* is applied by the host as a term of respect to his friend and visitor.

8. *Kau* means to investigate, to carry to the utmost extreme; hence, the sense in which it is here used, very—very strong and robust: *chang* (often pronounced *cháng*,) denotes the heels; the phrase, *tò tái chang*, only can drag the heels, is descriptive of the infirm person who is scarcely able to lift his feet from the floor; and as he walks, therefore, can merely drag one foot along after the other.

9. Excellent longevity hall place, for me speak sound wish repose: ladies in China are seldom present at the interviews of friends; any reference to them must be made through their husbands, brothers, fathers, or sons: the son, answering for his mother, says, *'m kóm tóng*, cannot presume to receive—such unmerited honor.

10. I announce departure return go away; in this connection, *kò* has the sense of to beg, in the language of courtesy.

Good bye.	請呀	'Ts'ing á'.
11. My father commands.	家嚴吩咐	‹Ká ˌím ‹fan fú'.
12. My father does not believe.	父親唔信	Fú² ‹ts'an ˌ'm sun'.
13. The orders of my mother.	家慈之命	‹Ká ˌts'z' ‹chí ming².
14. Orders received from my repected mother.	承嚴慈命	ˌShing ˌím ˌts'z' ming².
15. Is you papa well?	你阿爸好呀	ˌNí á' ‹pá 'hò ‹á?
16. Your father is willing.	老太爺情願	ˌLò ta'i² ˌyé ˌts'ing ün².
17. My father's eyes are dim.	老人家眼眡	ˌLò ˌyan ‹ká ˌngán tun².
18. No one knows a son so well as his father.	知子莫若父	‹Chí 'tsz' mók₂ yéuk₂ fú².
19. Indulgent mothers spoil most of their children.	慈母多敗兒	ˌTs'z' ˌmò ‹tó pái² ˌí.
20. Papa, do not listen to his deceitful words.	爹爹勿聽讒言	‹Té ‹té mat₂ t'ing' ˌts'ám ˌín.
21. Your deceased father's good name still remains.	先君威名尚在	‹Sín ‹kwan ‹wai ˌming shéung² tsoi².
22. The grave of a father [whose surname was] Wóng.	黃公府君之墓	ˌWóng ‹kung 'fú ‹kwan ‹chí mò².
23. Filial respect and obedience are due to papa.	阿爹本應孝順	A' ‹ché 'pún ‹ying háu' shun².
24. The years of papa complete a full cycle.	阿爺年登花甲	A' ˌyé ˌnín ‹tang ‹fá káp›.
25. His father is very affectionate.	佢老子實守慈	ˌK'ui ˌlò 'tsz' shat› 'shau ˌts'z'.
26. When will papa alter his place of residence?	阿爹幾時遷居	A' ‹té 'kí ˌshí ‹ts'ín ‹kü?
令尊大人筆跡	Ling² ‹tsün tái² ˌyan pat› tsik›.
28. Your father gives his consent.	老太君肯喫咯	ˌLò t'ái² ‹kwan 'hang ké' lók›.

11, 12. *Ká ím* family's majesty; *ím* denotes what is stern and majestic; the phrase denotes my father, and is equivalent to *fú ts'an;* the former is deemed the most elegant, but the latter is the most common.

13, 14. *Ká ts'z'* family's loving-one, i. e. the mother of the family, my mother; the word *ts'z'* means that affection and carefulness which a mother is supposed always to feel towards her offspring, and in this sense it is also applied to the care which animals take of their young. The other sentence, received respected loving-one's orders, is a more formal phrase, where *ím* indicates the respect which is due to one's mother.

17. *Lò yan ká* may be applied to one's own father, or to the father of a second or third person; the former use is the most frequent.

19. Indulgent mothers, *tò* in a great majority of instances,—say eight in ten, more or less,—spoil their children.

21. The former prince's awe-bearing name still remains: *sín kwan* is used to denote the deceased father of one to whom you are speaking; the phrase may also be used in reference to the deceased father of a third person, and it is employed by a son when writing or speaking of his deceased parent.

28. *Lò t'ái kwan*, and *lò t'ái yé* (No. 16,) are applied to the father of the person addressed; they may also be applied to a third person's father.

29. My father's illness is not yet overcome.
30. My father has been gone a long time.
31. Your father has already promised.
32. My father has not been out for a long time.
33. Your mother wishes it to be in this manner.
34. How long since your mother's decease?
35. My mother's strength is gradually decreasing.
36. My mother's sorrows are great beyond measure.
37. I beg my honored mother will excuse me.
38. It was done by your deceased father before he died.
39. It was never seen by your deceased mother.
49. Congratulating your mother on the anniversary of her birthday.
41. Her ladyship is enjoying very excellent health.
42. (*a*) Among the Sacred Commands is this, 'Be zealously filial and fraternal, and so give due weight to man's relations.'

(*b*) Our sacred predecessor, the august emperor Pious, during a reign of sixty-one years, imitated his ancestors and honored his parents, with unbounded dutifulness. He published, under imperial authority, a work enti-

家	嚴	病	體	未	愈
家	君	去	了	好	耐
你	老	頭	應	承	嘅
老	父	冇	出	好	耐
令	壽	堂	愛	咁	樣
老	太	安	過	幾	耐
母	親	年	力	漸	衰
家	母	憂	思	過	度
母	親	大	人	寬	宥
令	考	先	時	做	過
令	姚	未	曾	見	過
老	安	人	處	祝	壽
老	太	太	好	壯	健
聖	諭	云	敦	孝	弟
以	重	人	倫		
我	聖	祖	仁	皇	帝
臨	御	六	十	一	年
法	祖	尊	親	孝	思
不	匱	欽	定	孝	經

‹Ká ˢím ping² ʻt'ai mí² ü².
‹Ká ‹kwan hü² ʻlíú ʻhò noi².
ˢNí ˢlò ˢt'au ‹ying ˢshing ké².
ˢLò fú² ˢmò ch'ut› ʻhò noi².
Ling² shau² ˢt'óng oi² ʻkóm yeung².
ˢLò t'ái² ‹ón kwó² ʻkí noi²?
ˢMò ˢts'an ˢnín lik₂ tsím² ‹shui.
‹Ká ˢmò ‹yau ‹sz² kwó² tò².
ˢMò ‹ts'an tái² ˢyan ‹fún yau².
Ling² ʻhau ‹sín ˢshí tsò² kwó².
Ling² ʻpí mí² ˢtsang kín² kwó².
ˢLò ‹ón ˢyan ch'ü² chuk› shau².
ʻLò t'ái² t'ái² ʻhò chóng² kín².
Shing² Yü² ˢwan, ‹Tun háu² tai², ˢí chung² ˢyan ˢlun.
ˢNgó shing² ʻtsò, ˢyan ˢwóng tai², ˢlam yü² luk₂ shap₂ yat› ˢnín, fát› ʻtsò ‹tsün ˢts'an, háu² ‹sz² pat› kwai². ‹Yam

30. *Ká kwan*, like *ká fú*, is for the most part used to designate one's own father; the family's prince, i. e. my father.

31. *Lò t'au* old head, and *lò ts'z'* old child (No. 25), are both used to denote father; whether it be my father, your father, or his father, may usually be determined by the connection in which the terms occur.

34. *Ling shau t'óng ón* differs from *ling shau t'óng* only in this, that the former is used in reference to the person both while living and when dead.

42. *Shin Yü* is the title of a book, usually published in two small volumes, octavo. It contains sixteen injunctions or commands, written by Hónghí, each containing seven characters, arranged as in the one here given.

(*a*) *Tun* zealously perform, *háu tai* the filial and fraternal duties, *í* in that way or thereby, *chung* give weight to, *yan lun* men's relative duties. (Chap. I. Sec. iii: 48.)

(*b*) *Yungchin*, the son and successor of Hónghí, in order to give more weight to his father's commands, wrote short explanatory treatises on each of them, enforcing the duties inculcated; the number of characters in each is given at the end of it; the first contains six hundred and thirty-two, of which about one third are here introduced.

釋貫下十弟
衍詳天諭孝
書理治聖以
一義孝故首端
義文非意條其
衍經無之六開

tled, 'An Exposition of the Treatise on Filial Duty,' wherein the text of this classical work is fully explained, and its doctrinal principles are distinctly unfolded. His simple design was to govern the empire by the influence of filial piety. Hence, of the sixteen commands of his sacred majesty, the first relates to the filial and fraternal duties, as the source of all those principles which he would inculcate.

ting², Háu' ‹King Ťn Í², yat› ‹shü; 'ín shik› ‹king ˌman í' ˢlí ˌts'éung kún'. ˌMò ‹fí háu' chí² ‹t'ín há² ‹chí í'. Kú', shing' yü² shap₂ luk₂ t'íú, 'shau ˢí háu' tai², ‹hoi ˌk'í ‹tün.

追立孝與宣
業廣申是等
鴻推先用人
承訓思義民
丕徃之之兵
胤維教弟爾
示夫地也

(*c*) We, having received the high imperial trust, and reflecting on the admonitions of times past, will fully explain the meaning of his instructions, by unfolding in the first place the doctrines of filial and fraternal duties. These we promulgate, soldiers and people, for your improvement.

Cham², 'p'í ˌshing ˌhung íp₂, ‹chui ˢwai ˢwóng fan', ‹t'ui 'kwóng lap₂ káu' ‹chí ‹sz', ‹sín ‹shan háu' tai² ‹chi í². Yung² shí² ˢü ˢí ‹ping ˌman ˌyan 'tang, ‹sün shí² ‹chí.

經行
之之
父母
孝父
天民
者義
知思
不不
人獨

(*d*) Now filial duty is a fixed law of heaven, a universal principle of earth, and a duty obligatory on all people.

ˌFú háu' 'ché, ‹t'ín ‹chí ‹king tí² ‹chí í², ˌman ‹chí hang² ˢyá.

母愛

(*e*) Do those, who are undutiful, never consider the heartfelt love of their parents

ˌYan pat› ‹chí háu' fú² ˢmò, tuk₂ pat› ‹sz' fú² ˢmò, oi'

Ngó is used like our, in such phrases as our ancestors, or rulers. *Shing tsò yan wóng tai* is an honorary title, which was given to Hónghí after his demise by his imperial son; it is called the *míú² hò²*, the temple designation, because it is recorded in the temple of ancestors. *Lam* is to superintend, to look down upon, or to come down to in order to govern; *yu* connected with it, has a similar meaning: the two joined are equivalent to holding the reigns of supreme government, directing the helm of state.

Yam denotes that the business, whatever it may be with which it is connected, is done by imperial authority: *ting* has here more than its primary sense to fix; it means to make, to publish. For *Háu King*, see Chap. I, Sec. iii: 66, *in í*, unfolding the meaning, is used as a part of the title of the book, denoting commentary or exposition; *yat shü* one volume: *king man* is the text, as distinguished from comments.

Mò fí in no other way than, *háu* by the influence of filial duty, *chí* to govern, *t'ín há* the empire, *chí í* this intention, i. e. his intention was nothing more nor less than that of governing the whole empire through the influence of filial duty.

(*c*) *Cham* is the imperial We, the word which denotes the emperor, and is applied to no other person; it occurs only in documents where the emperor speaks of himself, and corresponds to the use of the plural number by western potentates. *Yung shí* using these [instructions of Hónghí], *ü* to, *í ping man yan tang* you soldiers and people, *sün shí chí* we promulgate them for your improvement.

其不能者色啼動疾廢於家計瘁同
方饑不母形喜行離俱至授百俱實
乎抱寒父察之憂不食教爲理力德極
心懷哺爲聲爲之步寢以復生心之罔
之離自衣音則爲跬則養人謀營母天
子未能自審笑則則痛以成室經父昊

'tsz' ‹chí ‹sam ˌsú ? ‹Fóng ˌk'í mí² ˌlí ˌwái ˈp'ò, ‹kí pat› ˌnang tsz'² ‹pò, ˌhón pát› ˌnang tsz'² í', ˌwai fú² ˈmò 'ché 'sham ‹yam ‹shing ch'át› ˌying shik›; síú' tsak› ˌwai ‹chí 'hí; ˌt'ai tsak› ˌwai ‹chí ‹yau; ˌshang tung² tsak› ‹wá pò² pat› ˌlí; tsat› t'ung' tsak› 'ts'am shik₂ ‹k'ü fai'; ˈí ˈyéung ˈí káu'. Chi' ˈú ˌshing ˌyan, fuk₂ ˌwai shau² ‹ká shat›, ˌmau ‹shang ˈlí, pák› kai' ‹king ˌying, ‹sam lik₂ ‹k'ü sui'. Fú² ˈmò ‹chí tak›, shat₂ ˌt'ung hò² ‹t'in ˈmóng kik₂!

(e) Tuk pat sz' only not consider; while they regard everything else, how is it that they neglect only this one? that is, father and mother loving son's heart. The particle *ú* marks the interrogation.

Section Second.

OF ANCESTORS.

高曾祖類第二章
‹Kò ‹tsang 'tsò lui²; tai² í² ‹chéung.

1. What is your lofty surname, Sir?
My poor surname is Wóng..... And your's, Sir?

高姓呀
賤姓黃駕上呢

‹Kò sing' á'?

Tsín² sing' ˌWóng ... Ká' shéung² ‹ní?

Notes and Explanations.

Kò, *tsang*, and *tsò*, denote the three generations in a direct line, immediately above one's own father, as will appear in the sequel, and as already stated in Chap. I, Sec. iii: 45.

1. This conversation may be supposed to occur between two strangers. One, on entering

2. Léung .... And how, Sir, is your great-great-grandfather?

高令駕尊呀

祖呢

梁呀

₅Léung á'! ‹Tsün ká' ling² ‹kò 'tsò ‹ní.

He is deceased.

高祖過身咯

‹Kò 'tsò kwó' ‹shan lók›.

3. Where is your great-grandfather?

曾祖呢

‹Tsang 'tsò ‹ní?

He has returned home with my grandfather.

曾祖共祖鄉旋

‹Tsang 'tsò kung² 'tsò ‹héung ₅sün.

4. Are they both well?

佢二位好呀

₅K'ui í² wai² 'hò ‹á?

Very well, I thank you.

托賴

T'ók› lái².

5. What honorable pursuits now engage their attention at home?

令公祖鄉旋有

七貴幹呀

Ling² ‹kung 'tsò ‹héung ₅sün, ₅yau mat› kwai' kón' á'?

They are living in quiet retirement.

閒居啫

₅Hán ‹kü ‹ché.

6. Ah truly, it is delightful to dwell in calm retirement! How old are they?

好咧享清福哩

嚫今年幾大蠔

'Hò lé', 'héung ‹ts'ing fuk› ‹lé pé²! ‹Kam ₅nín 'kí tái' lá'?

My great-grandfather is eighty-eight, and my grandfather is nearly seventy.

曾祖兩個八祖

亦七十將來

‹Tsang 'tsò ₅léung kó' pát›, 'tsò yik₂ ts'át› shap₂ ‹tséung ₅loi.

---

the residence of the other, inquires, Lofty surname eh? The other replies, Poor surname [is] Wóng; and then inquires for the surname in these terms, *ká shéung ní?* This phrase is derived from the equestrian period in the north of China, when every gentleman had his carriage: *ká shéung* denotes riding in a chariot, and is here used for the person that rides, or is worthy to do so; it is elliptical, for the whole phrase would be, and you, Sir, on the chariot, [what is your surname?]

2. He answers, [my surname is] Léung; and then proceeds to inquire for the ancestors of the family. *Tsünká* is here united, and conveys the simple idea of Sir; *ling* is you, and *kò tsò* denotes high ancestor, i. e. Sir, your high ancestor? The object of the question is to ascertain if his great-great-grandfather is yet alive; and hence the answer, the lofty ancestor, *kwó* has passed [from], *shan* the body—he is dead.

3. *Tsang tsò ní?* Your great-grandfather? This question comes in the same elliptical form, but without the least obscurity. In like manner *kò*, in the phrases *kò tsang tsò*, *kò sing*, and *kò tsò*,—and *tsò*, whether used separately or in the phrases *kò tsang tsò*, *kò tsò*, and *tsang tsò*,—have in each instance a precise and definite meaning, which will be ascertained by a careful examination of the several phrases in which the two terms occur: *héung* is used to denote a village, a town, and also the country, in contradistinction to a residence in a city or metropolis; *sün* is to return; they have returned to their home in the country.

4. They two gentlemen well eh? *Wai*, formed of *man* and *erect*, denotes a person of consideration; and both in its derivation and common usage corresponds well with the word gentleman. *T'ók lái* depending on you, i. e. by favor derived from you, they are well.

5. Your great-grandfather and grandfather to the country returning, have what rich business eh? *Kung* is used here as a substitute for *tsang*, great-grandfather: *hán* in leisure, *kü* they dwell.

6. *Hò lé!* it is very good to do so, *héung* enjoying, *ts'ing fuk* pure happiness: *kam nín* this year, *kí tái lá* how great in years—are they? Two eights is eighty and eight. In China, where marriages take place when the parties are young, the difference of twenty between the ages of father and son, is not unusual.

7. Indeed! It is by no means strange then, that they should seek retirement.

You speak in too flattering terms! for it is only a slight degree of bodily indisposition that induces them to go into retirement.

8. Truly a sufficient reason; for the condition of aged people is like that of a lamp before the wind. Therefore, when decrepitude overtakes them, they ought to go to their homes in the country. Are they well at present?

I have of late heard that they are not very well.

9. If you are sending home any letter, I beg you will add a line for me, and present to them my compliments and best wishes for their happiness.

Truly they are unworthy of your honors.

10. Having a little trifling business requiring attention I will on another day therefore do myself the pleasure of waiting on you.

I am unworthy, I am unworthy of such attention.

噯	呀	唔	怪	得	佢	
歸	隱	咯				
好	話	亦	係	因	身	
體	有	的	唔	爽	故	
此	番	去	嘅			
係	咯	老	人	家	事	
如	風	前	燭	有	乜	
俜	郁	就	要	鄉	旋	
爲	是	近	日	好	呀	
近	日	聽	見	都	唔	
係	實	守	好	呀		
有	乜	書	信	回	鄉	
代	我	寫	多	句	在	
令	太	祖	公	前	叱	
名	請	吓	安			
豈	敢	豈	敢			
我	因	有	些	賤	事	
改	日	再	來	聽	教	
不	敢	不	敢			

‹Ai ‹yá! ʂ'm kwai' tak› ˢk'ui ‹kwai 'yan lók›.

'Hò wá²! yik₂ hai² ‹yan ‹shan 't'ai ˢyau tí› ʂ'm 'shóng, kú' 'ts'z' ‹fán hü' ké'.

Hai² lók›; ˢlò ʂyan ‹ká sz'' ʂü ‹fung ʂts'ín chuk›. ˢYau mat› ‹í yuk›, tsau² íú² ‹héung ʂsün ʂwai shí². Kan² yat₂ 'hò ‹á?

Kan² yat₂ ‹t'ing kín' ‹tò ʂ'm hai² shat₂ 'shau 'hò á'.

ˢYau mat› ‹shü sun' ʂúi ‹héung, toi² ˢngó 'sé ‹tó kù', tsoi² ling² t'ái' 'tsò ‹kung ʂts'ín, ch'ik› ʂming 'ts'ing ˢhá ‹ón.

'Hí 'kóm! 'Hí 'kóm!

ˢNgó ‹yan ˢyau ‹sé tsín' sz'', 'koi yat₂ tsoi' ʂloi ‹t'ing káu'.

Pat› 'kóm! pat› 'kóm!

7. *Ai yá* is an exclamation of surprise, uttered on hearing that they were so old: *'m kwai tak* it is not suprising—that they being so advanced in years, *kwai* should return, *yan* to private life—retirement; *hò wá* you flatter, for it is not simply to enjoy private life that they have gone to their home in the country, *yik* but also, *hai* it is, *yan* because, *shan t'ai* their bodies, *yau* have, *ti* a little, *'m shóng* indisposition; therefore, *kú ts'z'* because of this they have gone home, &c.

8. The similitude of a lamp before the wind expresses the great danger there is from any slight mishaps which will hazard the life of an aged person, as a gentle puff of wind will extinguish a lamp. *Yau mat í yuk* having some feebleness and trembling: the phrase is local.

9. Having any letter returning home, for me write additional sentence, in your great-grandfather and grandfather's presence, repeat [my] name, beg [for them] repose. To this message, in behalf of his great-grandfather and grandfather, the other replies *how dare! how dare!* How dare they receive the honors you give them, i. e. they are unworthy of the attention with which you honor them.

10. *T'ing káu*, to listen to instructions, is here used as a complimentary phrase. *Pat kóm, pat kóm*, which is equivalent to *hí kóm hí kóm*, and *pat kóm tóng*, is uttered in behalf of the speaker, in reply to the compliment just received.

11. Please return! please return!	請回請回	'Ts'ing ˏúi! 'ts'ing ˏúi!
Only a step or two! only a step or two!	行吓啫行吓啫	ˏHang ˏhá ‹ché! ˏhang ˏhá ‹ché!
12. Good bye!	請呀	'Ts'ing á'!
Good bye!	請呀	'Ts'ing á'!
13. Great-great-grandfather departed this life long ago.	高祖去世已久	‹Kò 'tsò h'ü' shai' ˏí 'kau.
14. Great-grandfather is about seventy [years old].	曾祖上下七十	‹Tsang 'tsò shéung² há² ts'át› shap₂.
15. From ancestors it has come down to the present time.	太公留到而家	T'ái' ‹kung ˏlau tò' ˏí ‹ká.
16. Possessions bequeathed by ancestors.	祖公遺下產業	'Tsò ‹kung ˏwai há² 'ch'án íp₂.
17. My grandfather while living commanded it.	阿公在生吩咐	A' ‹kung tsoi² ‹shang ‹fan fú².
18. My grandfather's picture is as natural as life.	阿爺音容宛在	A' ˏyé ‹yam ˏyung 'ún tsoi².
19. When did your grandfather commence his fairy ramblings?	令祖幾時仙遊	Ling² 'tsò 'kí ˏshí ‹sín ˏyau?
20. My father two months ago rejected this life.	家祖前月棄世	‹Ká 'tsò ‹ts'ín üt₂ hí' shai'.
21. He was interred by the side of my deceased grandmother.	同先祖妣合葬	ˏT'ung ‹sín 'tsò 'pí hóp₂ tsóng'.
22. This was previously determined by my deceased grandfather.	先祖考預定嘅	‹Sín 'tsò 'háu ü² ting² ké'.
23. (*a*) Among the Sacred Commands is this, 'Cherish warm attachment to kindred, and so display union and concord.'	聖諭云篤宗族以昭雍睦	Shing' Yü' ˏwan, Tuk› ‹tsung tsuk₂, ˏí ‹ch'íú ‹yung muk₂.

11. The strangers, so regarded on first meeting, by their conversation become friends: the guest, having intimated that he must leave, on retiring from the house is followed by the host, to whom he says, *ts'ing úi*, *ts'ing úi!* I beg you to return, I beg you to return! meaning, do not put yourself to so much trouble. The host, who does not wish to be exceeded in politeness, says I will, *hang há ché*, *hang há ché!* walk a little, walk a little!

18. *Yam* and *yung*, sound and countenance, are used for portrait, *ún* as if, *tsoi* in being; the portrait of my grandfather is as natural as life; the terms *á kung* and *á yé* here used for grandfather are the most frequently employed in common intercourse in this region; in the neighboring province of Fukkín, he is sometimes called *tái fú* great father, a term which corresponds to the English word.

19. *Sín yau*, fairy ramblings, are used for death: the sense of the question is, when did your father die? But to avoid the unwelcome term they use *sín yau*,—a phrase which gives the Chinese the same train of ideas that was awakened in a Greek or Roman by "walking the Elysian fields."

20. *Hí shai*, cast off life, is equivalent to *h'ü shai*, depart this life, both being used to denote death.

23. This is the second of the sixteen injunctions of Hónghí: like the first, given in the preceding section, it is comprised in seven characters: what follows is the amplification of his son Yungching.

族帝示 九是族 親睦睦 以既以 曰族首也 書九堯教

敬族 故收 祖故 尊宗 曰敬 禮宗

睦 以 族派雖 宗分枝踈本 族夫猶木遠異則 家水之近形一 道重之有異要 必也有有分勢其 人爲 故族有使疴周教曰 人也 之必 待如百相關 其身體通 意六而 宗之務而 四血癢禮民孝 肢脉相本著曰 以行繼 友

(*b*) In the Book of Records it is said, "He thereby promoted attachment among all his kindred, who being at concord...." Thus the emperor Yíú commenced the promulgation of his instructions by promoting concord among his kindred.

(*c*) In the Book of Rites it is said, "If remote ancestors are honored, then immediate progenitors will be respected." If immediate progenitors are respected, then kindred will be united.

(*d*) He who understands the duties of man will certainly attach great weight to concord among kindred.

(*e*) The degrees of kindred in a family are like the streamlets of a fountain, or the branches of a tree: although the streams differ in being more or less remote, and the branches in being more or less close, yet there is but one trunk and one fountain-head.

(*f*) Therefore a man's conduct towards his kindred should be like [what is witnessed in] the body: the four limbs and the collective members of which require a free passage for the blood through every part, while all are mutually affected by the pain and irritation of each.

(*g*) In the Ritual of Chau this same idea is maintained, where, for the instruction of the people, six virtues are enumerated: after filial duty, and fraternal affection, the

ˊShü üt$_2$, ˢí ˊts'an ʻkau tsuk$_2$ ʻkau tsuk$_2$ kí^2 muk$_2$. Shí^2 tai^2 ˌYíú ʻshau ˢí muk$_2$ tsuk$_2$ shí^2 káu^2 ˢyá.

ˢLai üt$_2$, ˊtsün ʻtsò kú^2 king ˊtsung. King^2 ˊtsung kú^2 ˊshau tsuk$_2$.

ˌMing ˌyan tò^2 pít$_2$ ˢí muk$_2$ tsuk$_2$ ˌwai chung^2 ˢyá.

ˌFú ˊká ˊchí ˢyau ˊtsung tsuk$_2$, ˌyau ʻshui ˊchí ˢyau ˊfan p'ái^2, muk$_2$ ˊchí ˢyau ˊfan ˊchí; ˊsui ʻün kan^2 í^2 shai^2, ˊshò mat$_2$ í^2 ˌying, íú^2 ˊk'í ʻpún ˌün tsak$_2$ yat$_2$.

Kú^2 ˌyan ˊchí toi^2 ˌk'í ˊtsung tsuk$_2$ ˢyá, pít$_2$ ˌü ˊshan ˊchí, ˢyau sz" ˊchí pak$_2$ ʻt'ai, mò^2 ʻsz' hüt$_2$ mak$_2$ ˊséung ˊt'ung, ˢí ˊhó ˢyéung ˊséung ˊkwán.

ˊChau ˢLai ʻpún ʻts'z' í, ˢí káu^2 ˌman chü^2 ˌwai luk$_2$ hang^2, üt$_2$ háu^2, üt$_2$ ˢyau, ˌ

(*b*) The quotation from the Book of Records is broken, the writer extracting only enough to cover the point in question. The Book of Records, the Book of Rites, and the Ritual of Chau are names of portions of the Chinese classical works.

(*e*) The imperial author seems to have erred in a part of his illustrations, conforming rather to the popular notions than to the reality; he conceives a fountain sending forth its streams, which as they flow on branch off into a multitude of other rivulets, quite forgetting that the reverse was the truth; had he described an artificial fountain, throwing its jets in all directions, the figure would have been more appropriate, but this seems not to have been the

next is concord. This is, indeed, a constant duty, invariably enjoined in every age.

曰睦誠古今不易之常道也

kaí' üt$_2$ muk$_{2\text{-}4}$ ˛Shing ‘kú ‹kam pat› yik$_2$ ‹chí ˛shéung tò^2 ‘yá!

idea in his mind; however, a popular idea will often afford a good comparison, even if it does not tally with rigid philosophy. The allusion to the root, trunk, branches and leaves of a tree to illustrate the progressive increase of a family is more suitable.

Section Third.

OF SONS AND GRANDSONS.

子孫類第三章
'Tsz' ‹sün lui^2; tai^2 ‹sám ‹chéung.

1. The emperor's son.	元子	˛Yün 'tsz'.
2. The heir apparent.	太子	T'ái' 'tsz'.
3. The eldest son.	長子	'Chéung 'tsz'.
4. The eldest son by the wife.	冢子	'Ch'ung 'tsz'.
5. A prodigal son.	浪子	Lóng^2 'tsz'.
6. A son; or heir.	子嗣	'Tsz' tsz'^{2}.
7. The second son.	次子	Ts'z" 'tsz'.
8. My own son.	親生仔	‹Ts'an ‹shang 'tsai.
9. An adopted son.	承繼仔	˛Shing kai' 'tsai.
10. An adopted son of a different surname.	螟蛉子	˛Ming ˛ling 'tsz'.

Notes and Explanations.

1, 2. YÜN is the first, the principal—the principal sons in the empire; it is sometimes used like *t'ái tsz*, for the heir apparent, though usually applied to all the sons of the emperor.

6. This phrase is used for both son and heir, but it is most frequently limited to the former; and in this use, that of son, the second term is very often dropped.

8. *Ts'an* here denotes one's own: *tsai* is in constant use not only for son, a human being, but it is also applied to the young of animals and birds, and often added to the specific name of little things in general, and in many of its uses corresponds to the diminutive termination *ulus* in Latin; in this instance it is equivalent to *tsz'*, a son, or *ts'z' tsz'* in the preceding example.

9, 10. *Shing kai tsai*, to receive in the line of succession a son, when one has no son of his own: this is usually done with few, and sometimes with no, formalities; as a general rule the adopted son is taken from the nearest branch, and in case no son is found among those who

11. A posthumous son.	懷腹子	₅Wái fuk› 'tsz'.
12. A prodigal son.	敗家仔	Pái² ‹ká 'tsai.
13. Devising means for the support ofsons and grandsons.	爲子孫計	Wai² 'tsz' ‹sün kai'.
14. The son of a sister adopted as one's own.	姑子歸宗	‹Kú 'tsz' ‹kwai ‹tsung.
15. Daily increasing family, [or population.]	生齒日繁	‹Shang 'ch'í yat₂ ₅fán.
16. One taken and brought up as a foster-child.	攞嚟養嘅	'Ló ₅lai ⁵yéung ké'.
17. The sons and daughters of others.	人仔人女	₅Yan 'tsai ₅yan ⁵nü.
18. Sons and grandsons inheriting honors.	子孫襲蔭	'Tsz' ‹sün tsáp₂ yam'.
19. Supported by labors of sons and grandsons.	子𠃌代勞	'Tsz' ‹sün toi² ₅lò.
20. A numerous and prosperous posterity.	子𠃌發達	'Tsz' ‹sün fát› tát₂.
21. A numerous and thriving posterity.	子𠃌昌盛	'Tsz' ‹sün ‹ch'éung shing².
22. Descendants few and impoverished.	子𠃌衰微	'Tsz' ‹sün ‹shui ₅mí.
23. An infant child fondled at the breast.	孩提之童	₅Hoi ₅t'ai ‹chí ₅t'ung.
24. [Children] playing about the parent's knees.	依稀膝下	‹I' ‹hí sat› há².
25. Without sons and grandsons.	冇仔冇孫	⁵Mò 'tsai ⁵mò ‹sün.
26. A grandson born of the wife of the eldest son.	長子嫡𠃌	'Chéung 'tsz' tik› ‹sün.
27. A dutiful son and a worthy grandson.	孝子賢𠃌	Háu' 'tsz' ₅hín ‹sün.
28. Being dependent on sons and grandsons.	倚賴子𠃌	'I lái² 'tsz' ‹sün.
29. May you have a hundred sons and a thousand grandsons.	百子千𠃌	Pák› 'tsz' ‹ts'ín ‹sün.

bear the same family name, then one is taken of a different surname, and is styled *ming ling tsz'*, a name derived from an insect, a sort of ichneumon fly, which is by the Chinese supposed to be barren, there being no sexes. This insect (so the Chinese say,) seizes on a young grub of some other species, and buries it up in a little clayey cell; then after flying around it with a loud buzzing noise for a few days, the covering of the little cell breaks open, and a perfect insect of its own species comes out.

15. Begetting teeth daily more numerous, i. e. a daily or constantly increasing number of eaters.

17. This is said in apology for harsh treatment; they are not my own children, and consequently I need not treat them kindly.

18. *Tsáp yam* is to inherit honors; there are in China certain honors conferred with the express condition that they shall pass down to sons and grandsons, &c.

19. Sons and grandsons for [their parents and grandparents] laboring; this is said with reference to those who are supported by their children and grandchildren, and who of course have nothing to do for themselves.

30—34. These phrases are applied to those who, having attained to manhood, give themselves up to feel, judge, and act, like children; the phrase *p'í hí* skin spirits, the external ap-

30. A childish disposition. 小兒皮氣 'Síú ₅í ₅p'í hí'.

31. A childish judgment. 小兒度量 'Síú ₅í tò² léung².

32. Childish pursuits. 小兒事業 'Síú ₅í sz'² íp₂.

33. Childish conduct. 小兒所爲 'Síú ₅í 'shó ₅wai.

34. Childlike sports. 小兒好反斗 'Síú ₅í hò' 'fán 'tau.

35. They are not my own children. 唔係親生嘅 ₅'M hai² ‹ts'an ‹shang ké'.

36. Sons and grandsons innumerable. 子孫不勝數 'Tsz' ‹sün pat› ‹shing 'shò.

37. Involved by the conduct of one's sons and grandsons. 爲子孫所累 Wai² 'tsz' ‹sün 'shó lui².

38. Children becoming great, rescue their parents from poverty. 仔大救爺貧 'Tsai tái² kau' ₅yé ₅p'an.

39. A foster-child can never become dear as one's own. 養子唔得貼肉 ₅Yéung 'tsz' ₅'m tak› t'íp› yuk₂.

40. An adopted child certainly will not prove true. 契仔斷冇眞心 K'ai' 'tsai tün' ₅mò ‹chan ‹sam.

41. Little children are very fond of play. 小兒實守鷓鴣 'Síú ₅í shat₂ 'shau ‹tsíú ₅líú.

42. My son has grown up to manhood. 小兒年已長大 'Síú ₅í ₅nín ₅í 'chéung tái².

43. The boy is at school studying his books. 幼兒學裏攻書 Yau' ₅í hók₂ ₅lui ‹kung ‹shü.

44. Clever children and grandchildren will be loved. 子孫乖令人愛 'Tsz' ‹sün ‹kwái ling² ₅yan oi'.

45. A son's son mourns a year for his father's parents. 內丨係一年服 Noi² ‹sün hai² yat› ₅nín fuk₂.

46. A daughter's children mourn nine months for their mother's parents. 外丨九個月服 Ngoi² ‹sün 'kau kó' üt₂ fuk₂.

47. A great grandson is a distant relation. 曾丨已經疎的 ‹Tsang ‹sün ₅í ‹king ‹shó tik›.

48. A great-great-grandson is of course still more distant. 玄丨自然更疎 ₅Ün ‹sün tsz'² ₅ín kang' ‹shó.

---

pearance of the person and the internal feelings of the mind, expresses the disposition, carriage, and bearing of an individual.

39. *T'ip yuk*, join flesh, conveys the idea of relation by blood: a foster-child, not being related by blood, can never be as tenderly loved as one who is of the same blood.

41. Small children extremely [like] wrens: the gambols and playfulness of children are not inaptly compared to the ceaseless motions and domestic habits of this universal favorite.

42. *Síú í*, my little son, is used in polite circles when speaking of one's own son, and means simply my son.

43. *Hók* is here used to denote the place where scholars assemble—the school-room; *kung shü*, to attack books, is a common phrase for expressing the idea of studying.

47—49. *Tsang sün* is an added grandson; *chung sün* a redoubled grandson: *tsang* means to add to, as in adding one story to another in building; *chung* means to lay one blow on after another, or to arrange one layer or stratum upon another.

49. A second grandson and a great-grandson are the same.
重孫曾孫一樣 Chung² ‹sün ‹tsang ‹sün yat› yéung².

50. Nephew's sons are somewhat remote relations.
姪 丨 疎皮隔節 Chat₂ ‹sün ‹shó ˏp'í ká› tsít›.

51. Children and grandchildren succeed to their parents' estates.
子 丨 承祖父業 'Tsz' ‹sün ˏshing 'tsò fú' íp›.

52. A line of descendants as long as the vines of the melon.
子 丨 瓜瓞綿長 'Tsz' ‹sün ‹kwá tit› ˏmín ˏch'éung.

53. Children and grandchildren laboring for the emperor.
子 丨 出力皇家 'Tsz' ‹sün ch'ut› lik₂ ˏwóng ‹ká.

54. Unsuccessful and unhappy posterity.
子 丨 唔承得福 'Tsz' ‹sün ˏ'm ˏshing tak› fuk›.

55. To have ugly children is equal to being childless.
子 丨 醜如無有 'Tsz' ‹sün 'ch'au ˏü ‹mò ˏyau.

56. Those born of the wife are the principal children.
正出就係嫡子 Ching' ch'ut› tsau² hai² tik› 'tsz'.

57. Those born of concubines are the common children.
庶出便是庶子 Shü' ch'ut› pín² shí² shü' 'tsz'.

58. Your son confesses his own guilt.
孩兒自知有罪 ˏHoi ˏí tsz'² ‹chí ˏyau tsúi.

59. The child ought to comply with the parent's wishes.
兒子當體親心 ˏÍ 'tsz' ‹tóng 't'ai ‹ts'an ‹sam.

60. An adopted son treated as one's own child.
義子當作親生 Í² 'tsz' tóng' tsók› ‹ts'an ‹shang.

61. My daughter is not yet betrothed.
小女尚未成人 'Síú ˢnü shéung² mí² ˏshing ˏyan.

62. My daughter has tasted the nuptial presents.
小女食人茶禮 'Síú ˢnü shik₂ ˏyan ˏch'á ˢlai.

63. My daughter has no nuptial presents of value.
小女冇乜粧奩 'Síú ˢnü ˢmò mat› ‹chóng ˏlím.

64. My daughter has not yet exchanged her final nuptial presents.
小女未過大禮 'Síú ˢnü mí² kwó' tái' ˢlai.

65. My daughter has not commenced her nuptial lamentations.
小女未開嘆情 'Síú ˢnü mí² ‹hoi t'án' ˏts'ing.

66. My niece carefully observes the domestic rites.
姪女謹守閨門 Chat₂ ˢnü 'kan 'shau ‹kwai ˏmún.

67. Laboring as a slave for one's posterity.
做子孫嘅奴才 Tsò² 'tsz' ‹sün ké' ˏnò ˏts'oi.

68. Good examples transmitted to posterity.
留規謨與子孫 ˏLau ‹kwai ˏmò ˢü 'tsz' ‹sün.

50. Nephew grandson separated a skin, sundered a joint; there is one skin between the parties, they are separated by a joint, which alludes to the successive joints of the bamboo, as if one was passed, or there were two folds of skin: the two phrases are similar, though they are usually joined in this connection.

52. *Kwá tít* is the vine of the melon: *mín ch'éung*, cotton extended, or spun out: the phrase denotes a long line of descendants.

55. *Ch'au* is ugly in person and manner, every way bad, base, vile; a child that is a curse and not a blessing to its parents.

69. When will the marriage of your son be consummated?

令郎幾時榮娶 Ling² ₅lóng 'kí ₅shí ₅wing ts'ü' ?

70. Your son has changed his heart and purpose.

令郎回心轉意 Ling² ₅lóng ₅úi ‹sam 'chün ì'.

71. Your son does not yet give his consent.

令公郎未允肯 Ling² ‹kung ₅lóng mí² ˢwan 'hang.

72. According to what your son declared.

據你令郎講嘅 Kü' ˢní ling² ₅lóng 'kóng ké'.

73. The dutiful and obedient child will be blessed with dutiful and obedient children.

孝順還生孝順子 Háu' shun² ₅wán ‹shang háu' shun² 'tsz'.

74. Those who have been perverse and obstinate will be recompensed in having children with like tempers.

忤逆還生忤逆兒 ˢ'Ng yik₂ ₅wán ‹shang ˢ'ng yik₂ ₅í.

75. Children and grandchildren will doubtless enjoy the happiness of having sons and grandsons.

兒孫自有兒孫福 ₅Í ‹sün tsz'² ˢyau ₅í ‹sün fuk₂.

76. The hawk breeds the hawk, and the dove bears the dove.

鷹生鷹子鶻生鶻兒 ‹Ying ₅shang ₅ying 'tsz', wat₂ ‹shang wat₂ ₅í.

77. Dwellers on the mountains will have provisions enough, and have only to fear that their children will be clownish.

山居柴米足只怕子孫愚 ‹Shán ‹kü ₅chái ˢmai tsuk₂, chat₂ p'á' 'tsz' ₅sün ₅ü.

78. If you would have children enjoy good health, let them always experience a little hunger and cold.

若要小兒安常帶三分饑與寒 Yéuk₂ íú' 'siú ₅i ‹ón, ₅shéung tái' ‹sám ‹fan ‹kí 'ü ₅hón.

79. (*a*) The meaning of his imperial majesty may be thus explained:

萬歲爺意思說 Mán² suì' ₅yé ì' sz" shüt₂:

(*b*) All men who are born into the world, have nine ranks of relations; how are these denominated?

人生在世都有叫個九族怎麼呢 ₅Yan ‹shang tsoi² shai' ‹tò ˢyau kó' 'kau tsuk₂. 'Tsam ‹mó kíú' tsò² 'kau tsuk₂ ‹ní?

做九族呢

(*c*) My own generation is one grade: my father's is one; my grandfather's is one; that of my grandfather's father is one; and that of my grandfather's grandfather is

我自已是一輩 ˢNgó tsz'² 'kí shí² yat₂ púi';

我的父親一輩 ˢngó tik₂ fú² ‹ts'an yat₂ púi';

我的爺一輩我 ˢngó tik₂ ₅yé yat₂ púi'; ˢngó

76. Like father, like son, "a chip of the old block," denoting that children naturally partake of the characteristics of their parents.

79. (*a*) *Mán sui yé*, ten thousand year's gentleman, is an epithet applied to the reigning emperor: it is here applied to Yungching, by an officer of the government who wrote copious commentaries on the explanatory treatises of that emperor (see Chap. III. Sec. i: 42, *b*). This extract is from the second commentary, written on the first part of that which was given in the last section.

輩一共兒孫重玄是四算這兄的人九
一又頭的的的的輩有已輩弟戶族做
親爺上我我我我一也自九的各的叫
父的我輩丨丨丨是邊我是兒門我個
的爺是四一一一又下連共輩各是這
爺我輩有子子孫丨我輩着九們便了族
宗宗是些　那傳沒
祖祖頭近　人宗個呢
有做上親宗些祖那族
都叫最再做這是的九
人麼我祖叫們不來個
人怎呢老就你個下有

ɕyé tik› fú² ‹ts'an yat› púi' ; ˢngó ɕyé tik› ɕyé yau² yat› púi' ; shí² ˢngó shéung² ɕt'au kung² ˢyau sz" púi' ; ˢngó tik› ɕí 'tsz' yat› púi' ; ˢngó tik› ‹sün 'tsz' yat› púi' ; ˢngó tik› chung² ‹sün yat› púi' ; ˢngó tik› ɕün ‹sün yau² shí² yat› púi' ; shí² ˢngó há² ‹pín ˢyá ˢyau sz" púi' : ɕlín ˢngó tsz'² 'kí sün' chéuk›, kung² shí² 'kau púi'. Ché' 'kau púi' ɕí tik› tai² ‹hing ɕmún, kok› ɕmún kók› ú² tik› pín² shí² ˢngó tik› tsuk₂ ɕyan ˢlíú. Ché' kó' kíú' tsò² 'kau tsuk›.

ɕYan ɕyan ‹tò ˢyau 'tsò ‹tsung. 'Tsam ‹mó kíú' tsò² 'tso ‹tsung ‹ní ? ˢNgó tsui' shéung² ɕt'au shí² ˢlò 'tsò ; tsoi' ‹ts'an kan² ‹sé tsau² kíú' tsò² ‹tsung.

ˢNí ɕmún ché' ‹sé ɕyan, ˢná kó' pat› shí² 'tsò ‹tsung ɕch'ün há² ɕloi tik›, ˢná ko' mút₂ ˢyau kó' 'kau tsuk₂ ‹ní ?

one; thus above me are four grades: my son's generation is one grade; my grandson's is one; that of my grandson's son is one; and that of my grandson's grandson is one; thus below me are four grades of relations: including myself in the estimate, there are in all nine grades. These are brethren, and though each grade belongs to a different house or family, yet they are all my relations. And these are called the nine grades of relations.

(*d*) All men also have their remote ancestors and their immediate progenitors. How are these denominated? Those who are the farthest above me are remote ancestors; but those who are nearer are called immediate progenitors.

(*e*) Now who is there of you who is not the descendant of remote ancestors and immediate progenitors? And who is there who has not the nine ranks of relations?

(*c*) *Púi* denotes class, order, or grade; the context here shows its exact meaning; there are two slightly different forms of this character occurring in the first and third lines. This passage, with slight variations in the phraseology, was given, Chap. I. Sec. iii: 45, in a note.

Section Fourth.

OF HUSBAND AND WIFE.

夫 婦 類 第 四 章
‹Fú ˢfú lui²; tai² ‹sz' ‹chéung.

1. Originally coupled husband and wife.	原 配 夫 妻	ˏYün pʻúi' ‹fú ‹tsʻai.
2. Husband and wife affianced by their parents.	結 髮 夫 妻	Kítˎ fátˎ ‹fú ‹tsʻai.
3. Mildness and gentleness between husband and wife.	和 順 夫 婦	ˏWò shun² ‹fú ˢfú.
4. Husband and wife mild and gentle.	夫 婦 和 順	‹Fú ˢfú ˏwó shun².
5. The husband mild and the wife gentle.	夫 和 婦 順	‹Fú ˏwó ˢfú shun².
6. Kindness and love between husband and wife.	恩 愛 夫 妻	‹Yan oi²/‹fú ‹tsʻai.
7. Husband and wife both living to a good old age.	夫 婦 偕 老	‹Fú ˢfú ‹kái ˢló.
8. Husband and wife living in peace and harmony.	夫 婦 和 諧	‹Fú ˢfú ˏwó ˏhái.
9. Husband and wife assist and protect each other.	夫 妻 保 守	‹Fú ‹tsʻai 'pò 'shau.
10. Husband and wife turning their eyes from each other in dislike.	夫 妻 反 目	‹Fú ‹tsʻai 'fán mukˎ.
11. The husband sings, and the wife follows in unison.	夫 唱 婦 隨	‹Fú chʻéung' ˢfú ˏtsʻui.
12. The husband is the regulator of the wife.	夫 爲 妻 綱	‹Fú ˏwai ‹tsʻai ‹kóng.

Notes and Explanations.

Fú denotes one that may be depended on, or who is able to sustain important trusts or bear heavy burdens: *fú*, composed of *woman* and *broom*, referring to the domestic duties of a wife, means also to submit to, one whose duty it is to submit; both the explanations denote a married woman.

1, 2. These two phrases express nearly the same idea, designating a couple, neither of whom has ever before been married or betrothed: *pʻúi* is a consort, to consort, or those who are consorted: *kít fát*, to tie the hair in a knot, denotes the intimate relation which subsists between the husband and wife, in that case where the parties were affianced by their parents: *tsʻai* is the wife, properly so called.

3—5. In each of these three sentences the same terms occur, and in each conveying essentially the same idea.

10. This is done in times of calamity, when misfortune overtakes them, or when perplexities and disappointments arise; the expression is also used for the jars and disagreements which sometimes cause man and wife to look askance at each other.

11. This phrase is intended to indicate perfect harmony between the husband and wife in all their pursuits and feelings.

12. *Kóng* is explained and illustrated in Chap. I, Sec. iii: 28; the husband is the controler of the wife.

13. Cherishing his wife, and supporting his children.	養妻活兒	ˢYéung ‹ts'ai út› ˢí.
14. A chaste widow, nourishing orphan children.	節婦撫孤	Tsít› ˢfú 'fú ‹kú.
15. My husband has gone out of the house.	丈夫去出門	Chéung² ‹fú h'ü› ch'ut› ˢmún.
16. My husband is not at home.	男人唔喺哂	ˢNám ˢyan ˢ'm 'hai 'k'í.
17. The old man has not yet returned.	老公未番嚟	ˢLò ‹kung mí² ‹fán ˢlai.
18. I do not see that the goodman has returned.	良人未見回	ˢLéung ˢyan mí² kín' ˢúi.
19. My wife has no children.	正妻冇所出	Ching' ‹ts'ai ˢmò 'shó ch'ut›.
20. How many children has your concubine?	妾侍生幾個	Ts'íp› shí² ‹shang 'kí kó'?
21. My wife's conduct is in the highest degree correct.	正室極正大	Ching' shat› kik₂ ching' tái².
22. The old woman has been dead a long time.	老婆死好耐	ˢLò ˢp'ó 'sz' 'hò noi².
23. Husband and wife are like garments.	夫妻如衣服	‹Fú ‹ts'ai ˢü ‹í fuk₂.
24. The husband and wife are like a ferry-boat.	夫妻渡客船	‹Fú ‹ts'ai tò² hák› ˢshün.
25. The husband is brave, and the wife gentle.	夫剛而婦柔	‹Fú ‹kóng ˢí ˢfu ˢyau.
26. If the husband is virtuous, the wife will also be virtuous.	夫賢婦亦賢	ˢFú ˢín ˢfu yik₂ ˢín.
27. The widow must not put on gay attire.	寡婦切勿粉飾	'Kwá ˢfú ts'ít› mat₂ 'fan shik›.
28. The eldest son's wife ought to govern the family.	冢⿰亻理應掌家	'Ch'ung ˢfú 'lí ‹ying 'chéung ‹ká.
29. The widow ought to be chaste in her conduct.	孀⿰亻須要貞節	‹Séung ˢfú ‹sui íú' ‹ching tsít›.
30. The master has gone abroad to sell his goods.	官人貨販在外	‹Kún ˢyan fú² fán' tsoi² ngoi².
31. The husband and wife happy as fish in the water.	夫妻如魚得水	‹Fú ‹ts'ai ˢü ˢü tak› 'shui.
32. Husband and wife both equally advanced in age.	夫妻白髮齊眉	‹Fú ˢfú pák₂ fát› ˢts'ai ‹mí.

15—18. *Chéungfú*, *námyan*, and *lòkung*, are all in common use when speaking of one's own husband; *léungyan*, the goodman, or my husband, occurs in writing, but is seldom used in conversation.

19—21. *Ching ts'ai* is used in opposition to *ts'íp shí*, the wife and the concubine; the latter term denotes one who is inferior to the wife: no person can lawfully have but one *ts'ai*, though the number of concubines is unlimited: *ching shat* is the same as *ching ts'ai*.

23. If one dies the other can marry again, just as one can procure a new garment when an old one is worn out.

24. When the boat reaches the shore the passengers quit it, and on reaching another river seek for another boat: so when one of a couple dies, the other wanders alone till another consort is found.

31. The fish in its element is supposed to be perfectly peaceful and happy, and in that condition becomes a fit emblem of what those ought to be who are joined in wedlock.

32. Husband and wife white hairs equal eyebrows; this is often written in congratulatory letters, expressive of the wish that both parties may live to the same good old age.

33. Husband and wife unwilling to part from each other
34. Husband and wife remaining constant to old age.
35. Husband and wife being on a perfect equality.
36. Husband and wife living in peace even to old age.
37. The husband and wife honor each other as guests.
38. The husband and wife must not sit on the same mat.
39. Decorum binds husband and wife to their own spheres.
40. Husband and wife eat of the fruit cultivated by their own hands.
41. Politeness between husband and wife must not be neglected.
42. Husband and wife living in peace, indicates a good principled family.
43. Husband and wife must not live in contention.
44. Husband and wife like wayside acquaintances.
45. On the third morning the bride visits her home.
46. The bride does obeisance in the hall in this way.
47. My wife died several years ago.
48. Have you yet contracted for a second marriage?
49. Of what place is your betrothed wife?
50. My wife has no energy for managing her affairs.
51. A spouse whose partner is dead, is said to have spilled the tea.

夫	妻	不	忍	分	手	‹Fú ‹ts'ai pat› ˢyan ‹fan ˢshau.
夫	妻	白	頭	相	守	‹Fú ‹ts'ai pák₂ ˧t'au ‹séung ˢshau.
夫	妻	檯	面	咁	平	‹Fú ‹ts'ai ˧toi mín² kòm' ˧p'ing.
夫	婦	同	諧	到	老	‹Fú ˢfú ˧t'ung ˧hái tò' ˢlò.
丨	丨	相	敬	如	賓	‹Fú ‹ts'ai ‹séung king' ˧ü ‹pan.
丨	丨	不	同	席	坐	‹Fú ˢfú pat› ˧t'ung ts'ik₂ tsó².
丨	丨	以	別	爲	禮	‹Fú ˢfú ˢí pít₂ ˧wai ˢlai.
丨	丨	灌	園	食	力	‹Fú ˢfú kún' ˧ün shik₂ lik₂.
丨	丨	禮	不	可	失	‹Fú ˢfú ˢlai pat› 'hó shat›.
丨	丨	和	家	道	正	‹Fú ˢfú ˧wó ‹ká tò² ching'.
丨	丨	勿	作	仇	人	‹Fú ˢfú mat₂ tsók› ˧ch'au ˧yan.
丨	丨	如	陌	路	人	‹Fú ˢfú ˧ü mak₂ lò² ˧yan.
新	婦	三	朝	回	門	‹San ˢfu ‹sám ‹chíu ˧úi ˧mún.
新	抱	拜	堂	咁	樣	‹San ²p'ò pái' ˧t'óng 'kóm yéung².
賤	內	過	身	幾	年	Tsín² noi² kwó' ‹shan 'kí ˧nín.
繼	室	成	番	唔	曾	Kai' shat› ˧shing ‹fán ˧'m ˧ts'ang?
配	室	成	邊	處	呀	P'úi' shat› ˧shing ‹pín ch'ü' á'?
渾	家	爲	人	軟	弱	Wan² ‹ká ˧wai ˧yan ˢun yéuk₂.
失	婚	係	打	瀉	茶	Shat› ‹fan hai' 'tá sé' ˧ch'á.

39. Husband and wife by separation act according to the rules of propriety, i. e. by duly maintaining the line of separation between each other, and each performing the alloted duties, they act as they are bound to do by the rules of propriety.

40. Water the garden, eat strength, i. e. living by the sweat of the brow; this is said of those who, in retirement, prefer labor to leisure.

44. *Mak lò* is a narrow pathway in the fields, traveled only by persons on foot, who pass by each other without stopping to bow or for any other civilities: when the feelings of husband and wife are alienated, they treat each other in the same cold and indifferent manner.

45, 46. New wife third morning returns to the door—of her own father and mother, to take final leave of them: new bride worships the hall this manner, i. e. in the hall, at a specified time, and in a prescribed manner, she does obeisance to her new relatives.

47. The mean one of the inner apartment has passed away from the body several years since, i. e. she died a long time ago.

52. My second betrothed is yet but a green girl!

53. The equal wife is not a concubine.

54. My wife has a slight knowledge of letters.

55. A wife succeeding the first is the same as the first.

56. Sir, has your honorable lady joy?

57. So worthy a lady surely ought to be loved.

58. Married again she will prove a hard stepmother.

59. Has your worthy lady yet tasted of the ginger and wine?

60. The marriage of husband and wife in this life, results from causes that existed in a preceding one.

61. When the husband has great riches the wife will be honored.

62. The wife is not to be regarded as criminal; if she do wrong the husband must answer for the same.

63. (*a*) Memoirs of several ladies of antiquity.

(*b*) Part first; Book first.

填	房	係	青	頭	妾	侍
平	妻	唔	係	妾	吓	字
拙	荊	頗	識	吓	正	室
續	絃	妻	如	正	喜	未
尊	夫	人	有	喜	寵	愛
如	夫	人	應	寵	秤	砣
畜	頭	婆	使	秤	酒	飲
令	寵	有	薑	酒	今	世
未						
前	世	有	緣	今	世	就
結						
夫	婿	有	錢	妻	就	在
貴						
婦	人	無	罪	罪	在	
夫	男					
典	故	列	女	傳		
卷	之	一	上			

ₛT'ín ₍fóng hai² ‹ts'ing ₍t'au ˢnü.

ₛP'ing ‹ts'ai ₍'m hai² ts'íp› shí².

Chüt› ‹king 'p'ó shik› ˢhá tsz'².

Tsuk₂ ₍ín ‹ts'ai ₍ü ching' shat›.

‹Tsün ‹fú ₍yan ˢyau 'hí mí²?

ₛÜ ‹fú ₍yan ‹ying 'ch'ung oi'.

‹Fán ₍t'au ₍p'ó 'shai ch'ing' ₍t'ó.

Ling² 'ch'ung ˢyau ‹kéung 'tsau 'yam mí²?

ₛTs'ín shai' ˢyau ₍ün, ‹kam shai' kít›.

‹Fú 'sai ˢyau ₍ts'ín, ‹ts'ai tsau² kwai'.

ˢFú ₍yan ₍mò tsúi², tsúi² tsoi' ‹fú ₍nám.

'Tín kú' lít₂ ˢNü Chün².

'Kün ‹chí yat›; Shéung².

51. After a couple are affianced, if one dies before the nuptials are celebrated, the survivor is said to have spilled the tea, because the nuptial presents, of which tea is a part, have been exchanged in vain.

52. *T'ín fóng*, to fill the house, denotes the person who is to occupy the place in the family vacated by the decease of the first wife.

53. A concubine is sometimes unwilling to be known under her proper designation, and requires her attendants to call her *p'íng ts'ai*, and to say to visitors that *'m hai ts'íp shí*, which is in fact an imposition.

54. *Chüt* is illiterate; *king* is one whose head is adorned with flowers, etc.; the two words are used by the literary gentleman as a humble designation of his wife.

55. *Ín* is the string of a musical instrument, *tsuk* is to splice; the wife who succeeds the first after her decease, is every way her equal.

56, 57. *Fú yan* is a term of respect applied to wives of official people, and by courtesy to those of private gentlemen: *yau hí* having joy refers to the joy of being a father—the joy of joys with the Chinese, especially in case of the first son and heir: *ü fú yan* is a complimental appellation of a concubine.

58. *Fán t'au p'ó* is a woman who has married a second time, and such an one it is supposed, *shai* will use, *ch'ing t'ó* the weight of the steelyards—to throw at her children-in-law.

59. The idea is the same as in No. 56; *kéung* and *tsau*, ginger and wine, are said to be used plentifully immediately before parturition, under the impression that they will give strength to both mother and child.

62. It is the bounden duty of the husband, as the regulator of his wife, to see that she always keeps in her place and does her duty; hence his liability to be punished in her stead.

曰言曰 一婦四人 學曰容婦 之二婦曰也 子德曰工 女婦三婦

伏 之道人子也 制之適從遂 不子有去 去無去言 有母去去 七去妒多 有家夫所敢 自去父死 專從父夫 無三從 故有家夫 順去惡竊 取亂有有父 不取取世 五不取取 逆家刑惡長 女家子人疾子 淫疾盜 婦父

孔於是義在從無

(*c*) In the education of females, the first object of attention is their virtue; the second is their language; the third is their deportment; and the fourth, their appropriate work.

ˢNü ʻtsz' ‹chí hók₂, yat› üt₂ ˢfú tak›; í² üt₂ ˢfú ₅ín; ‹sám üt₂ ˢfú ₅yung; sz" üt₂ ˢfú ‹kung.

(*d*) Confucius said, Let the woman be in subjection to the man.

ʻHung'tsz' üt₂, ˢFú ₅yan fuk₂ ‹ü ₅yan ˢyá.

(*e*) Therefore, she has no part in the direction of affairs; but there are three whom she must obey;—while under her paternal roof she must obey her father; after marriage she must obey her husband; and when he is dead she must obey her [eldest] son; in no case may she presume to follow her own will.

Shí² kú', ₅mò ‹chün chai' ‹chí í²; ˢyau ‹sám ₅ts'ung ‹chí tò²; tsoi² ‹ká ₅ts'ung fú²; shik› ₅yan ₅ts'ung ‹fú; ‹fú ʻsz' ₅ts'ung 'tsz'; ₅mò 'shó 'kóm tsz'² sui² ˢyá.

(*f*) There are seven causes for putting away a wife; namely, disobedience to her parents, barrenness, wantonness, jealousy, incurable disease, loquacity, and thievishness.

ˢFú ˢyau ts'át› h'ü'; pat› shun² fú² ˢmò h'ü'; ₅mò 'tsz' h'ü'; ₅yam h'ü'; tò' h'ü'; ˢyau ók› tsat₂ h'ü'; ‹tó ₅ín h'ü'; sít› tò² h'ü'.

(*g*) There are five things which prevent a woman from being taken as a wife; if she belong to a vicious family, a rebellious family, to one whose members have suffered capitally, to one afflicted with incurable disease, or if she be the eldest child and has no brother, — in these several circumstances, she is not to be taken.

ˢNü ˢyau ˢ'ng pat› 'ts'ü; yik₂ ‹ká 'tsz' pat› 'ts'ü; lün² ‹ká 'tsz' pat› 'ts'ü; shai' ˢyau ₅ying ₅yau pat› 'ts'ü; shai' ˢyau ók› tsat₂ pat› 'ts'ü; sóng' fú² ‹chéung 'tsz' pat› 'ts'ü.

63. (*a*) This is the title of a small work in two volumes: *tín kú* refers to the persons—those of classical and ancient times: *chün* biographical memoirs.

(*b*) *Kün* is equivalent to book or chapter, used very commonly in Chinese works, to mark the large divisions into which they are arranged: the first volume is divided into three parts, the first is termed *shéung*, the second *chung*, and the third *há*.

(*c*) *Yat üt*, &c. are terms used in specifying particulars, as, in the first place, in the second place, &c; or to denote order, as, the first, the second: this, and paragraphs *(d) (e) (f)*, are selected from the first page of the first volume.

(*g*) This and the following paragraph are from the *Síú Hók*, or Primary Lessons; see *Kün í*, or Part second, in the last section of chapter 3d, which treats of the line of separation between husband and wife.

(*h*) There are three cases in which she is not to be divorced; if the family whence she was taken does not exist for her to return to, if she has been in mourning three years, or if her husband once poor has become rich;—in these several circumstances, she must not be put away.

所去不富
有不喪後
去歸年賤
不所三貧
三無更前
有取與去
貴不

ˢYau ‹sám pat› h'ü²; ˢyau 'shó 'ts'ü ˌmò 'shó ‹kwai pat› h'ü²; ˢü ‹kang ‹sám ˌnín ‹sóng pat› h'ü²; ˌts'ín ˌp'an tsín² hau² fú² kwai² pat› h'ü².

(*h*) If she has been in mourning three years for her husband's parents, the period fixed by law. By comparing the various reasons here given for divorcing, refusing, or retaining a woman as a wife, it is very apparent that Chinese moralists never thought of elevating females above the ignorant and degraded state in which they found them.

Section Fifth.

OF BROTHERS.

兄弟類第五章
‹Hing tai² lui²; tai² ˢ'ng ‹chéung.

1. Brothers having the same parents.
2. Cousins having the same grandfather.
3. Cousins having the same great-grandfather.
4. Cousins who have the same uncles.
5. Cousins having the same great-great-grandfather.
6. Cousins belonging to the same family.

同胞兄弟
嫡堂丨丨
疎堂丨丨
叔伯丨丨
同房丨丨
族中丨丨

ˌT'ung ‹páu ‹hing tai².
Tik› ˌt'óng ‹hing tai².
‹Shó ˌt'óng ‹hing tai².
Shuk› pák› ‹hing tai².
ˌT'ung ˌfóng ‹hing tai².
Tsuk› ‹chung ‹hing tai².

Notes and Explanations.

Hing, formed of *mouth* and *man*, denotes the elder brother, who has a right to speak and to direct: *tai* is a successor, a younger brother: this compound term is used with much latitude, being applied to kinsmen of almost every degree of relationship, and to persons who are engaged in the same profession and pursuit.

1. *Páu*, formed of *flesh* and an *envelop*, (perhaps that which surrounds the fetus,) denotes children born of the same parents, or uterine brothers.

2, 3. *Tóng*, temple or hall, is used for those who dwell in the same hall; *tik*, formed of *woman* and *equal*, denotes those who have one and the same grandfather, and are cousins by blood: *shó t'óng hing tai*, extended hall brothers, are the sons of the *tik tóng*.

4. Younger and older uncles, older and younger brothers, are the same as No. 2; they are paternal cousins.

5. *T'ung fóng*, same room brothers, are those who spring from one and the same branch, or progenitor.

6. *Tsuk chung* is used in a more comprehensive sense than the preceding, and includes those who have the same family name: they are fellow-clansmen.

7. He is my brother by adoption.	過繼兄弟	Kwó² kai³ ‹hing tai².
8. Brothers who have different surnames.	異姓丨丨	Í² sing³ ‹hing tai².
9. Brothers who are closely bound to each other.	結義丨丨	Kít› í² ‹hing tai².
10. Brothers who have passed through trials together.	過江丨丨	Kwó² ‹kóng ‹hing tai².
11. Brothers in trials and afflictions.	患難丨丨	Wán² nán² ‹hing tai².
12. Brothers who are living on terms of intimacy.	換帖丨丨	Ún² t'íp› ‹hing tai².
13. Brothers who are pledged for each other's support.	拜會丨丨	Pái³ úi² ‹hing tai².
14. Brothers without sincere affection for each other.	酒肉丨丨	'Tsau yuk› ‹hing tai².
15. Love one another as brothers.	友于丨丨	ˢYau ˢyü ‹hing tai².
16. Friends through successive generations.	世兄世丨	Shai³ ‹hing shai³ tai².
17. Elder and younger brothers by adoption.	蘭丨蘭丨	ˢLán ‹hing ˢlán tai².
18. Good and affectionate brothers.	宜丨宜丨	ˢÍ ‹hing ˢí tai².
19. The same to each other as brothers.	如丨如丨	ˢÜ ‹hing ˢü tai².
20. The eldest brother acts in the father's stead.	長丨當父	'Chéung ‹hing tòng³ fú³.
21. The elder brother walks foremost.	阿哥先行	Á³ ‹kó ‹sín ˢhang.
22. The younger brother follows after him.	細佬跟尾	Sai³ 'ló ‹kan ˢmí.
23. The lesser portion belongs to the youngest brothers.	細佬少的	Sai³ 'ló 'shíú tik›.
24. The larger portion belongs to the eldest brother.	大佬多的	Tái³ 'ló ‹tó tik›.

7. My adopted brother is used by the legitimate son when speaking of one who has been adopted by his parents.

8. This is applied, not only to those who are brothers by blood, born of the same mother by different fathers, but to members of a society, and also to intimate friends.

9. *Kít í*, bound in righteousness, is applied to friends who are pledged to defend each other: this pledge is often given before an altar.

10. 11. *Kwó kóng*, across the rivers, i. e. in all circumstances, and in all places, and in all seasons, however calamitous, remaining true to each other: *wán nán*, trials and afflictions, convey the same idea.

12. Exchanged card brothers, i. e. friends who have exchanged cards, and who by their frequent intercourse are living on terms of intimacy.

13. Worshiped associate brothers, i. e. friends who have associated, and worshiped before an altar in token of their attachment to one another.

17. These are so called by the legitimate sons of the father who has adopted them; the son calls those older than himself *lán hing*, and the younger *lán tai:* here *lán*, the name of a fragrant and beautiful flower, the *Aglaia odorata*, has been substituted for *kai*, because the latter, in this connection, has become infamous.

20. This is done only after the decease of the father: in like manner, after the decease of the mother, the eldest daughter succeeds to her place in the management of domestic affairs.

25. Brothers separated from each other.	手足分離	ʻShau tsukˎ ‹fan ˛lí.
26. Senior brothers take precedence of the junior.	兄先弟後	‹Hing ‹sín tai² hau².
27. Elder brothers should be kind, and the younger ones respectful.	丨友丨恭	‹Hing ˛yau tai² ‹kung.
28. Brothers disagreeing among themselves.	丨弟唔和	‹Hing tai² ˛ʼm ˛wó.
29. Calling each other brothers.	丨丨相稱	‹Hing tai² ‹séung ‹chʻing.
30. Brothers living in perfect harmony.	丨丨怡怡	‹Hing tai² ˛í ˛í.
31. Brothers living together without contention.	丨丨無故	‹Hing tai² ˛mò kúʼ.
32. Patrimony divided among brothers.	丨丨分家	‹Hing tai² ‹fan ‹ká.
33. Brothers obtaining honors at the same examination.	丨丨同科	‹Hing tai² ˛tʻung ‹fó.
34. Brothers ought to live in harmony and concord.	丨丨要和睦	‹Hing tai² íúʼ ˛wó muk₂.
35. Brothers help and support each other.	丨丨相扶持	‹Hing tai² ‹séung ˛fú ˛chʻí.
36. The brothers are several in number.	丨丨有幾人	‹Hing tai² ˛yau ʻkí ˛yan.
37. Brothers having different countenances.	丨丨不同貌	‹Hing tai² patˎ ˛tʻung máu².
38. The hearts of brothers are all different.	丨丨心各向	‹Hing tai² ˛sam kókˎ héungˎ.
39. Brothers, the members of one family.	丨丨一家親	‹Hing tai² yatˎ ‹ká ‹tsʻan.
40. The older brother cannot take care of the younger.	丨不能顧弟	‹Hing patˎ ˛nang kúʼ tai².
41. They are like truly affectionate brothers.	如果好兄丨	˛Ü ʻkwó ʻhò ‹ching tai².
42. Cousins within the fifth generation.	五服內丨丨	⁰Ng fuk₂ noi² ‹hing tai².
43. Brothers with the same father but different mothers.	同父各母兄弟	˛Tʻung fú² kókˎ ˛mò ‹hing tai².
44. Cousins belonging to the same generation.	同班輩喊丨丨	˛Tʻung ‹pán púiʼ kéʼ ‹hing tai².
45. An only son, without any brothers.	孤獨仔冇丨丨	‹Kú tuk₂ ʻtsai ˛mò ‹hing tai².
46. No elder brother above, no younger brother below me.	上無丨下無丨	Shéung² ˛mò ‹hing, há² ˛mò tai².
47. Think on the affection which subsists among brothers	念在丨弟之情	Ním² tsoi² ‹hing tai² ‹chi ˛tsʻing.

24. This is not so determined by the laws of the empire; the phrase merely intimates that it is natural and right to give precedence to the oldest, not only in matters of ceremony, but in the common intercourse of life.

25. The hands and feet are used by metonymy to denote brothers, who are often compared to them. See Chap. II, Sec. vii: 83.

42. *Fuk* here has a secondary meaning derived from the custom of wearing badges of mourning for each other, which is done by those within five generations.

44. This includes those who stand in one and the same generation, having descended from one and the same ancestor.

48. His brothers contend for the patrimony.
49. Brothers with the same heart and united strength.
50. All men have brothers, but I alone have none.

家協我 爭心人 弟同有 丨丨獨 產力兄

51. All who dwell within the four seas are brothers.

海之內 皆兄弟 無也

52. The elder brother not acting the part of an elder brother, and the younger not acting the part of a younger.

丨弟唔 丨似弟 唔似丨

53. To dwell with a friend is easy, to dwell with a brother is difficult.

朋友易 處丨處 難弟

54. If the elder brother loves the younger, the latter will honor the former.

愛其弟 弟必敬 其兄有

55. While you have plenty of good living, there will be no lack of friends; but when calamities come, where will there be one to help you?

酒肉多 丨見有 患何曾 人

56. (*a*) In early times there lived in the department of Pingyéung, in Shánsai, a wise personage, called the monarch Yíú. This monarch most ardently loved his kindred.

初有堯 山個帝 西聖這 平人個 陽叫堯 當府做 帝族

(*b*) In an ancient book it is well said, If people truly honor and respect their ancestors, then there will be no

書若果 說然尊 古人 好敬他

ˢK'ui ᶜhing tai² ᶜchang ᶜká ᶜch'án.
ᶜHing tai² ˢt'ung ᶜsam híp› lik₂.
ˢYan ᶜkái ˢyau ˢhing tai² ˢngó tuk₂ ˢmò.

Sz" ˢhoi ᶜchí noi² ᶜkái ᶜhing tai² ˢyá.

ᶜHing ˢ'm ˢtsz' ᶜhing, tai² ˢ'm ˢtsz' tai².

ˢCh'ü ˢp'ang ˢyau í², ˢch'ü ᶜhing tai² ᶜnán.

ᶜHing oi› ˢk'í tai², taí² pít› king› ˢk'í ᶜhing.

ˢYau ˢtsau ˢyau yuk₂ ᶜtó ᶜhing tai²; wán² nán² ˢhó ˢts'ang kin› yat› ˢyan?

ᶜTóng ᶜch'ó ᶜShán ᶜsai ˢPing ˢyéung ˢfú, ˢyau kó› shing› ˢyan, kíú› tsò² ˢYíú tai›. Ché› kó› ˢYíú tai› tsui› shí' t'ung› oi› ᶜt'á tsuk² ˢyan tik›.

ˢKú ᶜshü shéung² shüt› tik› ˢhò; ˢyan yéuk₂ ˢkwó ˢín

50, 51. The first of these phrases was uttered by one of the disciples of Confucius; the second was given by the sage in reply, intending to cheer his desponding mind; this expression, 'within the four seas,' is a descriptive term for the empire, which in ancient times was supposed to be thus surrounded.

(*a*) This extract forms a continuation of that which is given at the end of the third section of this chapter: *Shánsai*, one of the most ancient provinces, is situated westward from the capital Pakking; *Pingyéung fú* is a few miles east of the Yellow river, near the centre of the province. The place is noticeable as being the residence of the progenitors of the nation from very ancient times.

(*b*) *Tsò* remote ancestors, and *tsung* immediate progenitors, sometimes denote the collective body of ancestors, or the great progenitor, of a family; the context and the sequel of this extract require such a rendering of the two terms.

一人有族沒愛再疼不宗祖個的

‹tsün king' 'tsò ‹tsung, tsoi² mút› ⁵yau yat› kó² pat› t'ung' oi' tsuk₂ ₅yan tik›.

one who does not ardently love his kindred.

我這有遠都宗你丁人派一去作都泉有
人呢然有竟祖憑百個分看下分竟兒曾
族他雖的究個來幾一有你將條究股不
甚疼愛人兒的一下丁是水般流幾條一并水
麼族門兒我留十總如一泉作十這水股如
爲要些親門是傳幾却就的股分幾是的兩叉
葉一來竟兒既都

Wai² sham² ‹mó tsuk₂ ₅yan ⁵ngó íú' t'ung' oi' ‹t'á ‹ní? Ché' ‹sé tsuk₂ ₅yan, ‹sui ₅ín ⁵yau ‹ts'an ₅mún ₅í tik›, ⁵yau ⁵ün ₅mún ₅í tik›, kau' 'king ‹tò shí² ⁵ngó yat› kó' 'tsò ‹tsung ‹ch'ün ₅lau há² ₅loi. ₅P'ang ⁵ní 'kí shap₂ ‹ting, 'kí pák› ‹ting, kéuk› 'tsung shí' yat› kó' ₅yan.

(c) Why am I ardently to love my kindred? Because these kindred, although some of them are more nearly and others are more remotely related to me, are all found, on examination, to be the descendants from my own great progenitor. Allowing you that we are several tens in number, or even several hundreds, we are yet all one.

Tsau² ₅ü 'shui ⁵yau ‹fan p'ár tik› yat› ‹pún. ⁵Ní hón' yat› 'kú ₅ts'ün ₅lau ‹tséung há' h'ü² ‹fan tsók› 'kí ₅t'íú, ‹fan tsók› 'kí shap₂ ₅t'íú. Kau' 'king ‹tò shí² ché' yat› 'kú ₅í ₅ts'ün tik› 'shui, ping² pat› ₅ts'ang ⁵yau ⁵léung 'kú 'shui.

(d) We are just like water which is divided into streams. Look at a fountain; as it flows onward, it divides into several streams, or into several tens of streams. On examination, however, these are found to come from one single fountain, and not from two different sources.

Yau² ₅ü shü² muk₂, ⁵yau ‹chí íp₂ tik› yat› ‹pún. ⁵Ní hón' yat› 'fo shü², 'chéung ‹tséung 'hí ₅loi, ‹ts'ín ‹chí mán² ip₂. Kau' 'king ‹tò shí² yat› kó' ‹kan ₅í shéung² fát› ch'ut› ₅loi tik›.

(e) In like manner we resemble a tree, with its leaves and branches. Look at a tree; as it grows and rises upwards, it has a thousand branches and ten thousand leaves. Yet on examination all these are found to have sprung forth from one single trunk.

Kí' ₅ín ché' ‹sé tsuk₂ ₅yan ‹tò shí² ⁵ngó 'tsò ‹tsung yat› kó'

(f) So likewise it is with these kindred; they are all (offspring of) my one great

(d) *Kú* a division is here used as the distinctive epithet of a fountain; *yat kú ts'ün* is simply, a fountain.

progenitor. This one progenitor is the body; I, with these kindred, are its two hands and two feet, the ten fingers on the hands, and the ten toes on the feet, with the ears, eyes, lips, and nose.

是和是上脚頭眼一
就我就手頭指朵的
宗子人脚指個耳子
祖身族兩個十的鼻
人個些手十的上嘴
個一這兩的上頭睛
般了

ʂyan. 'Tsò ‹tsung tsau² shí yat› kó' ‹shan 'tsz'; ʂngó ʂwó ché' ‹sé tsuk₂ ʂyan, tsau² shí ʂléung 'shau ʂléung kéuk›, 'shau shéung² tik› shap₂ kó' 'chí ʂt'au, kéuk› shéung² tik› shap₂ kó' 'chí ʂt'au, ʂt'au shéung² tik› ʂí 'tó, ʂngán ‹tsíng, 'tsui, pí² 'tsz' tik› yat› ‹pún ʂlíú.

(*g*) Reflect on this a little. Suppose, for illustration, that an ulcer breaks out on some one part of my body; or suppose I wrench my hand, or sprain my leg; would it not be hard to say that the whole body will be unaffected?

假一或了道
你如處者腿受
想身生了身麼
一上個手上

ʂNí ʂmún 'séung yat› 'séung. 'Ká ʂü; ʂngó ‹shan shéung² ʂyau yat› ch'ü' ʂí ‹shang kó' ‹ch'óng, wák₂ 'ché 'shím ʂlíú 'shau, tít› ʂlíú 't'úi, wan ‹shan shéung² ʂnán tò² shau² yung² ‹mó?

(*h*) So it is among your kindred; if you openly involve them in difficulties, cozen them, and cause them to suffer, would it not be hard to say that you will be free from suffering?

族他不你
在害他道麼
是陷叫難用要
你人壞得就所疼我處疼處是

ʂNí ʂmún yéuk₂ shí² tsoi tsuk₂ ʂyan ‹kan ʂts'ín hám² hoi² ‹t'á, ‹ò p'ín' ‹t'á, kíú' ‹t'á pat› tak› shau² yung², ʂnán tò² ʂní tsau² tak› shau² yung² ‹mó?

(*i*) Therefore men ought most ardently to love their kindred. (For it is with them,) just as it is with one's body; if one part is pained, then every part is pained; and if one part is irritated, then the whole is irritated. Such is harmony and concord among kindred.

實如一都便纔呢
子處癢這族宗
身處處癢宗睦和

'Shó ʂí ʂyan íú' chéuk› shat› t'ung' oi' tsuk₂ ʂyan. Tsau² ʂü ʂngó yat› kó' ‹shan 'tsz', ʂyau yat› ch'ü' t'ung', pín² ch'ü' ch'u' ‹tò t'ung', ʂyau yat› ch'ü' ʂyéung pín² ch'u ch'ü' ‹tò ʂyéung. Ché' ʂts'oi shí² ʂwó muk₂ ‹tsung tsuk₂ ‹ní.

(*g*) *Ká u* to borrow a comparison, or suppose a case for the sake of illustration: *nán tò*, hard to say, is used here, as often elsewhere, as an interrogative form of speech, to mark a strong negation.

Section Sixth.

OF NEAR AND DISTANT RELATIONS.

內外親類第六章

Noi² ngoi² ⁽ts'an lui²; tai² luk₂ ⁽chéung.

1. Great-great-grandfather.	高祖	⁽Kò 'tsò.
2. Great-great-grandmother.	高祖母	⁽Kò 'tsò ˢmò.
3. Great grandfather.	曾祖	⁽Tsang 'tsò.
4. Great-grandmother.	曾祖母	⁽Tsang 'tsò ˢmò.
5. Great-grandfather.	太公	T'ái' ⁽kung.
6. Great-grandmother.	太婆	T'ái' ₅p'ó.
7. Grandfather.	祖父	'Tsò fú².
8. Grandfather.	阿公	Á' ⁽kung.
9. Grandmother.	祖母	'Tsò ˢmò.
10. Grandmother.	阿婆	Á' ₅p'ó.
11. Father.	父親	Fú² ⁽ts'an.
12. Mother.	母親	ˢMò ⁽ts'an.
13. Father's concubine.	庶母	Shù' ˢmò.
14. Father's concubine.	阿姐	Á' 'tsé.
15. Sons.	兒子	₅Í 'tsz'.
16. Daughter-in-law.	媳婦	Sik₂ ˢfú.
17. Daughters.	女兒	ˢNü ₅í.
18. My daughter.	小女	'Síú ˢnù.
19. Son-in-law.	女婿	ˢNü sai'.

Notes and Explanations.

Noi ngoi ts'an, inner and outer relations, might embrace the kindred relations of every degree, both near and remote; all the kith and kin of an individual. This section includes most of the terms in common use, omitting, however, a part of those synonyms which have been already given.

13, 14. These two terms are used by children when speaking to or of their father's concubine: the latter is the most frequently used when speaking to her.

20. Grandson's wife.	孫媳婦	‹Sün sik› ˢfú.
21. Granddaughter.	孫女	‹Sün ˢnü.
22. Granddaughter's husband.	孫婿	‹Sün sai'.
23. Great-grandson.	曾孫	‹Tsang ‹sün.
24. Great-grandson's wife.	曾孫媳婦	‹Tsang ‹sün sik› ˢfú
25. Great-great-grandson.	玄孫	¿Ün ‹sün.
26. Great-great-grandson's wife.	玄孫媳婦	¿Ün ‹sün sik› ˢfú.
27. Elder brother.	大哥	Tái² ‹kó.
28. Elder brother.	大佬	Tái² ˡlò.
29. Elder brother's wife.	大嫂	Tái² ˢsò.
30. Elder brother's wife.	阿嫂	Á' ˢsò.
31. Younger brother.	細佬	Sai' ˡlò.
32. Younger brother's wife.	弟婦	Tai² ˢfú.
33. Younger brother's wife.	細嬸	Sai' ˢsham.
34. Elder sister.	姊	ˢTsz'.
35. Elder sister's husband.	姊丈	ˢTsz' chéung².
36. Elder sister's husband.	姊夫	ˢTsz' ‹fú.
37. Elder sister's husband.	姊婿	ˢTsz' sai'.
38. Elder sister's husband.	外兄	Ngoi² ‹hing.
39. Younger sister.	妹	Múi².
40. Younger sister's husband.	妹夫	Múi² ‹fú.
41. Younger sister's husband.	妹丈	Múi² chéung².
42. Younger sister's husband.	妹婿	Múi² sai'.
43. Father's elder brother.	伯父	Pák› fú².
44. Father's elder brother's wife.	伯母	Pák› ˢmò.
45. Father's younger brother.	叔父	Shuk› fú².
46. Father's younger brother's wife.	阿嬸	Á' ˢsham.

34. This is sometimes read *tsé*, but the form of the character remains unchanged: and *tsz'* is deemed the correct pronunciation.

47. Father's elder sister.	姑母	‹Kú ˢmò.
48. Father's younger sister.	姑姊	‹Kú ʻtsz'.
49. Father's sister's husband.	丨丈	‹Kú chéung².
50. Nephew; or brother's son.	姪	Chat₂.
51. Nephew's wife.	姪婦	Chat₂ ˢfú.
52. Niece; or brother's daughter.	姪女	Chat₂ ˢnü.
53. Niece's husband.	丨婿	Chat₂ sai².
54. Nephew's son.	丨孫	Chat₂ ‹sün.
55. Nephew's son's wife.	丨孫婦	Chat₂ ‹sün ˢfú.
56. Nephew's daughter.	丨孫女	Chat₂ ‹sün ˢnü.
57. Nephew's daughter's husband.	丨孫婿	Chat₂ ‹sün sai².
58. Father's paternal elder uncle.	伯公	Pák› ‹kung.
59. Father's paternal elder uncle's wife.	伯婆	Pák› ₅pʻó.
60. Father's paternal younger uncle.	叔公	Shuk› ‹kung.
61. Father's paternal younger uncle's wife.	丨婆	Shuk› ₅pʻó.
62. Maternal grandfather.	外祖	Ngoi² ʻtsò.
63. Maternal grandfather.	外公	Ngoi² ‹kung.
64. Maternal grandmother.	外祖母	Ngoi² ʻtsò ˢmò.
65. Maternal grandmother.	外婆	Ngoi² ₅pʻó.
66. Maternal grandfather's elder brother.	外伯公	Ngoi² pák› ‹kung.
67. Maternal uncles.	母舅	ˢMò ˢkʻau.
68. Maternal uncles.	舅父	ˢKʻau fú².
69. Maternal uncle's wife.	妗母	ˢKʻam ˢmò.
70. Maternal uncle's wife.	舅母	ˢKʻau ˢmò.
71. Mother's elder sister.	姨母	₅I ˢmò.
72. Mother's younger sister.	丨姐	₅Í ʻtsé.
73. Mother's sister's husband.	丨丈	₅Í chéung².
74. Maternal grandmother's sister.	丨婆	₅Í ₅pʻó.
75. Maternal grandmother's sister's husband.	姨公	₅Í ‹kung.

76. Paternal grandfather's sister's husband.	丈公	Chéung² ‹kung.
77. Paternal grandfather's sister's husband.	姑公	‹Kú ‹kung.
78. Paternal grandfather's sister.	姑婆	‹Kú ⸢p'ó.
79. Wife's father.	岳丈	Ngók₂ chéung².
80. Wife's father.	外父	Ngoi² fú².
81. Wife's mother.	岳母	Ngók₂ ⸢mò.
82. Wife's mother.	外母	Ngoi² ⸢mò·
83. Wife's elder brother.	大舅	Tái² ⸢k'au.
84. Wife's elder brother.	內兄	Noi² ‹hing.
85. Wife's younger brother.	細舅	Sai³ ⸢k'au.
86. Wife's younger brother.	內弟	Noi² tai².
87. Wife's brother's wife.	妗娘	⸢K'am ⸤néung.
88. Wife's elder sister.	大姨娘	Tái² ⸢í ⸤néung.
89. Wife's elder sister's husband.	襟兄	‹K'ám ‹hing.
90. Wife's younger sister.	細姨娘	Sai³ ⸢í ⸤néung.
91. Wife's younger sister's husband.	襟弟	‹K'am tai².
92. Wife's nephew.	內姪	Noi² chat₂.
93. Wife's nephew's wife.	內亻婦	Noi² chat₂ ⸢fú.
94. Wife's niece.	內亻女	Noi² chat₂ ⸢nü.
95. Wife's niece's husband.	內亻婿	Noi² chat₂ sai³.
96. Elder male cousins of different surname.	表兄	'Piú ‹hing.
97. Wives of these elder cousins.	表嫂	'Piú 'sò.
98. Younger male cousins of different surname.	表弟	'Piú tai².
99. Wives of these younger cousins.	表弟婦	'Piú tai² ⸢fú.
100. Elder female cousins of different surname.	表姊	'Piú 'tsz'.
101. Husbands of these cousins.	表姊夫	'Piú 'tsz' ‹fú.

96—98. This includes, (1.) *kú piú hing*, my father's sisters' sons older than myself; (2.) *í piú hing*, my mother's sisters' sons older than myself; and (3.) *k'au piú hing*, my mother's brother's sons older than myself; *piú tai* includes the sons of the same families who are younger than myself.

102. Younger female cousins of different surname.	表妹	ʻPiú múi².
103. Husbands of these cousins.	表妹夫	ʻPiú múi² ‹fú.
104. Father's elder male cousins of different surname.	表伯	ʻPiú pák›.
105. The wives of these cousins.	表伯母	ʻPiú pák› ˂mò.
106. Father's younger male cousins of different surname.	表叔	ʻPiú shuk›.
107. Their wives.	表丨母	ʻPiú shuk› ˂mò.
108. Their wives.	表嬸	ʻPiú ʻsham.
109. Father's elder female cousins of different surname.	表姑母	ʻPiú ‹kú ˂mò.
110. Father's younger female cousins of different surname.	丨姑姐	ʻPiú ‹kú ʻtsé.
111. Their husbands.	丨丨丈	ʻPiú ‹kú chéung'.
112. Grandfather's elder male cousins of different surname.	丨伯公	ʻPiú pák› ‹kung.
113. Their wives.	丨伯婆	ʻPiú pák› ˂pʻò.
114. Grandfather's younger male cousins of different surname.	丨叔公	ʻPiú shuk› ‹kung.
115. Their wives.	丨丨婆	ʻPiú shuk› ˂pʻó.
116. Grandfather's female cousins of different surname.	丨姑婆	ʻPiú ‹kú ˂pʻó.
117. Their respective husbands.	丨丈公	ʻPiú chéung' ‹kung.
118. Cousin's son.	丨姪	ʻPiú chat₂.
119. Cousin's son's wife.	丨丨婦	ʻPiú chat₂ ˂fú.
120. Cousin's daughter.	丨丨女	ʻPiú chat₂ ˂nü.
121. Cousin's daughter's husband.	丨丨婿	ʻPiú chat₂ sai'.
122. Cousin's grandson.	丨丨孫	ʻPiú chat₂ ‹sün.
123. Cousin's grandson's wife.	丨丨孫婦	ʻPiú chat₂ ‹sün ˂fú.
124. Cousin's granddaughter.	丨丨孫女	ʻPiú chat₂ ‹sün ˂nü.
125. Cousin's granddaughter's husband.	表丨孫婿	ʻPiú chat₂ ‹sün sai'.
126. Sister's son.	外甥	Ngoi² ‹shang.
127. Sister's son's wife.	外甥婦	Ngoi² ‹shang ˂fú.
128. Sister's daughter.	外甥女	Ngoi² ‹shang ˂nü.

118—125. The descendants here mentioned are all on the mother's side, who, when she marries, merges her own surname in that of her husband.

129. Sister's daughter's husband.	外甥婿	Ngoi² ‹shang sai'.
130. Sister's grandson.	外甥孫	Ngoi² ‹shang ‹sün.
131. Sister's grandson's wife.	外甥婦	Ngoi² ‹shang ‹sün ˢfú.
132. Father's maternal uncle.	舅公	ˢK'au ‹kung.
133. Father's maternal uncle's wife.	妗婆	ˢK'am ₅p'o.
134. Father's maternal grandfather.	外太公	Ngoi² t'ái² ‹kung.
135. Father's maternal grandmother.	外太婆	Ngoi² t'ái² ₅p'ó.
136. Son's wife's father.	親家	‹Ts'an ‹ká.
137. Son's wife's mother.	親家母	‹Ts'an ‹ká ˢmo.
138. Son's wife's mother.	親家奶	‹Ts'an ‹ká ‹nái.
139. Son's wife's grandfather.	太親家	T'ái² ‹ts'an ‹ká.
140. Son's wife's grandfather.	老姻翁	ˢLò ₅yan ‹yung.
141. Son's wife's grandmother.	太姻母	T'ái² ‹yan ˢmò.
142. Husband's elder brother.	大伯	Tái² pák›.
143. Husband's elder brother.	伯爺	Pák› ₅yé.
144. Husband's elder brother's wife.	大伯母	Tái² pák› ˢmò.
145. Husband's younger brother.	細叔	Sai' shuk›.
146. Husband's younger brother.	叔爺	Shuk› ₅yé.
147. Husband's younger brother's wife.	細嬸	Sai' 'sham.
148. Husband's sister.	姑娘	‹Kú ₅néung.
149. Husband's sister's husband.	姑爺	‹Kú ₅yé.

CHAPTER IV.

CLASSES OF MEN.

四 篇 品 人

ˢYan ʻpan; ᶜp'ín sz".

Section First.

OF SAGES.

聖 人 類 第 一 章

Shing' ˢyan lui²; tai² yat› ᶜchéung.

---

1. Confucius is the chief of sages.
2. The maxims of the sages are wide-spreading as the ocean.
3. The doctrines of the sages are profound as the abyss.
4. The virtue of the sages is lofty and sublime.
5. The sages teach mankind.
6. [Confucius] is the teacher and pattern of ten thousand generations.
7. How great are the doctrines of the sages!
8. The three sovereigns are called ancient sages.
9. The five monarchs are styled royal kings.

至 聖 孔 子 — Chí' shing' 'Hung 'tsz'.

聖 謨 洋 洋 — Shing' ˢmò ˢyéung ˢyéung.

丨 道 淵 源 — Shing' tò² ᶜün ˢyün.

丿 德 巍 巍 — Shing' tak› ˢngai ˢngai.

丿 人 教 人 — Shing' ˢyan káu' ˢyan.

爲 萬 世 師 表 — ˢWai mán² shai' ᶜsz' 'piú.

大 哉 聖 人 之 道 — Tái² ᶜtsoi shing' ˢyan ᶜchí tò²!

三 皇 號 爲 故 聖 — ᶜSám ˢwóng hò² ˢwai kú' shing'.

五 帝 皆 曰 聖 王 — ''Ng taí' ᶜkái üt₂ shing' ˢwóng.

Notes and Explanations.

The classification here adopted is of the most general kind—several minor ones being disregarded: for example, all persons holding office in the national government are divided into nine *pan*, classes or ranks, which are subdivided into principal and secondary; another division ranges the whole community into four classes, namely, scholars, husbandmen, mechanics, and merchants.

1. The meaning of *shing* will be better understood by a careful inspection of the phrases in which it occurs, than from any formal definition; as an appellative it is used to denote a class of persons of the very highest order.

2—4. These are not consecutive extracts, but independent phrases; and require, therefore, to be considered separately.

湯 禹 舜 堯 聖 先
公 周 武 文 ㄧ 後

立 不 賢 聖 無 世
過 人 無 嘗 未 聖
人 矣 教 人 法 立 ㄧ
人 菹 不 人 政 之 ㄧ
以 而 治
聖 人 之 德 無
加 矣
聖 德 悠 悠 百 世
不 改
聖 人 者 天 地 之
使 也
大 而 化 之 之 謂
聖
ㄧ 人 之 愛 人 以
德
聖 人 則 生 而 知
之
仰 識 天 文 俯 明
地 理 者 聖 也
先 聖 後 ㄧ 其 揆
一 也
孔 子 曰 西 方 之
人 有 聖 者

10. The early sages were Yíú, Shun, U, and T'óng.
11. The later sages were Man, Mò, and the prince of Chau.
12. An age without sages and worthies is unstable.
13. The sages never yet were faultless.
14. The sages established rules for man's instruction.
15. Sages even are but men.
16. The government of sages is an unofficial rule.
17. To the virtue of the sages nothing can be added.
18. How vast are the doctrines of the sages! unchangeable through the lapse of ages.
19. The sages are the messengers of heaven and earth.
20. The great and renovating: — this is called sage.
21. The love of the sages towards mankind is seen in their virtuous conduct.
22. The sages at their birth are possessed of knowledge.
23. He, who looking upward comprehends the celestial phenomena, and downward perceives the terrestrial operations, is a sage.
24. The moral maxims of the early and the later sages are the same.
25. Confucius said, The people of the west have sages.

‹Sín shing' ˛Yíú, Shun², ˢÜ, ‹T'óng.
Hau² shing' ˛Man, 'Mò, ‹Chau ‹kung.
Shai' ˛mò shing' ˛ín pat› lap₂.
Shing' ˛yan mí' ˛shéung ˛mò kwò'.
Shing' ˛yan lap₂ fát› káu' ˛yan.
Shing' ˛yan yik₂ ˛yau ˛yan ˢí.
Shing' ˛yan ‹chí ching' pat› lí², ˛í chí².
Shing' ˛yan ‹chí tak› ˛mò ˢí ‹ká ˢí.
Shing' tak› ˛yau ˛yau pák› shai' pat› 'koi!
Shing' ˛yan 'ché ‹t'ín tí² ‹chí sz'' ˢyá.
Tái² ˛í fá' ‹chí, ‹chi wai² shing'.
Shing' ˛yan ‹chí oi' ˛yan ˢí tak›.
Shing' ˛yan tsak› ‹shang ˛í ‹chí ‹chí.
ˢYéung shik› ‹t'ín ˛man, 'fú ˛ming tí' ˢlí 'ché, shing' ˢyá.
‹Sín shing' hau² shing' ˛k'í. ˢkw'ai yat› ˢyá.
'Hung 'tsz' üt₂, ‹Sai ‹fông ‹chí ˛yan ˢyau shing' 'ché.

25. This phrase is found in Hónghí's dictionary, under the word *Fat* (Budha), where the correctness of applying it to Budha is denied. The quotation presents a topic of interesting

26. The doctrines of the sages are deep and abstruse, beyond the reach of common men.	凡後今考哉 非法聖圖之 妙之謂典孔 奧能聖禮子 道及也祀孔 聖人愚孔子 人所謂子孔 所能之子子 能以前子 以何從之 何之所無後 之所以孔更 所謂能子無 謂聖立孔孔 聖也法子子 也圖之大 圖考哉	Shing' tò² ò' míú², ‹fi ₅fán ₅yan 'shó ₅nang kap₂.
27. Without the institutes of sages, how can future generations be stable?		₅Mò shing' ₅yan ‹chí fát₅, hau² shai' ₅hó ⁵í ₅nang lap₂?
28. Those who in ancient times were called wise men, are now esteemed fools!		'Kú ‹chí 'shó wai² shing', ‹kam ‹chí 'shó wai² ₅yü ⁵yá!
29. Sacrificial Ritual for the Temple of Sages; with plates.		Shing' míú² tsz'' 'tín; ₅t'ò 'háu.
30. Confucius! Confucius! How great is Confucius!		'Hung 'tsz'! 'Hung 'tsz'! Tái² ‹tsoi 'Hung 'tsz'!
Before Confucius, there never was a Confucius!		'Hung 'tsz' ‹chí ₅ts'ín, ₅Ts'ung ₅mò 'Hung 'tsz'!
Since Confucius, there never has been a Confucius!		'Hung 'tsz' ‹chí hau², Kang' ₅mò 'Hung 'tsz'!
Confucius! Confucius! How great is Confucius!		'Hung 'tsz'! 'Hung 'tsz'! Tái² ‹tsoi 'Hung 'tsz'!

inquiry. To what region the words refer, and whether they point to one or more persons, are points which remain to be ascertained: the sentence is literally, Western region's people have sage, or sages.

29, 30. This is an interesting book, comprised in twelve, (sometimes in thirteen) volumes, containing portraits and brief accounts of Confucius, and of 144 other distinguished persons. In a few instances the portraits are wanting. The extract here given is taken from the eleventh volume of the work, which contains a series of seventy plates, illustrative of Confucius' life.

Section Second.

OF WORTHIES.

賢人類第二章

₅I'n ₅yan lui²; tai² í² ‹chéung.

1. Worthy, having many talents.	賢多才也	₅I'n ‹tó ‹ts'oi ⁵yá.
2. Worthy, synonymous with good.	賢猶善也	₅I'n ₅yau shín² ⁵yá.

Notes and Explanations.

Worthies hold the next rank after the sages, as will be seen in the following phrases. The *in yan* is the man of genius, endowed with superior intellectual faculties.

1, 2. In the dictionary of Hónghí these two phrases are given to define the word *ín;* it de-

3. In retirement he left no worthy man.	野無遺賢	ˢYé ˌmò ˌwai ˌín.
4. The worthies retire from the world.	賢者辟世	ˌI'n ʻché pí² shai'.
5. A kingdom without able men is unstable.	國無賢人不之亞	Kwók› ˌmò ˌín pat› lap›.
6. Having the capacities of a worthy man.	有賢人之才	ˢYau ˌín ˌyan ‹chí ˌtsʻoi.
7. Great worthies are second only to the sages.	大丨幾亞聖	Tái² ˌín ‹kí á² shing².
8. When you see a worthy man, try to equal him.	見丨思齊焉	Kín² ˌín ‹sz² ˌtsʻai ˌín.
9. Without able men, how can the world be governed?	無丨何以治世	ˌMò ˌín ˌhó ˢí chí² shai²?
10. In the school of Confucius were seventy-two worthies	孔門七十二賢	ʻHung ˌmún tsát› shap› í² ˌín.
11. The worthy man never does aught that is mean or contracted.	刻薄之事非賢者所爲	Hak› pók› ‹chí sz²² ‹fí ˌin ʻché ʻshó ˌwai.
12. From being an able, one may become a wise, man.	由賢而後能至聖	ˌYau ˌín ˌí hau² ˌnang chí² shing².
13. The perfect man does honor to those of superior worth, and is indulgent to all.	君子尊賢而容衆	‹Kwan ʻtsz² ‹tsün ˌín ˌí ˌyung chung².
14. The inmost thoughts of the worthy abide constantly in the paths of sages.	賢者之深心存於聖道	ˌI'n ʻché ‹chí ‹sham ‹sam ˌtsʻün ‹ü shing² tò².
15. The words and actions of worthies may be made the patterns for succeeding ages.	賢人之言行可爲後世法	ˌI'n yan ‹chí ˌín hang² ʻhó ˌwai hau² shai² fát›.
16. When men have attained the rank of worthies they can be admitted to the sacrifices in the temple of sages.	賢者而後能入聖祠	ˌI'n ʻché ˌí hau² ‹nang yap› tsz²² ‹ü shing² ˌtsʻz².
17. Do men of worth enjoy such pleasures as these?	賢者有此樂乎	ˌI'n ʻché ˢyau ʻtsʻz² lók› ˌú?
18. They enjoy it only after they become men of worth.	賢者而後樂此	ˌI'n ʻché ˌí hau² lók› ʻtsʻz².

notes the possession of many talents or great genius; and in respect to moral quality its meaning is equivalent to the word good, or virtuous. Hence the truly worthy man is both good and great.

3. This is said of an ancient sovereign who brought into his service every man of genius and virtue, unwilling that any such should remain in obscurity.

7. Mencius is called *á shing*, a sage of the second order; but the phrase here contains the general proposition, that eminent worthies are second only to the sages.

16. This privilege is granted only by the emperor to those, who, during their lifetime, were distinguished for their virtues and talents. In 1837, it was granted to Wan Yükú, late of Shuntak, who was once the tutor of his present majesty.

17, 18. This question was put to Mencius, when in the pleasure ground of his king, to whom he replied as above.

Section Third.

OF EXCELLENT MEN.

君子類第三章

‹Kwan 'tsz' lui²; tai² ‹sám ‹chéung.

1. Worthy of praise and joy is the perfect man!	嘉樂君子	‹Ká lók₂ ‹kwan 'tsz'!
2. The excellent man labors on fundamentals.	君子務本	‹Kwan 'tsz' mò² 'pún.
3. The excellent man is not a mere tool.	丨子不器	‹Kwan 'tsz' pat₅ hí'.
4. The excellent man rises in knowledge.	丨子上達	‹Kwan 'tsz' shéung² tát₂.
5. The excellent man is humble and lowly.	謙謙君子	‹Hím ‹hím ‹kwan 'tsz'.
6. The perfect man keeps in the path of rectitude.	君子中庸	‹Kwan 'tsz' ‹chung ₅yung.
7. An eminent man of learning.	爲學之君子	₅Wai hók₂ ‹chí ‹kwan 'tsz'.
8. An eminently sincere and faithful man.	誠實之丨子	₅Shing shat₂ ‹chí ‹kwan 'tsz'.
9. An eminently kind and virtuous man.	良善之丨子	₅Léung shín² ‹chí ‹kwan 'tsz'.
10. The excellent man examines himself.	君子求諸己	‹Kwan 'tsz' ₅k'au ‹chü 'kí.
11. The excellent man is never contentious.	丨子無所爭	‹Kwan 'tsz' ₅mò 'shó ‹chang.
12. The excellent man is deeply versed in justice.	丨子喻於義	‹Kwan 'tsz' ü² ‹ü í².
13. The perfect man is always in the right.	丨子而時中	‹Kwan 'tsz' ₅í ₅shí ‹chung.
14. Be thou a scholar of eminent virtue!	女爲君子儒	₅Yü ₅wai ‹kwan 'tsz' ₅ü!
15. The eminent man's influence is like the wind.	丨子之德風	‹Kwan 'tsz' ‹chí tak₅ ‹fung.
16. The excellent man is ardently attached to his kindred.	君子篤於親	‹Kwan 'tsz' tuk₅ ‹ü ‹ts'an.

Notes and Explanations.

Kwantsz' is one eminently distinguished for what is amiable and laudable; he is the excellent, the eminent, or the perfect, man. The term is applicable both to sages and to worthies.

2. *Pún* here denotes the cardinal duties of life; and it is to these that the excellent man directs his undivided attention.

4. This is antithetical to what the base man does, who, *há tát* descends in knowledge—sinks down in ignorance and vice.

11. He searches into his own conduct in order to learn his errors, and turn from them. An admirable practice!

14. This was said by Confucius to one of his disciples, admonishing and encouraging him to rise to the rank of an eminent scholar, and not sink down to that of a poor and worthless one.

15. The person here spoken of is elevated to office; in which station his mild sway will

17. The perfect man does not repine at heaven.	君子不怨天	‹Kwan 'tsz' pat› ün' ‹t'ín.
18. The excellent man's will abides by justice.	丨子志存乎義	‹Kwan 'tsz' chí' ‹ts'ün ˛ú í².
19. The excellent man's first care is virtue.	丨子先愼乎德	‹Kwan 'tsz' ‹sín shan² ˛ú tak›.
20. He conforms to reason in all his conduct.	丨子遵道而行	‹Kwan 'tsz' ‹tsun tò² ˛í ˛hang.
21. He never takes food to excess.	丨子食無求飽	‹Kwan 'tsz' shik₂ ˛mò ˛k'au 'páu.
22. He encourages others in good works.	丨子成人之美	‹Kwan 'tsz' ˛shing ˛yan ‹chí ˛mí.
23. He is one who has read extensively.	丨子博學於文	‹Kwan 'tsz' pók› hók₂ ‹ü ˛man.
24. He neither grieves nor mourns to excess.	丨子不憂不懼	‹Kwan 'tsz' pat› ‹yau pat› kü›.
25. He is a man of perfect virtue.	丨子成德之名	‹Kwan 'tsz' ˛shing tak› ‹chí ˛ming.

move the people to good, as easily as the wind waves and bends down the grass in the meadows, or moves the leaves on the trees.

25. *Kwantsz'* is the name or designation of one possessing perfect virtue. This is the definition given by Hónghí to the term when it is used to denote the moral character of men. It is in frequent use for the head of a nation, family, &c.

Section Fourth.

OF JUST MEN.

義士類第四章

Í² sz'² lui²; tai² sz" ‹chéung.

1. The just man is unmindful of himself.	義士忘身	Í² sz'² ˛móng ‹shan.
2. The charitable man succors the poor.	義士濟貧	Í² sz'² tsai' ˛p'an.
3. The just man never utters empty words.	義士無虛言	Í² sz'² ˛mò ‹h'ü ˛ín.
4. The honorable man does not disgrace himself.	義士不辱身	Í² sz'² pat› yuk₂ ‹shau.
5. The just man vindicates the oppressed.	義士打報不平	Í² sz'² 'tá pò' pat› ‹p'ing.
6. The just man seeing one in danger rescues him.	義士見危必拯	Í² sz'² kín' ˛ngai pít› 'ch'ing.

Notes and Explanations.

THE class of persons here noticed is characterized by a high degree of rectitude, honor, and generosity; and may be styled the just, the honorable, the charitable. Justice is their most prominent feature.

1. He is unmindful of his own person in scenes of danger; and in the defense of the rights of a friend is regardless of any consequences that may befall himself.

5. This is of similar import, but exhibits more generosity: *pat p'ing*, the one who is uneven, i. e. for the wronged party, *tá pò* he pays back what is due from him to his adversary.

7. The word of the just man is sure.
8. The just man does not fear in the prospect of death.
9. It is difficult to change a just man's determination.
10. The just man utterly disregards poverty and riches.
11. In his intercourse with friends, he forgets himself.
12. His words are precious as gold and gems.
13. His word is worth a thousand pieces of gold.
14. The just man will die for his country.
15. He will sooner die than disgrace his trust.
16. The honorable man is not offended by things of no importance.
17. In whatsoever the just man does, he neither seeks for fame nor gain.
18. It is difficult to find a just man among those who are rich.
19. The just man will sooner die than swerve from his integrity.
20. To spoil those who are rich for the relief of the poor, is worthy of a just man.
21. The just man's heart cannot be swayed by riches or honors.
22. In the prosecution of duty, the just man is not influenced by personal considerations.

義士一言爲定
義士見死不怕易
義士志操難易
義士竟忘貧富
義士處友忘身
義士言如金石
義士千金一諾
義士爲國亡身
義士死不辱命
義士不以小事介懷
義士所爲不計名利
義俠之士富中難求
義士之節寧死不屈
刦富濟貧者亦義士也
義士之心富貴不能動
義士操守不問己之有無

Í² sz'² yat› ₅ín ₅wai ting².
Í² sz'² kín' 'sz' pat› p'á'.
Í² sz'² chí' ‹ts'ò ₅nán yik₂,
Í² sz'² 'king ₅móng ‹p'an fú'.
Í² sz'² 'chü ₅yau ₅móng ‹shan.
Í² sz'² ₅ín ₅ü ‹kam shek₂.
Í² sz'² ‹ts'ín ‹kam yat› nók₂.
Í² sz'² ₅wai kwók› ₅móng ‹shan.
Í² sz'² 'sz' pat› yuk₂ ming².
Í² sz'² pat› ⁵í 'síú sz'² kái' ₅wái.
Í² sz'² 'shó ₅wai pat› kai' ₅ming lí².
Í² háp₂ ‹chí sz'² fú' ‹chung ₅nán ₅k'au.
Í² sz'² ‹chí tsít› ₅ning 'sz' pat› wat›.
Kíp› fú' tsai' ₅p'an 'ché yik₂ í² sz'² ⁵yá.
Í² sz'² ‹chí ‹sam fú' kwai' pat› ₅nang tung'.
Í² sz'² ‹ts'ò 'shau pat› man² 'kí ‹chí ⁵yau ₅mò.

13. Just man thousand gold one not, i. e. the slightest promise of the just man is a sufficient guaranty; even where thousands of gold are at stake, his word is better than any bonds or deeds—for these may be destroyed, that cannot.

15. *Ming* is a trust or commission of any kind with which one is charged, and which the just man will not disgrace, even though his life should be sacrificed. It must be confessed that the Chinese moralists have described many of the characteristics of virtue and integrity in their writings, however widely the people may have strayed from them in their practice: they have not been left without reprovers.

20. It is the miserly and heartless who are here denoted by the rich; such persons in times of famine and distress refuse to help the poor out of their calamities.

Section Fifth.

OF PHILANTHROPISTS.

仁人類第五章

ˢYan ˢyan lui²; tai² ˢ'ng ‹chéung.

1. Philanthropy is humanity.	仁者人也	ˢYan 'ché ˢyan ˢyá.
2. The philanthropist loves mankind.	仁者愛人	ˢYan 'ché oi' ˢyan.
3. He finds his delight in benevolence.	仁者安仁	ˢYan 'ché ‹ón ˢyan.
4. He does not grieve to excess.	仁者不憂	ˢYan 'ché pat› ‹yau.
5. The benevolent man has no equal.	仁者無敵	ˢYan 'ché ˢmò tik›.
6. The benevolent man is fearless.	仁者有勇	ˢYan 'ché ˢyau ˢyung.
7. Philanthropy is love to man.	愛仁者爲仁	Oi' ˢyan 'ché ˢwai ˢyan.
8. Possessing the air of a philanthropist.	有仁者之風	ˢYau ˢyan 'ché ‹chí ‹fung.
9. The benevolent man bears others on his heart.	仁者以人爲心	ˢYan 'ché ˢí ˢyan ˢwai ‹sam.
10. He is known by his munificence.	仁者以財發身	ˢYan 'ché ˢí ˢts'oi fát› ‹shan.
11. He is guarded in his words.	仁者其言也訒	ˢYan 'ché ˢk'í ˢín ˢyá yan².
12. The philanthropist only can love mankind.	惟仁者能好人	ˢWai ˢyan 'ché ˢnang hò' ˢyan.
13. Philanthropic thoughts are cherished in his heart.	心存仁人之念	‹Sam ˢts'ün ˢyan ˢyan ‹chí ním².
14. When I truly desire to be benevolent, then I am benevolent.	我欲仁斯仁至矣	ˢNgó yuk› ˢyan ‹sz' ˢyan chí' ˢí.

Notes and Explanations.

YAN YAN is one who possesses love towards mankind; a philanthropist; a benevolent, or a kindhearted, man.

1. *Yan ché* may, according to the context, mean either the philanthropist, or philanthropy: in the abstract it has been defined by Chinese philosophers, *sam chí tak* virtue of the heart, and *oi chí lí* the principle of love,

5. No one can surpass him: *tik* has the sense of wrangler; a senior wrangler would be *mò tik*, without an equal.

6. His consciousness of rectitude not only relieves him from fear, but makes him bold and courageous.

10. By the use of his property and possessions, he makes himself conspicuous, whilst one of an opposite character degrades himself for the sake of gain.

11. 'Put a knife to thy throat if thou be a man given to appetite,' is a good proverb; this is of similar import, and was intended to check the loquacity of one of the sage's disciples: *yan* is composed of *words* and a sharp pointed *weapon*, and denotes speech that is well-guarded.

15. But the benevolent man banishes him.
16. To subdue self, and return to rectitude is philanthropy.
17. Love all men, and endear yourself to the benevolent.
18. The philanthropist never does aught that is cruel.
19. The philanthropist, in loving his fellow-men, commences at home and reaches those who are remote.
20. The philanthropist always has mercy and kindness in his thoughts.
21. The misanthropist cannot long endure extreme poverty.
22. Every truly benevolent man will measure others by himself.
23. Those who do not love mankind cannot be regarded as philanthropists.
24. What man is void of benevolence? But there are those who do not practice it.
25. The philanthropic mind never suspects a man will do what is unkind.

惟仁人放流之仁
克己復禮爲親一
汎愛衆而親之者
殘忍非仁者之所爲
仁者愛人由親隣及疎
仁者常以恤隣爲念
不仁者約處久
凡仁人必推己以度人
不愛人者不可以爲仁
人孰無仁惟人不行仁矣
不仁人之念不疑人作

ˢWai ˢyan ˢyan fóng' ˢlau ᶜchí.
Hakˌ ʻkí fukˌ ˢlai ˢwai ˢyan.
Fán' oi' chung', ˢí ᶜtsʻan ˢyan.
ˢTsʻán ˢyan ᶜfí ˢyan ʻché ᶜchí ʻshó ˢwai.
ˢYan ʻché oi' ˢyan ˢyau ᶜtsʻan kapˌ ᶜshó.
ˢYan ʻché ˢshéung ˢí sutˌ ˢlín ˢwai nímˌ.
Patˌ ˢyan ʻché patˌ ʻhó ˢí ʻkau ʻchʻü yéukˌ.
ˢFán ˢyan ˢyan pítˌ ᶜtʻúi ʻkí ˢí tókˌ ˢyan.
Patˌ oi' ˢyan ʻché patˌ ʻhó ˢí ˢwai ˢyan ˢyan.
ˢYan shukˌ ˢmò ˢyan? ˢWai ˢyan patˌ ˢhang ˢyan ˢí.
ˢYan ˢyan ᶜchí nímˌ patˌ ˢí ˢyan tsókˌ patˌ ˢyan.

15. *Chí* refers to a traitorous man, with whom it was dangerous to come in contact; it was therefore necessary to keep such an one at a distance.
21. His disposition being bad, he will have recourse to theft and robbery, breaking through every restraint, rather than suffer in his own person the evils of poverty.
24. 'Man who without benevolence? Yet man not practice benevolence truly,' is the literal rendering of this sentence; the substantive verb is embodied in the final particle *í*. The last sentence might also be rendered, But [there is to be found] the man who does not practice it.

Section Sixth.

OF GOOD MEN.

善人類第六章
Shín² ˌyan lui²; tai² luk₂ ‹chéung.

1. A lover of virtue.	樂善之人	Lók₂ shín² ‹chí ˌyan.
2. Delights in doing good, and loves to communicate.	好丨樂施	Hò' shín², lók₂ ‹shí.
3. The excellent man loves virtue.	樂丨君子	Lók₂ shín² ‹kwan 'tsz'.
4. Advancing in virtue, and forsaking evil.	遷丨改過	‹Ts'ín shín², 'koi kwó'.
5. Goodness only is precious.	惟丨爲寶	ˌWai shín² ˌwai 'pò.
6. A man of pure goodness.	純丨之人	ˌShun shín² ‹chí ˌyan.
7. The good men became rich.	善人是富	Shín² ˌyan shí² fú'.
8. Equally associated with good men.	與善人爲偶	ˢÜ shín² ˌyan ˌwai ˢngau.
9. The good man does virtuous deeds.	善人行善事	Shín² ˌyan ˌhang shín² sz'².
10. The good man's heart is perfectly upright.	善人心端正	Shín² ˌyan ‹sam ‹tün ching'.
11. The good man will understand reason.	丨人必明道	Shín² ˌyan pít› ˌming tò².
12. Loving virtue, he is unmindful of power.	好善而忘勢	‹Hò' shín² ˌí ˌmóng shai'.
13. Seeing a good man, fear lest you be not his equal.	見善如不及	Kín' shín² ˌü pat› kˢap₂.
14. When U heard good words he bowed.	禹聞善言則拜	ˢÜ ˌman shín² ˌín tsak› pái'.
15. The good man's heart abides in virtue.	善人心恒存善	Shín² ˌyan ‹sam ˌhang ˌtsˢün shín².
16. The good man desires others to become good.	丨人欲人爲善	Shín² ˌyan yuk₂ ˌyan ˌwai shín².

Notes and Explanations.

GOOD, according to some Chinese authors, is a natural endowment of man; his nature, they say, is free from evil. Others maintain, that the sages only are immaculate—purely good, that the common people become so by education, while the lower classes will remain base in spite of education. *Shín* denotes what is good, virtuous, or goodness, virtue, moral worth.

1, 2. These give the prominent traits of the good man; he is a lover of virtue; he delights in doing good; and loves to communicate good to others.

7. This is said of one of the ancient dynasties; its gratuities to those who were good, who had done good service to the state, were great, and in this way they were enriched.

12. The good man who takes delight in virtue, finds no occasion for the exercise of brute force: he is powerful in goodness.

13. See good, seeming not to reach; i. e. whenever you see a good man, look on yourself as not having attained to his rank in virtue.

17. Those who have good hearts do good deeds.	有善心行善事之	ʿYau shín² ‹sam ˛shang shín² sz'².
18. If there be good men, then keep near them.	善人則親近消災	Shín² ˛yan tsak› ‹ts'an kan² ‹chí.
19. The doing of good can remove evil.	爲善可以消災	˛Wai shín² ʿhó ʿí ‹síú ‹tsoi.
20. The doing of good will induce great happiness.	爲善則可以招百福	˛Wai shín² tsak› ‹chíú pák› fuk›.
21. The good man is worthy to be a guide.	善人可以爲師	Shín² ˛yan ʿhó ʿí ˛wai ‹sz'.
22. He led on all the people to do good.	取諸人以爲善	ʿTsü ‹chü ˛yan ʿí ˛wai shín².
23. Select (for imitation) those who are good, and follow them.	擇其善者而從之	Chák₂ ˛k'í shín² ʿché ˛í ˛ts'ung ‹chí.
24. It is only the good man who can protect himself from miseries.	惟善人可以保身	˛Wai shín² ˛yan ʿhó ʿí ʿpò ‹shan.
25. Those who are able to do virtuously may be styled good men.	人能行善則曰善人	˛Yan ˛nang ˛hang shín² tsak› üt₂ shín² ˛yan.
26. The virtuous man does not do deeds of wickedness.	善人之事善行弗爲惡	˛Hang ók› ‹chí sz'² shín² ˛yan fat› ˛wai.
27. The good man's heart is pure, and free from evil.	一純心之人善而無惡	Shín² ˛yan ‹chí ‹sam ˛shun yat› ˛í ˛mò ók›.

22. This was the ancient monarch Ü, who himself taking great delight in virtue, encouraged and led on all his people in the same good paths.

Section Seventh.

OF HEROES.

英雄類第七章

‹Ying ˛hung lui²; tai² ts'át› ‹chéung.

1. A youthful hero.	年少英雄	˛Nín shíú² ‹ying ˛hung.
2. Convene the heroes.	招集英〃	‹Chíú tsap₂ ‹ying ˛hung.
3. The hero of the age.	當世英〃	‹Tóng shai² ‹ying ˛hung.

Notes and Explanations.

Yinghung denotes an illustrious person, one who is distinguished for valor and intrepidity: and corresponds to the word hero or heroine.

4. Acquaint yourself with heroes.	結識英雄	Kít₂ shik› ‹ying ₅hung.
5. The spirit of a hero.	英雄氣概	‹Ying ₅hung hí' koi'.
6. A hero buried in obscurity.	英｜埋沒	‹Ying ₅hung ₅mái mút₂.
7. The heroes assemble together.	英｜聚會	‹Ying ₅hung tsü² úi'.
8. The hero does not ask if there be evil omens.	英｜不問咎	‹Ying ₅hung pat› man² kau'.
9. Two heroes cannot dwell in the same place.	英｜不並立	‹Ying ₅hung pat› ping² lap₂.
10. Never inquire whence the hero's origin.	英｜莫問出處	‹Ying ₅hung mók₂ man² ch'ut› ch'ü'.
11. Of a hero's actions it is difficult to judge.	英｜作事難測	‹Ying ₅hung tsók› sz" ₅nán chak›.
久聞英雄之名		'Kau ₅man ‹ying ₅hung ‹chí ₅ming.
一世英｜安在		Yat› shai' ‹ying ₅hung ‹ón tsoi'!
遍訪天下英雄		P'ín' 'fóng ‹t'ín há² ‹ying ₅hung.
英雄視死如歸		‹Ying ₅hung shí² ˢsz' ₅ü ‹kwai.
英｜無用武之地		‹Ying ₅hung ₅mò yung' ˢmò ‹chí tí².
英｜問死不問生		‹Ying ₅hung man² ˢsz' pat› man² ‹shang.
英｜之名如雷貫耳		‹Ying ₅hung ‹chí ₅ming ₅ü ₅lúi kún' ˢí.
山林內英雄歸隱		‹Shán ₅lam noi² ‹ying ₅hung ‹kwai 'yan.
勿使天下英雄笑		Mat₂ ˢsz' t'ín há² ‹ying ₅hung ₅í síú².
床｜金盡英｜頭		₅Chóng ₅t'au ‹kam tsun² ‹ying ₅hung shat› chí'.
英雄志氣非聲移		‹Ying ₅hung chí' hí' ‹fí ‹shing shik› fo' lí' ˢshó ₅nang ₅í.
色貨利所能失志		

4. Tie acquaintance with heroes, i. e. seek their acquaintance, and become intimately attached to them.

10. If he acts well the part of a hero it is enough, and it is of little consequence whether he came from a rich or a poor family.

Section Eighth.

OF BARDS.

騷人類第八章

‹Sò ₅yan lui²; tai² pát› ‹cheung.

1. The bard is a retired scholar.	騷人逸士	‹Sò ₅yan yat› sz'².
2. The intoxicated bard sings boisterously.	騷人醉酒狂吟	‹Sò ₅yan tsui³ 'tsau ₅kw'ong ₅yam.
3. He will put off his vests of fur to exchange them for wine.	騷人解裘換酒	‹Sò ₅yan 'kái ‹k'au ún² 'tsau.
4. He seeks the wine-shop to sooth his passions.	騷人覓肆怡情	‹Sò ₅yan mik› sz'³ ₅í ₅ts'ing.
5. The bard finds his delight in poetry and wine.	騷人詩酒自娛	‹Sò ₅yan ‹shí 'tsau tsz'² ₅yü.
6. He uses a gem-goblet to purchase the spring wines.	騷人玉壺買春	‹Sò ₅yan yuk› ₅ú ⁶mái ‹ch'un.
7. The bard will pawn his clothes to pay his bills for wine.	騷人典衣以償酒債	‹Sò ₅yan 'tín ‹í ⁶í ₅ch'éung 'tsau chái³.
8. The bard always satisfies his poetical cravings with wine.	騷人常以酒充詩饑	‹Sò ₅yan ₅shéung ⁶í 'tsau ‹ch'ung ‹shí ‹kí.
9. The bard is a debtor for wine wherever he may reside.	騷人酒債恒處不無	‹Sò ₅yan 'tsau chái³ ₅hang ch'ü³ pat› ₅mò.
10. In purchasing wine the bard does not heed an empty purse.	騷人沽酒不計囊空	‹Sò ₅yan ‹kú 'tsau pat› kai³ ₅nóng ₅hung.
11. The bard prides himself on his poetical and drinking powers.	騷人以詩酒傲性情	‹Sò ₅yan ⁶í ‹shí 'tsau ngò³ sing³ ₅ts'ing.

Notes and Explanations.

Sò YAN is a popular term for those who devote themselves to the writing of poetry, deriving its origin from a composition written by *Wat Yün*, a talented minister of state under the Chau dynasty; the poem was called *Lí Sò*, or the Dissipation of Sorrows. *Wat Yün* committed suicide by drowning, and in memory of him the annual festival of the dragon boats is celebrated.

2. *Tsau* is a generic term used by the Chinese for all kinds of wines and spirits, as well those which are fermented as distilled: their liquors are generally manufactured by distillation more or less strong.

4. *Sz'* denotes a shop, and is often used as an appropriate term for those houses where wines and other liquors are sold and drank: they are the gin-palaces and the bar-rooms of the Chinese.

6. Spring is here used by metonymy for wine, which in ancient times was stored up in cel-

人騷狂詩僻度酒態

'Tsau p'ik› ‹shí ₅kw'óng ‹sò ₅yan t'ái' tò².

12. Great fondness for wine, and wild enthusiasm in poetry, are characteristics of the bard.

爲世處以人夢騷大

‹Sò ₅yan ⁵í 'ch'ü shai' ₅wai tái² mung².

13. The bard regards his sojourn in the world as a long journey.

如貴富輕人土塵騷

‹Sò ₅yan ‹hing fú' kwai' ₅ü ₅ch'an 'tò.

14. The poet esteems riches and honors light as the dust of the earth.

外不氣志人高清騷

‹Sò ₅yan chí' hí' pat› ngoi² ‹ts'ing ‹kò.

15. The genius of the poet never goes beyond the bounds of what is pure and elevated.

之謂酒詩於人魂騷

‹Tám ‹ü ‹shí 'tsau wai² ‹chí ‹sò ₅yan.

16. Those who are charmed with poetry and wine are called bards.

計不酒沽人人丨騷杖

‹Sò ₅yan 'kú 'tsau pat› kai' chéung² ₅t'au ₅ts'ín.

17. The bard in purchasing wine does not grudge the money on the head of his staff.

人騷月撈中後狂酒海

'Hoi ‹chung ‹láu üt₂,‹sò ₅yan 'tsau hau² ₅kw'óng ₅ín.

18. 'Catch the moon in the midst of the sea,' was the incoherent language of an intoxicated bard.

困危遭卽人見騷酒

‹Sò ₅yan tsik› ‹tsò ₅ngai kw'an' mí² kín' ₅k'í ‹yau.

19. The poet, though he encounters dangers, never grieves thereat.

人爲事作其憂騷未

‹Sò ₅yan tsók› sz'² ₅wai ₅yan 'shó pat› ₅nang ₅wai.

20. The poet accomplishes what other men have not the power to effect.

酒情醉而言詩盡人騷所

‹Sò ₅yan ⁵í ‹shí ₅ín 'tsau í', ⁵í 'tsau tò² ‹shí ₅ts'ing.

21. In his songs the bard celebrates his wine, and he takes his wine to give spirit to his songs.

以詩道頭盡人不人騷意

⁵Múi yat₂ ‹kóng ₅t'au tsun² tsui' ‹kwai 'ché ‹fí ‹sò ₅yan ⁵í ₅shó ‹tsoi?

22. Who is it, except the bard, that daily returns home full of wine from the booths on the banks of the river?

日江非騷人歸者哉何

---

lars, and opened usually only in spring; and hence the spring purchase became a current phrase for filling the domestic goblets.

17. It is said that, in ancient times, aged men when going abroad with staff in hand, bind a few pieces of money around the staff's head, for cases of special emergency: even these the bard would willingly give for his wine.

18. This is said of the celebrated *Lí Táipák*, who, in consequence of some designs which he supposed were formed against his life, committed suicide by plunging into the sea, to catch the moon!

22. Wine-houses were erected in pleasant retreats, on elevated ground near the banks of rivers. From these it was usual for bards to return home thoroughly intoxicated.

Section Ninth.

OF THE MIDDLING CLASSES.

中品類第九章
‹Chung ʻpan lui²; tai² ʻkau ‹chéung.

1. Men of the highest order are good without instruction; men of the middling class are so after instruction; whilst those of the lowest are bad in spite of instruction.

上品之人不教
而善中品之人
教而後善下品
之人教而不善

Shéung² ʻpan ‹chí ₅yan pat› káu› ₅í shín²; ‹chung ʻpan ‹chí ₅yan káu› ₅í hau² shín²; há² ʻpan ‹chí ₅yan káu› ₅í pat› shín².

2. Those of the highest order are sages, worthies, the excellent, the philanthropic, the good, the just, the upright, the dutiful, the constant, heroes, poets, lovers of knowledge, men of genius, and of wisdom.

聖賢君仁善義
忠孝烈英騷儒
才智謂之上品

Shing², ₅in, ‹kwan, ₅yan shín², í², ‹chung, hau›, lít₂, ‹ying, ‹sò, ₅yü, ₅ts'oi, chí², wai² ‹chí shéung² ʻpan.

3. Husbandmen, mechanics, physicians, diviners, astrologers, soldiers, woodcutters, fishermen, hunters, musicians, and watchmen, are of the middling class.

農工醫卜星兵
樵漁獵樂更保
謂之中品

₅Nung, ‹kung, ‹í, puk›, ‹sing, ‹ping, ₅ts'íú, ₅ü, líp₂, ngók₂, ‹kang ʻpò, wai² ‹chí ₅chung ʻpan.

4. Players, servants, jugglers, vagabonds, robbers, thieves, pettifoggers, gamblers, swindlers, and cheats, are of the lowest class.

戲奴術爛盜賊
訟賭光詭惡牙
謂之下品

Hí², ₅nò, shut₂, lán², tò², ts'ak₂, tsung², ʻtò, ‹kwóng. ʻkwai, ók› ₅ngá, wai² ‹chí há² ʻpan.

5. Those who till and reap the fields are called *husbandmen*.

耕耘田畝謂之
農夫

‹Kang ₅wan ₅t'ín ₅mau wai² ‹chí ₅nung ‹fú.

6. Those who traffic in goods, going and coming from place to place, are called *merchants*.

往來販貨則謂
商人

₅Wóng ₅loi fán² fó² tsak› wai² ‹shéung ₅yan.

Notes and Explanations.

These divisions afford a tolerably correct estimate, in a moral and intellectual light, of the principal classes of society among the Chinese.

2. Several of these words have been already explained: *chung* denotes upright and faithful, and is usually applied to good ministers of state; *hau* is applied to those who fulfill all their duties as sons; *lít* is applied to those who are constant and faithful and steadfast in what is good; *yü* are the literati, once the pure lovers of learning.

6, 7. *Shéung* is often used indiscriminately for merchants and traders of all kinds, whether conducting business on a large or small scale.

7. Those who reside in shops and factories, with their goods, are called *tradesmen.*

8. Those who by the cure of diseases succor mankind, are called *physicians.*

9. Those who drop the screen and sell divinations, are called *diviners*, or masters of divination.

10. Those who examine the stars and calculate destinies are called *astrologers*, or the calculators of fates.

11. Those who defend and protect forts, garrisons, and guardhouses are called *soldiers.*

12. Those who go to the hills and gather faggots are named *woodcutters.*

13. Those whose occupation is in fishing are called *fishermen.*

14. Those who play on the eight kinds of musical instruments are called *musicians.*

15. Those who report the hour [of the night] in the streets are called *watchmen.*

16. Those who abandon their families and shave clean their heads are called *Buddhists.*

17. Those who gather their hair into a tuft and pin it in a knob are called *rationalists.*

之	是	貨	坐	行	店	謂
稱	便	世	濟	疾	療	醫
曰	號	卜	賣	簾	垂	占
爲	稱	生	先	卦	推	擇
汎	營	臺	砲	護	防	號
爲	名	薪	採	山	入	樵
之	謂	業	爲	魚	捕	漁
之	謂	音	八	奏	掌	樂
曰	號	漏	報	閻	閭	更
曰	名	髮	削	家	出	禪
爲	則	冠	叅	髮	束	道

Tím' ‹hóng tsó² fó' shí² ‹chi wai² 'kú.

ˌLíú tsat₂ tsai' shai' pín² ‹ch'ing ‹í ‹shang.

ˌShui ˌlím mái² puk› hò² üt₂ ‹chím kwá' ‹sín ‹shang.

‹T'úi ‹sing tók₂ ˌlí ‹ch'ing ˌwai chák₂ yat₂ ‹sín ‹shang.

ˌFóng ú² p'áu' ˌt'oi ˌying sun' hò² üt₂ ‹ping ‹ting.

Yap₂ ‹shán 'ts'oi ‹san ˌming ˌwai ˌts'íú 'tsz'.

Pò² ˌü ˌwai íp₂ wai² ‹chí ˌü ‹yung.

'Chéung tsau' pát› ‹yam wai² ‹chí ngók₂ ‹shang.

ˌLíu ˌím pò' lau² hò² ut₂ ‹kang ‹fú.

Ch'ut› ‹ká séuk› fát› ˌming üt₂ ˌshím ‹sang.

Ch'uk› fát› ‹ts'ám ‹kún tsak₂ ˌwai tò² sz'².

9. These divines usually take up their quarters by the wayside, where they hang up a screen, made of cloth or bamboo, on which is written their advertisements, giving notice of what they can do, &c.

10. Besides divination and astrology, there are among the Chinese many other branches of the occult sciences practiced, as geomancy, chiromancy, fortune-telling, &c., by persons who exercise great influence over their credulous countrymen.

Section Tenth.

OF THE LOWER CLASSES.

下品類第十章
ˊHá² ˊpan lui²; tai² shap₂ ˊchéung.

1. Those who do not engage in any occupation are called *drones*.

不執一藝曰冇 用人

Pat₂ chap₂ yat₂ ngai² üt₂ ˊmò yung² ˏyan.

2. Those who decapitate thieves and robbers are called *executioners*.

誅斬賊盜呼爲 殺手

ˊChü ˊchám tsˊak₂ tò² ˊfú ˏwai shát₂ ˊshau.

3. Those who take care of prisons and prisoners are named *jailers*.

收管監犯名曰 禁卒

ˊShau ˊkún ˊkám fán² ˏming üt₂ kam² tsut₂.

4. Those who personate the ancients, and exhibit themselves as actors are called *players*.

倣古演劇謂之 戲子

ˊFóng ˊkú ˊín kˊek₂ wai² ˊchí hí² ˊtsz².

5. Those whose persons have been sold to others are called *slaves*.

賣身與人名爲 奴僕

Mái² ˊshan ˊü ˏyan ˏming ˏwai ˏnò puk₂.

6. Those who perambulate the streets, begging their bread, are called *beggars*.

沿途丐食謂之 乞兒

ˏÜn ˏtˊò kˊoi² shik₂ wai² ˊchí hat₂ ˏí.

7. Those who are expert and dexterous in playing tricks are called *jugglers*.

演弄巧法謂之 術士

ˊÍn lung² ˊháu fát₂ wai² ˊchí shut₂ sz².

8. Abandoned fellows who wander about regardless of life are called *vagabonds*.

亡命之徒呼爲 爛仔

ˏMóng ming² ˊchí ˏtˊò ˊfú ˏwai lán² ˊtsai.

9. Those who plunder in large bands are called *robbers*.

大夥打刦名爲 強盜

Tái² ˊfó ˊtá kíp₂ ˏming ˏwai ˏkˊéung tò².

10. Those who procure a livelihood by stealing and secreting goods are called *thieves*.

偷竊爲生號爲 賊仔

ˏTˊau sít₂ ˏwai ˊshang hò² ˏwai tsˊak₂ ˊtsai.

Notes and Explanations.

THE terms given in the fourth paragraph of the preceding section, with a few others of the like character, are explained in the following phrases.

10. This class of persons, when they commit their depredations on the rivers and coasts, or high seas, are called *hoi tsˊak*, sea thieves, i. e. pirates.

11. Those who excite and support unfounded litigations are called *pettifoggers.*	之謂訟詞攪棍包訟	‹Páu ˢlám ˧tsz' tsung² wai² ‹chí tsung² kwan'.
12. Those who make themselves adepts in all kinds of gambling are called *gamblers.*	爲之名具賭通棍精賭	‹'Tsing ‹t'ung 'tò kü² ˧ming ˧wai 'tò kwan'.
13. Those who deceive their intimate friends are called *swindlers.*	之謂朋親騙棍欺光	‹Hí p'ín' ‹ts'an ˧p'ang wai² ‹chí ‹kwóng kwan'.
14. Those who practice deception the world calls *cheats.*	詭之號世僞人詐圖譎	˧Tò chá' ngai² shai' hò² 'kwai kwat› ˧yan.
15. Those who never do well, whether moving or at rest, are called *wicked men.*	之謂善不靜人動惡	Tung² tsing² pat› shín² wai² ‹chí ók› ˧yan.
16. Women who act as talebearers are called *tattlers.*	曰名客說爲婆女牙	ˢNü ˧wai shui' hák ˧ming üt› ˧ngá ˧p'ó.

11—13. *Tsung kwan* a contentious stick, *tò kwan* a gambling stick, and *kwóng kwan* a bare stick, are phrases in which the word *kwan* a pole or stick expresses an unfeeling, selfish person, from whom no relenting or favor can be expected. The latter term sometimes denotes those who make it their inhuman delight and gain to stir up collisions and broils among their fellow-men for their own purposes.

16. Literally this sentence runs thus: 'women act talking visitors by name are called teeth dames,' i. e. tattlers. The character here called *shui* is also usually known as *shüt*, with nearly the same meaning.

CHAPTER V.

DOMESTIC AFFAIRS.

五篇用日

Yat₂ yung²; ꜀p'ín ᶜng.

Section First.

OF RENTING HOUSES.

租賃房屋第一章

꜀Tsò yam² ꜆fóng uk›; tai² yat› ꜀chéung.

---

1. To whom do the houses in the city of Canton really belong?

屋之城省東廣
人何屬究

'Kwóng ꜀tung 'sháng ꜆shing ꜀chí uk› kau' shuk₂ ꜆hó ꜆yan?

Every house has its own landlord.

主各業各

Kók› íp₂ kók› 'chü.

2. If [as it is commonly said,] there is not a foot of ground that does not belong to the sovereign, by what tenure do the people hold the ground as their own?

土王非莫地尺
己爲專自得何
有所

Ch'ik› tí² mók₂ ꜀fí ꜆wóng 't'ò ꜆hó tak› tsz'² ꜀chün ꜆wai 'kí 'shó ᶜyau?

They receive the right of occupancy thereof, for building, from the magistracy, with a stamped deed, which they retain in testimony of their right; after this they may sell the houses [built thereon].

造蓋地承官與
爲執收契紅領
賣轉能方後憑
其屋

ꜜÜ ꜀kún ꜆shing tí² k'oi' tsò², ꜆ling ꜆hung k'ai' ꜀shau chap› ꜆wai ꜆p'ang; hau² ꜀fong ꜆nang 'chün mái² ꜆k'í uk›.

Notes and Explanations.

YAT YUNG, literally, 'daily use,' are terms used to designate whatsoever appertains to domestic concerns, such as furniture, food, clothing, &c. The chapter seems to require some remarks respecting the tenure of houses, and the names of their various apartments, to afford which this and the second section are intended; some of the topics here incidentally touched upon will be more fully treated in subsequent chapters.

1. Wide eastern provincial city's houses, de facto, belong to what man? i. e., To whom do the houses of the city of the province Kwóngtung really belong? *Kók íp* every possession, *kók chü* every master, i. e. each and every possession of houses has its appropriate owner.

2. *Wóng t'ò* is the royal domain, a classical expression, in which *wóng* a king, is applied to the emperor. *Hung k'ai* is, literally, 'red deed', so called because the document is stamp-

3. When people have purchased these houses, what rate of interest do they gain?

The highest is twelve per cent., the lowest nine and a half per cent., annually.

4. Is there any tax levied or not?
There is.

5. Is this tax paid every year, or every month?

It is paid once every year.

6. What is the amount of the tax?
It is levied according to the extent and quality of the ground, and is called the ground rent.

7. Suppose a person wishes to hire a house, where must he go to find one?

The landlord having pasted up a card giving notice that he has a house to rent, the lessee either goes in person and makes inquiries and agrees on the terms, or employs another person to go and do this for him.

8. After an agreement has been made for the amount of rent, how is it attested?

The lessee must have some one to be surety for him, and the lessor must open a rent book.

屋房多少則呢
買幾分要唔要抑或
置有一秘納年納一次
則息則厘
是賭多八要要分分
每年納
每月呢
額良名
爲寬納
多多又
地納
租
租呢標自或以保簿
想埋帖或租問後
人處將租者議來人定憑者有設
如向邊主承問來議爲賃主亦
有邊將賃到租
業起行托既何承業
帖
擔租

Shí² tsak› chí' ˢmái ˌfóng uk›, chán² sik› ˢyau 'kí ‹tó?

‹Tó tsak› yat› ‹fan; 'shíú tsak› pát› ˌlí.

Íu' náp₂ shui', ˌ'm íu' ‹ní?

Íu' lók›.

‹Fan ˢmúi ˌnín náp₂, yik› wák₂ ‹fan ˢmúi üt₂ ‹ní?

ˢMúi ˌnín náp₂ yat› ts'z".

Náp₂ 'kí ‹tó ˌwai ngák₂ ‹ní?

Léung² tí² ‹tó 'kwá ˌléung 'tái ˌí náp₂; yau² ˌming náp₂ tí² ‹tsò.

'Ká ˌü ˢyau ˌyan 'séung ‹tsò uk›, héung' ‹p'ín ch'ü' ˌmái ‹ní?

Íp₂ 'chü ‹tséung ‹tsò t'íp› ‹píu 'hí, ˌshing yam² 'ché wák₂ tsz² ˌhang man² tò' ˢí ‹tsò, wák₂ t'ók› ˌloi ˌyan ˌloi man².

Kí' ˢí ting² ‹tsò hau² ˢí ˌhó ˌwai ˌp'ang?

ˌShing yam² 'ché ˢyau ‹tám 'pò; íp₂ 'chü yik₂ ch'ít› ‹tsò pò².

---

ed with red ink: the *k'ai* is a formal paper, and puts the holder in perpetual possession of the land, provided he pays the taxes, and conform to the laws of the empire respecting the occupation of land.

3. This amount of interest, paid for the money invested in houses, is diminished by expenditure for repairs, taxes, &c.; *yat fan* or one candareen is one hundredth part of a tael, which is paid for each month, making twelve per cent. annually: eight *lí* or cash is four fifths of that sum, or nine and a half per cent.

7. The *ts'ò típ* is precisely like the advertisements for letting houses among ourselves, and is usually pasted upon the door or wall of the house to be leased, and directs the inquirer where to find the landlord.

9. What is written in the rent book?

The writing is in the form of a lease, with the difference of its being entered in a book, thus:—

The family of Wingch'ün, of the clan Ch'an, hereby certifies that it has a house, situated in the Eighteenth ward, extending four rooms in breadth, and three entries in depth, each room measuring twenty-one ridges of tiles; the partitions, doors, kitchen, and well, all complete; which house is now rented to the family of Kingshan of the clan Yü for a private family residence. Nothing illegal may be transacted therein. It is distinctly understood, that the rent shall be thirty taels per month, besides two dollars annually for shoe money;—the rent to be paid every month; if arrears accumulate, the security shall be responsible for the same. When the time for removing from the house arrives, the whole of the rent must be paid, and the house delivered over to the landlord, it shall not be lawful to underlet it to any other person. Witness this agreement,

The rent is to commence from the date of this agreement, being the fifteenth day of the eighth month, in the eighteenth year of Tòkwóng.

租寫好過立川坐排每板一與居設明十金清爲遷結主人道月立

簿呢似寫明堂落四間障切敬宅違每兩銀租擔之將不此光十據

裏批明據有十間二門俱愼眷禁月另二如保日屋得據

頭咁落人屋八深十扇全堂不之租每元有是租交轉

點樣簿陳一甫三一厨今余得事銀年按拖問銀回租

樣不頭穎所平進桁井租住私言三鞋月欠臨清業別八租

年起

八日

‹Tsò pò² ˢlui ˧t'au 'tím yéung² 'sé ‹ní?

'Hò ˢts'z' ‹p'ai 'kóm yéung², pat› kwó' 'sé ˧ming lók₂ pò· ˧t'au.

Lap₂ ˧ming kü' ˧yan ˧Ch'an Wing² ‹ch'ün ˧t'óng, ˢyau uk₂ yat› 'shó, tsó² lók₂ Shap₂ pát› 'pò, ˧p'ing ˧p'ái sz" ‹kán, ‹sham ‹sám tsun', ˢmúi ‹kán í² shap₂ yat› ‹háng; 'pán chéung', ˧mún shín', ˧ch'ü, 'tsing, yat› ts'ít› ‹k'ü ˧ts'ün; ‹kam ‹tsò ˢü King' shan² ˧t'óng ˧Yü chü² ‹kü chák₂ kün'. Pat› tak› ‹sz' ch'it› ˧wai kam' ‹chí sz"². ˧Í'n ‹ming ˢmúi üt₂ ‹tsò ˧ngan ‹sám ˧shap₂ 'léung, ling² ˢmúi ˧nin ˧hái ‹kam ˧ngan í² ˧ün, ón' üt₂ ‹ts'ing ‹tsò, ˧ü⁵ yau ‹t'ó hím' ˧wai ‹tám 'pò shí² man². ˧Lam ‹ts'ín ‹chí yat₂, ‹tsò ˧ngan ‹ts'ing kít›, ‹tséung uk› ‹káu ˧úi íp₂ 'chü, pat› tak› 'chün ‹tsò pít₂ ˧yan, "ts'z' kü'.

Tò² ‹kwóng shap₂ pát› ˧nín, pát› üt₂, shap₂ ˢ'ng yat₂, 'hi ‹tsò lap₂ kü'.

9. This writing is abridged, the usual forms being much more extended and minute, specifying the length and breadth of the several apartments, &c. *Ch'an* is the *sing* or surname of the clan or tribe; *Wingch'ün t'óng* is the name of a specific branch of the clan.

The 'shoe money' is a fee to the collector of the rent, and is so called, because it is suppos-

10. If we take the houses in the city of Canton, what may be the monthly rent for those of the largest class, for those of the second, and for those of the smallest kind?

For the largest, the rent does not exceed forty or fifty taels per month;—these are for the most part occupied by official people; for houses of the second size, six or seven dollars are paid; while for the smallest, the rent is not more than one or two mace. There are, however, some houses still larger; but most of these, being very large, are either rented to several persons, or are occupied by the landlords themselves.

之者有有又不其次至然無賃者
城大銀者者月両多元錢非分居
省至租等小每十居七二者非自
東論收次至多者五館六一大大主
廣甫月多多幾大四公者者更過業多
以屋每幾幾有至過中等小屋惟則居

ʂI' 'Kwóng ‹tung 'shang ʂshing ‹chí uk› ʂí lun², chí' tái² 'ché ʂmúi üt₂ ‹shau ‹tsò ʂngan ʂyau 'kí ‹tó, ts'z" 'tang 'ché ʂyau 'kí ‹tó, chí' 'síu 'ché yau' ʂyau 'kí ‹tó?

Chí' tái² 'ché ʂmúi üt₂ pat› kwó' sz' ʂ'ng shap₂ 'léung, ʂk'í ‹chung ‹kung 'kún ‹kü ‹tó; ts'z" 'tang 'ché luk₂ ts'at› ʂün; chí' 'síu 'ché yat› í² ʂts'ín: ʂín uk› kang' tái² 'ché ‹fí ʂmò, ʂwai kwó' tái² ‹fí ‹fan yam², tsak› íp₂ 'chü tsz'² ‹kü 'ché ʂkü ‹tó.

ed to be expended on an extra pair of shoes, required in running after the rent. Charges, which bear a similar aspect of extortion, often occur in the transactions of the Chinese.

10. Large numbers of officers are often waiting in the capital for appointments in the province, and while thus waiting they have to provide houses for themselves.

Section Second.

OF APARTMENTS OF HOUSES.

房屋類第二章
ʂFóng uk› lui²; tai² í² ‹chéung.

1. The *inner apartments* are not to be entered irregularly.

內室不許亂進

Noi' shat› pat› 'h'ü lün² tsun'.

Notes and Explanations.

THIS section includes, together with the names of the common apartments of houses, those of such other parts as are frequently spoken of in domestic affairs. The names, in this and a few of the succeeding sections, are italicized, and arranged alphabetically.

2. If there had been no *balustrade*, I should have fallen down.

3. The thieves, even without lifting up the *bar* across the doors, burst them open.

4. The wind is very boisterous, and you must put the *bars* in the windows.

5. The water in the *bathing-room* is ready.

6. Is there any fire in the *bedroom* fireplace?

7. Open the Venetian *blinds* in the front veranda, and fasten them open.

8. Shut the Venetian *blinds*.

9. The *ceiling* needs to be swept.

10. Let us repair to the *guest chamber* to converse.

11. The *chimney* is clogged, the smoke does not ascend.

12. Put that pair of shoes away in the *closet*.

13. Spacious *cow-houses* are the best.

14. The *dining-room* is too small to accommodate so large a number of people.

15. The *door* was closed, but not locked.

16. From the *side door* he turned and went away.

17. The *great door* is always shut in the daytime.

我	杆	欄	冇	係	若	
門	起	搬	冇	跌	個	
窓	落	要	太	風	翻	
蟒	便	水	房	身	洗	
火	有	爐	火	房	嘲	
嘅	埕	天	面	正	開	
住	鈎	窓	葉	百	牛	
門	窓	簾	板	埋	門	
板	花	天	吓	掃	要	
話	叙	廳	客	到	請	
烟	上	唔	塞	通	烟	
仔	房	濟	鞋	對	個	
好	致	的	闊	槽	牛	
坐	唔	細	樓	飧	大	
		人	多	咁	得	
關	未	掩	虛	門	房	
去	過	轉	門	橫	在	
關	常	裏	日	門	大	

Yéuk$_2$ hai^2 ˢmò ˌlán ‹kón, ˢngó tsau^2 tít› lók$_2$ hʻü'.

Kó' tsʻak$_2$ ˢmò 'tau 'hí ˌmún ‹shán, 'kóm tsau^2 ‹hoi ˌmún.

‹Fán ‹fung ‹tʻái fú' lók$_2$ ‹chʻéung át›.

'Sai ‹shan ˌfóng 'shui pín^2 lá'.

Fan' ˌfóng 'fó ˌlò ˢyau 'fó ˢmò á'?

‹Hoi ching' mín^2 ‹tʻín ˌtʻoi ké' ˌngau pák› íp$_2$ ‹chʻéung, ‹kau chü^2.

‹Shán ˌmái 'pán ˌlím ‹chʻéung ˌmún.

Fú' sò' ˢhá ‹tʻín ‹fá 'pán.

'Tsʻing tò' hák› ‹tʻing tsui^2 wá^2.

‹Fʻn ‹tʻung sak›, ˌ'm ˢshéung ‹ín.

Kó' túi' ˌhái ‹chai ˌfóng 'tsai.

ˌNgau ‹tsʻò fút› tí› chí' 'hò.

Tái^2 ‹tsʻán ˌlau sai' ˌ'm tsó^2 tak› kóm' ‹tó ˌyan.

ˌFóng ˌmún ‹hʻü 'ím, mí^2 ‹kwán.

Tsoi^2 ˌwáng ˌmún 'chün kwó' hʻü'.

Tái^2 ˌmún yat$_2$ ˢlui ˌshéung ‹kwán.

1. This is an appropriate term for the retired apartments of females, whether married or unmarried, old or young.

3. *Tau* is a local word, not found in lexicons; its import is like that of *hí*, to lift, or raise.

6. *Lò* is a place to contain fire, and, with or without *fó* preceding it, may be translated either, a furnace, a stove, a fireplace, or grate.

7. *Tʻín tʻoi* is applied both to verandas and to terraces; *ngau pák íp*, 'cow's hundred leaves' is an allusion to the internal folds of the omasum or manyplus, the third stomach of the cow; the cavity of this stomach is much contracted by numerous and broad duplicatures of the internal coat, which lie lengthwise, vary in breadth in a regular alternate order, and amount to about one hundred; thus showing the appropriateness of this singular allusion for describing the Venetian blinds: *chʻéung* is a window, and is usually followed by *mún*, the two words retaining the same meaning.

18. Open the *middle door* to receive the guests.
19. The *low door* is a short door.
20. Stop at the *inner door* and call.
21. Bamboos were planted about the *round door*.
22. That apartment has a small *dressing-room* belonging to it.

23. He took leave of the guest in the *entry*.
24. Make a fire in that *fireplace*.
25. Call the coolie to wipe the *floor*.
26. The bars of the *grate* ought not to be made very close to each other.

27. The *great hall* is full of noble friends.
28. He passed over to the *side hall*.
29. He went to the middle of the *second hall*.
30. Brush together and take away the ashes from the *hearth*.

31. The *hen-house* is in the garden.
32. The *jambs* are on each side of the fireplace.

客	接	門	中	開	打	
也	門	短	卽	門	矮	
聲	揚	步	止	門	宅	
竹	種	皆	外	門	月	
有	頭	裏	房	間	個	
	仔	房	身	替	間	
廳	官	門	出	客	送	
龕	爐	火	個	着	起	
板	樓	抹	店	管	叫	
唔	柱	鐵	嘅	爐	火	
				密	好	
座	滿	朋	高	廳	大	
邊	個	廳	橫	過	轉	
中	堂	廳	二	到	入	
的	個	底	爐	火	拂	
				去	灰	
嚟	裏	園	喺	欄	鷄	
墜	柱	傍	兩	爐	火	

'Tá ‹hoi ‹chung ˛mún tsíp› hák›.
'Ai ˛mún tsik› 'tün ˛mún ˂yá.
Chák› ˛mún 'chí pò² ˛yéung ‹shing.
Út› ˛mún ngoi² ‹kái chung' chuk›.
Kó' ‹kán ˛fóng ˂lui ˛t'au ˂yau ‹kán t'ai' ‹shan ˛fóng 'tsai.

Sung' hák› ch'ut› ˛mún ‹kún ‹t'ing,
'Hí chéuk› kó' 'fó ˛lò ham'.
Kíú' 'kún tím' mút› ˛lau 'pán.
'Fó ˛lò ké' t'ít› ˂chü ˛'m 'hò mat›.

Tái² ‹t'ing ‹kò ˛p'ang ˂mún tsó².
'Chün kwó' ˛wáng ‹t'ing kó' ‹pín.
Yap› tò' í² ‹t'ing ˛t'óng ‹chung.
Fat› 'fó ˛lò 'tai kó' tik› ‹fúi h'ü'.

‹Kai ˛lán 'hai ˛ün ˂lui ˛lai.
'Fó ˛lò 'léung ˛p'óng 'chü 'tan.

18. In the principal houses, just within the great door, there is a triple doorway; of which the central one is only opened for such guests as arrive in sedans or on horseback. Those who come on foot enter the side doors, right and left.

19. The low door is close on the outer side of the great front door, and to about one half the height of it, allowing the breeze to pass over it, when the great door is open.

20. This is the door which leads into the inner apartments, which are occupied by the female members of the house.

21. This is literally the moon gate, being made perfectly round like the full moon; it usually leads into the garden or some open area.

23. This entry is a small space between the great door and the middle door, and is called *mún kún ting*, 'court of the guardians of the door', because of certain images which are usually placed in niches on each side of the door, as its protectors.

24. *Ham* is properly a shrine, usually made in Chinese houses in the walls, and in its form bears some resemblance to our fireplaces or grates.

27. This is the principal room of the house, in which levees are held, and large parties are assembled: the *hák t'íng* is inferior to it, being generally a *wáng t'íng* or side apartment: the *tái t'ing* is in the middle of the house, and in the rear of it, the *í t'ing* or second hall is situated.

30. *Fó lò tai* denotes beneath the fire-place, and not the hearth itself, of which there is none in the native houses of Canton.

33. Order the fire in the *kitchen* to be extinguished.
34. Lift up the *latch* [of the sliding bolt], and then you can open the door.

35. The pencils and ink in the *library* are scattered about.
36. The *lintel* is a bar across the top of the door.
37. *Lock* that door.

38. The *mantle-piece* of that fireplace is made of stone.

39. She did not go three steps from the *nursery*.
40. Is there an *oven* belonging to the kitchen?

41. The *pantry* is very spacious.
42. That little child looked through the seams of the *partition*, to see if its father was within or not.

43. Walking to and fro in the *piazza*.
44. The *privy* ought to be kept clean.
45. Putting the hand on the *rail*, he ascended the stairs.

46. The *roof* of this house is damaged, call the mason to repair the leak.

47. Call the coolie here to brush down the spider's webs in this *room*.

吩	咐	厨	房	熄	火	‹Fan fú' ₅ch'ü ₅fóng sik› 'fó
挑	起	門	鬼	致	開	‹T'íú 'hí ₅mún 'kwai chí' ‹hoi tak› ₅mún.
得	門					
書	房	筆	硯	縱	橫	‹Shü ₅fóng pat› ín² ‹tsung ₅wáng.
門	楣	戶	頂	橫	木	₅Mún ₅mí ú² 'ting ₅wáng muk₂.
鎖	埋	個	度	房	門	'Só ₅mái kó' tò² ₅fóng ₅mún.
火	爐	額	個	塊	係	'Fó ₅lò ngák₂ kó' fái' hai² shek› 'pán.
石	板					
三	步	不	出	閨	門	‹Sám pò² pat› ch'ut› ‹kwai ₅mún.
厨	房	有	局	爐	有	₅Ch'ü ₅fóng ⁵yau kuk₂ ₅lò ⁵yau 'mò á'?
冇	呀					
管	事	房	好	闊	落	'Kún sz'² ₅fóng 'hò fút› lók₂.
個	個	細	蚊	仔	喺	Kó' kó' sai' ₅man 'tsai 'hai 'pán chéung' lá' ‹chóng 'há,
板	障	罅	嘢	吓	睇	't'ai ⁵lò 'tsz' 'hai ch'ü' ₅'m
老	子	喺	處	唔	喺	'hai.
徘	徊	兩	廊	之	間	₅P'úi ₅úi ⁵léung ₅lóng ‹chí ‹kán.
厠	所	更	宜	潔	淨	Ts'z" 'shó kang' ₅í kít› tsing².
嚟	住	扶	手	致	上	Kam² chü² ₅fú 'shau chí' ⁵shéung ₅lau ‹t'ai.
樓	梯					
屋	背	爛	吔	泥	水	Uk› púi' lán², kíú' ₅nai 'shui ⁵lò chap› lau².
佬	執	漏				
吔	管	店	嘥	撩	呢	Kíú' 'kún tím' ₅lai 'líú ‹ní ‹kán ₅fóng ké' ‹chí ‹chù
間	房	嘅	蜘	蛛	網	⁵móng.

34. The *mún kwai* is a catch sometimes attached to the *shán* (No. 3) or large sliding bolt which passes across the doors withinside, for the purpose of fastening the bar more securely.
39. *Kwai* is composed of *door* and *sceptre*; *kwai mún* is nearly the same as *noi shat*, and is applied to the apartments of females who are young and unmarried: the term is also applied to the harems of the rich.
45. This rail, or hand-support, denotes those balusters which are placed on the side of stairs, and not those of verandas and terraces.
47. *Kún tím*, overseer of a shop, is applied to those who labor in warehouses, factories, &c., in carrying burdens, and in doing severe labor; *coolie*, here used as a translation of it, is an Indian word, and is now in common use among foreigners in Canton.

48. The *basement rooms* are usually damp.	地下嘅房總帶濕的	Tí² há² ké' ˌfóng 'tsung tái' shapˋ tíˋ.
49. Fasten up the *glass sash.*	頂起玻璃蕩窓	'Ting 'hí ‹pó ˌlí t'óng' ‹ch'éung.
50. Fix that shell *sky-light.*	整的明瓦天窓	'Ching tikˋ ˌming 'ngá ‹t'ín ‹ch'éung.
51. Has this house a *stable* for horses?	呢間屋有馬房冇呀	‹Ní ‹kán ukˋ ˢyau ˢmá ˌfóng ˢmò á'?
52. He ascended the *stairs* step by step.	一步步上樓梯	Yatˋ pò² pò² ˢshéung ˌlau ‹t'ai.
53. The *stair-case* is quite too dark.	樓梯房黑過頭	ˌLau ‹t'ai ˌfóng hakˋ kwó' ˌt'au.
54. This house is two *stories* high.	呢間屋兩層高	‹Ní ‹kán ukˋ 'léung ˌts'ang ‹kò.
55. Together ascend the *terrace* to enjoy the moonlight.	共登天臺玩月	Kung² ‹tang ‹t'ín ˌtoi ún² üt₂.
56. He sat on the *threshold* of the door.	佢喺門搌嚟坐	ˢKü 'hai ˌmún ˌch'án ˌlai tsó².
57. Stanzas written on the plastering of the *wall.*	喺粉壁上題詞	'Hai 'fan pikˋ ˢshéung ˌt'ai ˌtsz'.
58. That *well* is not very deep.	個個井冇幾深	Kó' kó' 'tsing ˢmò 'kí ‹sham.
59. Open the *glass windows.*	掩開玻璃窓門	'Ím ‹hoi ‹pó ˌlí ‹ch'éung ˌmún.
60. Do not open the *windows.*	唔好摧開窓門	ˢ'M 'hò ‹t'ui ‹hoi ‹ch'éung ‹mún.

49. These are the windows which are made to slide up and down like a sash, the word *t'óng* denoting that motion.

56. This is a raised threshold, common at the principal entrances of large houses, temples, &c., being from three to six or eight inches high.

Section Third.

OF THE FURNITURE OF HOUSES.

器用類第三章
Hi² yung² lui²; tai² ‹sám ‹chéung.

1. Call the coolie to roll up the *bamboo awning.*	叫管店扯竹簾	Kiú' 'kún tím' ‹ch'é chukˋ ˌlím.
2. Open the *cloth awning* to shade from the sun's glare.	開布帳遮日晒	‹Hoi pò² chéung' ‹ché yat₂ shái'.

Notes and Explanations.

THE articles of household furniture, enumerated in this section, are, like those in the preceding, arranged alphabetically and their names are italicized, and when repeated with different

3. The *barometer* is an index of the wind and rain.
4. The water leaks from that *barrel*.
5. Scour that copper *wash hand-basin* bright.
6. The *baskets* are all made of bamboo.
7. A servant girl carrying a *covered basket* on her arm.
8. Take the *market basket* on your arm and go and buy some provisions.
9. Take and carry away this *basket of money*.
10. Shoulder the *peddling baskets* and go to the market.
11. Open the *partition basket* and bring it here.
12. Burn the paper in the *refuse-paper basket*.
13. All kinds of *rattan baskets* on sale.
14. Buy that *open-worked rattan basket*.
15. Use a *tray basket* to hang it up.
16. Put some water into the *bathing-tub*.
17. Replace the catches in this *carrying beam*.
18. Ring the *hand bell* and call him here.

風雨針指風雨	‹Fung ˢü ‹cham ʿchí ‹fung ˢü.
個琵琶桶漏水	Kó' ₅pʿí ₅pʿá ʿtʿung Jau² ʿshui.
喺净個銅面盤	ʿSháng tsing² kó' ₅tʿung mín² ₅pʿún.
筐皆以竹爲之	‹Kóng ‹kái ˢí chuk› ₅wai ‹chí.
妹仔挽盒籮嚟	‹Múi ʿtsai ˢwán hóp₂ ₅ló ₅lai.
挽弓籃去買送	ˢWán ‹kung ₅lám hʿü' ˢmái sung'.
擰呢籮仔銀去	‹Ning ‹ní ₅ló ʿtsai ₅ngan hʿü'.
擔擔籮去趁墟	‹Tám tám' ₅ló hʿü' chʿan' ‹hʿü.
開食格籃拈嚟	‹Hoi shik₂ kák› ₅lám ‹ním ₅lai.
燒字紙笠嘅紙	‹Shíu tsz'² ʿchí lap› ké' ʿchí.
各款藤籃寄賣	Kók› ʿfún ₅tʿang ₅lám kí' mái².
買個疎眼藤笠	ˢMái kò' ‹shó ˢngán ₅tʿang lap›.
使隻篙挂起佢	ʿShai chik› ‹lí kwá' ʿhí ˢkʿü.
打水落洗身盤	ʿTá ʿshui lók₂ ʿsai ‹shan ₅pʿún.
釘番昂落擔杆	‹Ting ‹fán ˢmáu lók› tám' ‹kón.
搖鐘仔叫佢嚟	₅Iú ‹chung ʿtsai kíu' ˢkʿü ₅lai.

adjectives or modifying words, those are also distinguished in the same way. It includes those articles which are moveable and commonly found in houses, without endeavoring to specify all the varieties that fancy and fashion have invented.

5. *Pʿún*, a vessel, is usually joined with some other word, which modifies its meaning; thus, *mín pʿún*, face basin or a basin used in washing the face and hands; *sai shan pʿún*, a a bath or bathing-tub.

8. *Sung* includes meat, fish, vegetables, preserved articles, and whatever else may be eaten with rice, as an accompaniment to give it relish. *Wán* expresses the action of carrying a basket on the elbow by putting the arm through the handle.

10. The *tám ló* are usually in pairs; two baskets are suspended, one from each end of a light beam balanced on the shoulder of the man, who goes to the market, or who carries small articles about the streets for sale.

11. This basket, usually made of bamboo, is constructed of several parts, like little drawers, placed in a series one upon another: into each of these partitions different kinds of food, and other articles are placed.

15. This is a light open worked basket, having a broad bottom and narrow sides and two loops to suspend it resembling a wooden tray; hence its name.

17. This is the beam on which the peddling baskets are carried, as well as almost every other kind of burden; it is ordinarily about six feet long, two inches broad, and an inch thick, having short catches near each end to prevent the baskets, or whatever is suspended thereon, from slipping off; these frets or catches are also called *má* as well as *máu*.

18. This word *íú*, to shake, is in use for *ngò*, which is commonly used in speaking, but for which there is no written character.

19. Work the *bellows* to make the fire burn.
20. Shut the doors of that *book-case*.
21. Move away this *book-stand*.
22. Arrange those *wine bottles* in good order.
23. Wipe this *bowl* dry.

24. As large as a *dessert bowl*.
25. Ten *soup bowls* make one set.
26. Large and small *lacquered boxes* for sale.
27. A lacquered *partition box* is not strong.
28. Arrange the things in the *rattan box*.
29. A *work-box* with ivory fixtures.
30. Sediment is easily removed with a *bamboo broom*.
31. A *coir broom* for removing oily deposits.
32. A *straw broom* for sweeping the floor.
33. The *clothes' brush* is made of hog's bristles.
34. Let the *bucket* down into the well.
35. Hang up the *bird-cage* in the gateway.
36. Bring the oil *can* and fix the lamp.
37. Scour that *candlestick* bright.
38. A silver *candlestick* is easily burnished.

扯	風	箱	使	火	猛
掩	埋	個	書	櫃	門
移	開	呢	個	書	架
擠	好	個	的	酒	罇
抹	乾	呢	隻	碗	嘹
如	氷	盤	咁	大	隻
一	筒	湯	碗	十	隻
漆	箱	大	小	出	賣
漆	文	具	唔	主	固
執	好	藤	盒	嘅	嘢
工	夫	箱	有	牙	器
竹	掃	易	去	泥	積
椰	衣	掃	去	油	氣
禾	稈	掃	掃	樓	淨
衣	服	擦	猪	鬃	做
放	個	吊	桶	落	井
掛	雀	籠	在	門	口
拮	油	瓶	來	整	燈
擦	靚	個	蠟	燭	盤
銀	燭	檯	易	打	磨

'Ch'é ‹fung ‹séung 'shai 'fó ˌmang.
'Ï'm ˌmái kó' ‹shü kwai² ˌmún.
ˌÏ ‹hoi ‹ní kó' ‹shü ká'.
‹Chai 'hò kó' tik› 'tsau ‹tsun.
Mút› ‹kón ‹ní chik› 'ün ˌlai.
ˌÜ ‹ping ˌp'ún kóm' tái² chik›.
Yat› ˌt'ung ‹tóng 'ün shap› chik›.
Ts'at› ‹séung tái² 'síú ch'ut› mái².
Ts'at› ˌman kü² ˌ'm 'chü kú'.
Chap› 'hò ˌt'ang hóp› ké' ˌyé.
‹Kung ‹fú ‹séung 'yau ˌngá hí'.
Chuk› sò' í² h'ü' ˌnai tsik›.
ˌYé ‹í sò' h'ü' ˌyau hí'.
ˌWó 'kón sò' sò' ˌlau tsing².
‹Í fuk› tsát› ‹chü ‹tsung tsò².
Fóng' kó' tíú' 't'ung lók› 'tsing.
Kwá' tséuk› ˌlung tsoi² ˌmún 'hau.
‹Ním ˌyau ˌp'ing ˌloi 'ching ‹tang.
Ts'át› ling' kó' láp› chuk› ˌp'ún.
ˌNgan chuk› ˌt'oi í² 'tá ˌmó.

22, 23. *Chai* is sometimes pronounced *tsai;* and *mút* is almost invariably read *mát*: either may be used, though *chai* and *mút* are the best.

27. This is made of wood in a manner similar to that in No. 11, but is less strong and more elegant; it is often used, as its name imports, (*man kü* literary collectanea,) for carrying the apparatus for writing and studying.

28. *Chap hò* means literally to hold fast, or hold good; the phrase is here used to express the act of placing the contents of the box in due order; *chap* is used in the same sense in the phrase *chap tsz'*, to set types, or a printer's composing.

29. *Kung fú séung* is the lady's work-box, and the *ngá hí* are the various articles for winding silk, &c., &c., with which it is supplied. The box in which carpenters keep their nails, chisels, and other tools, is also called by this name.

31. Called *yé í sò* cocoa-nut clothes broom, because it is made of the outer covering of the cocoa nut; this substance is employed by the Chinese in manufacturing not only brooms, but ropes, cordage, cables, rain-cloaks, and other articles.

34. *Tíú t'ung*, 'suspended bucket,' is that which is used for drawing water from wells; *tíú* denotes to suspend, suspended, hanging.

39. Put out the light on the *candlestick.*
40. Rub the glass *candle-shade* clean.
41. Every description of leaden *tea canisters.*
42. Spread down the *carpet* in the parlor.
43. Bargained for a new *castor.*
44. A set of new tin *censers.*
45. Twelve *easy chairs.*

46. Arrange a dozen of *chairs.*
47. Open the *camp-chair* at the gate.
48. A set of lacquered *arm-chairs.*
49. Bring an *elbow-chair* and place it near me.
50. Foreign *chandeliers* are very brilliant.
51. An iron *treasure chest* is safer than a wooden one.
52. All the tea in the *tea chest* is consumed.
53. Bamboo *chopsticks* are not good looking.
54. A *churn* is used to make butter.
55. Wood is easily split with a heavy *cleaver.*
56. Wind up the *clock.*

57. It is hard to repair a broken *coffee-mill.*
58. Without a *corkscrew* it is difficult to draw a cork.

熄	蠟	燭	整	嘅	火	Sik› láp₂ chuk› 'tan ké' 'fó.
抹	淨	玻	璃	燈	罩	Mút› tsing² ‹pó ˌlí ‹tang cháu'.
各	樣	鉛	茶	葉	罐	Kók› yéung² ˌün ˌch'á íp₂ kún'.
鋪	番	地	毡	落	廳	‹P'ò ‹fán tí² ‹chín lók₂ ‹t'ing.
定	新	樣	五	味	架	Ting² ‹san yéung² ˢ'ng mí² ká'.
一	副	新	錫	香	案	Yat› fú' ‹san sik› ‹héung ón'.
十	二	張	學	士	椅	Shap₂ í² ‹chéung hók₂ sz'² 'í.
擺	一	副	燈	掛	椅	'Pái yat› fú' ‹tang kwá' 'í.
開	馬	极	喺	門	口	‹Hoi ˢmá cháp₂ 'hai ˌmún 'hau.
一	堂	漆	圈	手	椅	Yat› ˌt'óng ts'at› ‹hün 'shau 'í.
擰	張	交	椅	埋	嚟	ˌNing ‹chéung ‹káu 'í ˌmái ˌlai.
洋	枝	燈	份	外	光	ˌYéung ‹chí ‹tang fan² ngoi² ‹kwóng.
鐵	甲	萬	𠱁	過	木	T'ít› káp› mán² ‹kam kwó' muk₂.
茶	箱	茶	葉	食	嘅	ˌCh'á ‹séung ˌch'á íp₂ shik₂ sái'.
竹	快	子	唔	好	睇	Chuk› fái' 'tsz' ˢ'm 'hò 't'ai.
牛	油	銃	整	牛	油	ˌNgau ˌyau ch'ung' 'ching ˌngau ˌyau.
柴	刀	重	易	破	柴	ˌCh'ái ‹tò chung² í² p'ó' ˌch'ái.
上	番	時	辰	鐘	鍊	ˢShéung ‹fán ˌshí ˌshan ‹chung lín².
架	啡	磨	爛	難	整	Ká' ‹fí mó² lán² ˌnán 'ching.
冇	酒	鑽	難	開	櫳	ˢMò 'tsau tsün' ˌnán ‹hoi chat›.

37—39. These three candlesticks differ from each other; the first has a broad base like a dish on which the snuffers are placed; the second is tall and slender; and the third one is but little more than a wooden block into which the stick running through the candle is thrust.

45—49. The first of these, the *hók sz' í* (a term that may also be rendered 'the professor's chair,') is a large, easy chair, made for show as well as convenience. The *tang kwá í* lamp suspended chair is the common backed chair, so called from its resemblance to a wall lamp stand which is hung against the wainscot. The camp chair is a light and strong chair, with a leathern seat made so that it can be easily folded up and carried from place to place; it is used by military officers in field reviews, and is common in boats, &c. The *hün shau í* rounded arm chair has the supports at the side somewhat curved, so that both sides form an elliptical figure, and is the proper elbow-chair. The last name, *káu í*, is a generic term for all chairs, as well as a specific one for those which have supports at the side; the two last terms as well as the first are often used interchangeably for arm-chairs.

53. *Fái tsz'*, literally, nimble ones, take the place of knife and fork with the Chinese, and are made of various materials; those of bamboo are the most common.

57. *Ká fí* is intended to denote the foreign name of coffee, the Chinese themselves having

59. A *couch* with a bottom of woven rattans.
60. A hundred large and small tin *covers*.
61. A *cup* is used for drinking and drawing water.
62. Make a new *butter cup*.
63. *Custard cups* are not very large.
64. A *milk cup* with one spout.
65. Shut the doors of the *cupboard*.
66. Roll up this silk *curtain*.
67. A chair *cushion*, one side rattan and the other cloth.
68. A flat *cutting-board* is the best for use.
69. A glass *decanter* is transparent.
70. Turn the key in the *writing desk*.
71. Take and bring this tray of *dessert plates*.
72. Bring a *cocoa-nut dipper* to bail some water.
73. Let the crumbs remain for the *beggar's dish*.
74. The *dish* for fish-sauce is not very high.
75. Bring a *dish-cloth* and wipe this plate clean.
76. Bring a *dust board* to take up this refuse.
77. A *dust basket* is needed when sweeping the ground.
78. Use the rattan handled feather *duster*.
79. Wipe that silver *egg-cup*.
80. Call the silversmith to make a new *egg-cup stand*.
81. *Fenders* made close are the best.
82. Bring the *finger-bowls* quickly.

交	子	床	藤	織	底
大	小	錫	盖	一	百
缶	飲	器	汲	水	器
打	番	個	牛	油	盅
吉	時	杯	布	乜	大
牛	乳	盅	一	筒	嘴
閂	埋	碗	碟	櫃	門
扯	開	呢	塊	綢	簾
藤	絨	兩	面	椅	墊
砧	板	平	好	切	肉
玻	璃	酒	罇	通	照
扯	埋	寫	字	箱	話
抽	呢	盤	菓	碟	嚟
鉆	椰	殼	撳	水	𠱁
食	剩	等	乞	鉢	𠱁
魚	油	盅	布	乜	高
擰	謲	布	撟	净	碟
拈	撳	斗	撳	攞	擘
掃	地	須	用	竹	篆
使	藤	柄	鷄	毛	掃
抹	過	個	銀	蛋	盅
叫	銀	匠	打	蛋	架
火	爐	圍	蚩	嘅	好
快	擰	洗	手	盅	嚟

‹Káu 'tsz' ₅ch'óng ₅t'ang chik› 'tai.
Tái² 'síú sik› koi' yat› pák›.
‹Fau 'yam hí' kap› 'shui hí'.
'Tá ‹fán kó' ₅ngau ₅yau ‹chung.
Kat› ₅shí ‹púi ⁵mò mat› tái².
₅Ngau ⁵yü ‹chung yat› ₅t'ung 'tsui.
‹Shán ₅mái 'ún típ₂ kwai² ₅mún.
'Ch'é ‹hoi ‹ní fái' ₅ch'au ₅lím.
₅T'ang ₅yung ⁵léung mín² 'í tín².
‹Cham 'pán ₅p'ing 'hò ts'ít› yuk₂.
‹Pó ₅lí 'tsau ‹tsun ‹t'ung chíú'.
'Nau ₅mái 'sé tsz'² ‹séung wá².
‹Ch'au ‹ní ₅p'ún 'kwó típ₂ ₅lai.
‹Ním ₅yé hók› fat› 'shui ₅lai.
Shik₂ shing² 'tang h'at› pút› ₅lai.
₅U ₅yau ‹chung ⁵mò mat› ‹kò.
‹Ning 'tsín pò' 'kíú tsing² típ₂.
‹Ním fat› 'tau fat› láp₂ sáp›.
Sò' tí² ₅sü yung² chuk› 'ch'ám.
'Shai ₅t'ang ping' ‹kai ₅mò sò'.
Mút› kwó' kó' ₅ngan tán² ‹chung.
Kíú' ₅ngan tséung² 'tá tán² ká'.
'Fó ₅lò ₅wai mat₂ ké' 'hò.
Fái' ‹ning 'sai 'shau ‹chung ₅lai.

no name for this article. So *kat shí púi* for custard cups, *sám pin púi* for champagne glasses, and other phrases.

70. *Nau* expresses the wringing motion of the hand in locking a bolt, turning a screw, &c.; *mái* added to it in this connection implies that the lock must be secured; *wá* is to order.

72. The dipper made of the cocoa-nut shell, *yé hók*, is called by the same name; with a handle of bamboo fitted to them they are used for dipping water, oil, &c.

81. This refers to fenders which are made of wires, those being regarded the most safe which have the wires in the net-work close together.

83. As high as a *footstool.*

84. Pass it along with a silver *fork.*

85. An antique *flower-pot* is priceless.

86. An iron *frying-pan* is made use of in frying cakes.

87. It is hard to light a fire in a wet *furnace.*

88. Things in a *gallipot* do not lose their flavor.

89. *Champagne glasses* are very high.

90. Hand me here a *claret glass.*

91. A *grate* placed in the wall is extremely warm.

92. A *grater* is required for rasping ginger.

93. Move away a little that *gravy dish.*

94. An even fire is needed when using a *gridiron.*

95. Use a *hearth-brush* to clean the fireplace.

96. A *heater* must be used in cold weather.

97. The tub's *hoops* have burst and the water leaks.

98. Flour is stored in *kegs.*

99. It is easy to boil water in a copper *kettle.*

100. Two *keys* will make a noise.

101. An iron *kettle* is made use of in boiling food.

102. Split some *kindlings* to make the fire burn.

103. Change that *carving knife.*

104. Do not scour the *case knives* so thin.

腳	踏	櫈	咁	高	嘅	Kéuk› táp₂ tang' kóm' ‹kò ké'.
使	銀	釵	釵	過	嚟	'Shai ₅ngan ‹ch'á ‹ch'á kwó' ₅lai.
古	老	花	瓶	冇	價	'Kú ⁵lò ‹fá ₅p'ing ⁵mò ká'.
用	鐵	鍋	哩	炕	餅	Yung² t'ít› ‹wó ₅lé hóng' 'ping.
濕	風	爐	難	着	火	Shap› ‹fung ₅lò ₅nán chéuk› 'fó.
勘	盅	擠	唔	漏	氣	Hóm² ‹chung ‹chai ₅'m lau² hí'.
三	鞭	酒	杯	最	高	‹Sám ‹pín 'tsau ‹púi tsui' ‹kò.
遞	隻	紅	酒	杯	嚟	Tai³ chik› ₅hung 'tsau ‹púi ₅lai.
入	墻	火	爐	極	暖	Yap₂ ₅ts'eung 'fó ₅lò kik₂ ⁵nün.
取	薑	汁	要	薑	擦	'Ts'ü ‹kéung chap› íú' ‹kéung ts'át›.
移	開	吓	個	汁	盅	₅Í ‹hoi ⁵há kó' chap› ‹chung.
燒	鐵	鈀	火	要	勻	‹Shíú t'ít› ₅p'á 'fó íú' ₅wan.
用	灰	掃	整	净	爐	Yung² ‹fúi sò' 'ching tsing² ₅lò.
天	寒	必	用	火	鍋	‹T'ín ₅hón pít› yung² 'fó ‹wó.
桶	箍	咆	了	漏	水	'T'ung ‹fú páu' ⁵líú lau² 'shui.
琵	琶	桶	仔	裝	麪	₅P'í ₅p'á 't'ung 'tsai ‹chóng mín².
銅	傑	傑	水	易	滾	₅T'ung ‹pò ‹pò 'shui í' 'kwan.
兩	條	匙	就	有	聲	⁵Léung ₅t'íú ₅shí tsau² ⁵yau ‹shing.
使	大	鐵	鏟	炝	野	'Shai tái² t'ít₂ wók₂ shap₂ ⁵yé.
破	柴	花	好	嘯	爐	P'ó' ‹ch'ái ‹fá 'hò lau² ₅lò.
換	過	張	大	餐	刀	Ún² kwó' ‹chéung tái² ‹ts'án ‹tò.
牛	肉	刀	莫	磨	薄	₅Ngau yuk₂ ‹tò mók₂ ₅mó pók₂.

83. This is said in derision of persons without learning or merit, but who amply supply their deficiencies with pretensions, upstarts inflated with pride and who are easily seen through by their neighbors. "As high as my ankle," is another phrase to the same purpose.

87. This piece of furniture is usually called a fogong by foreigners in Canton; it is made of burnt clay, and is in universal use among the natives.

96. The utensil here called a heater is a copper tube in which coals are placed, and which opens beneath into a pan or hearth of the same metal; it is inserted in the middle of a large tin vessel that contains the victuals, and is kept constantly supplied with coals. The utensil is most frequently found in taverns and public eating-houses.

100. This is an expression used by the Chinese, when they speak of the difference between company and solitude; one wife, say they, and the house is quiet, but two make a continual jingling; so in intercourse with friends, or play among children.

105. With a *vegetable knife* it is cut very even.
106. Pass me the *fish-knife*.
107. A *pen-knife* with two blades.
108. A board is fitted to scour *dessert knives*.
109. Nine *jars* and ten covers.
110. His belly is like an unglazed *jar*.
111. I will give you a *jar* for a gall-bladder.
112. Go and bring two *jugs* of spring water.
113. When lighting a high lamp use a *ladder*.
114. Copper *ladles* are easily scoured.
115. Bring a *soup ladle* to serve out the soup.
116. Wooden *ladles* are made of cross-grained wood.
117. A *helmet-shaped lamp* hanging in the great hall.
118. Light the *globular lamp*.
119. Relight the *water-lamp*.
120. This *lamp-stand* fell down and is out of order.
121. Use a *lamp-chimney* andyou need not fear the wind.
122. *Lampwicks* are made of cotton thread.
123. If the *rush lampwick* be small the oil hardly ascends.

菜	刀	切	過	咁	齊
遞	一	張	魚	刀	黎
摺	鉸	刀	仔	兩	開
菓	刀	使	板	磨	好
九	個	甕	十	個	噸
眞	好	似	塔	咁	肚
揹	甕	缸	你	做	膽
去	擔	兩	埕	山	水
點	高	燈	用	梯	撬
銅	殼	容	易	打	抹
擰	湯	殼	擾	湯	黎
橫	紋	木	做	木	殼
大	堂	吊	盞	頭	燈
點	着	金	魚	缸	燈
點	番	着	個	琉	璃
跌	攣	呢	枝	燈	檯
使	燈	筒	唔	怕	風
棉	紗	繩	做	燈	心
燈	草	細	惡	上	油

Ts'oi' ‹tò ts'it› kwó' kóm' ₅ts'ai.
Tai² yat› ‹chéung ₅ü ‹tò ₅lai.

Chíp› káu' ‹tò 'tsai ⁵léung ‹hoi.
'Kwó ‹tò 'shai 'pán ₅mó 'hò.

‹Kau kó' ‹áng shap₂ kó' ⁵ts'un.
‹Chan 'hò ⁵tsz' táp› kóm' ⁵t'ò.
'Pí ung' ‹kóng ⁵ní tsò² 'tám.

H'ü' ‹tám ⁵leung ₅ch'ing ‹shán 'shui.
'Tím ‹kò ‹tang yung² ‹t'ai tang'.
₅T'ung hók› ₅yung í² 'tá mút₂.
‹Niug ‹t'óng hók› ⁵íú ‹t'óng ₅lai.
₅Wáng ₅man muk₂ tsò² muk₂ hók›.
Tái² ₅t'óng tíú' ‹kw'ai ₅t'au ‹tang.
'Tím chéuk› ‹kam ₅ü ‹kóng ‹tang.
'Tím ‹fán chéuk› kó' lau² ₅lí.

Tít› ‹dün ‹ní ‹chí ‹tang ₅t'oi.

'Shai ‹tang ₅t'ung ₅'m p'á' ‹fung.
₅Mín ‹shá ₅shing tsò² ‹tang ‹sam.
‹Tang 'ts'ò sai' ók› ⁵shéung ₅yau.

109. This phrase is employed to denote a deficiency, as in case of income and expenditure, where the latter exceeds the former.
111. The gall-bladder is supposed, by the Chinese, to be the seat of courage: the phrase is used to excite an adversary.
117. *Kw'ai t'au* is a wire covering for the head of a conical shape, a kind of helmet, which this lamp, often called a hall lamp, somewhat resembles; when hung up in lanes, or at the entrance of houses, it is called *lò tang*, a way lamp.
118. Literally, 'the gold-fish bowl lamp,' so called because the globular bowl in which the *lau lí* or water lamp is suspended is often used by the Chinese as an ornamental vessel, in which gold-fish are kept alive.
119. The *lau lí* or water lamp is a small glass cup, partly filled with water, and the oil is poured upon its surface; the wick, made of rush pith, is suspended in the vessel by means of wires, and burns till the oil is consumed. The Chinese have no specific names for the many fashions of lamps in use among foreigners, but give descriptive names which frequently differ among themselves: an Argand lamp-globe is called *ü ngán wat*, from its resemblance to the crystaline lens of a fish's eye; a table stand lamp is named *sán tang*, umbrella lamp; and a desk lamp with a tin shade is termed *ché tang*, a parasol lamp.

124. Light the *lantern* to go into the street.
125. I cannot open this *lock*.
126. In warm weather, change the rattan *chair mats*.
127. Rattan *dish mats* are used at dinner.
128. Spread the *rush matting* in the hall.
129. Cover the floor with *matting* from Lint'án.
130. Rice *measures* are made of bamboo tubes.
131. Working the *mill* till one's hands are tired.
132. *Mops* are used to wash floors.
133. Bring a *mortar* and pestle to pound sugar candy.
134. Wash out that *mustard pot*.
135. This *napkin* is very dirty.
136. Use a *padlock* to secure it.
137. Shoulder a pair of *pails* and come here.
138. The *pan* is a utensil for boiling meat.
139. Glaze another *pane* of glass [in this window].
140. The top of the *pepper box* is pierced with holes.
141. A heavy *pestle* is ill fitted for use.
142. Open the *piano*.

143. The *picture-frame* must be made like the pattern.
144. Wipe down that *pier-glass*.

點	燈	籠	去	出	街
呢	把	鑽	唔	開	得
暑	天	換	過	藤	墊
藤	碟	墊	大	餐	用
用	草	蓆	鋪	大	廳
連	灘	草	蓆	墊	樓
揸	竹	筒	做	米	升
推	石	磨	手	嗆	倦
洗	大	樓	用	布	嚟
擡	舂	砍	舂	氷	糖
洗	吓	個	芥	末	盅
呢	條	茶	布	污	漕
使	盒	籮	鑽	主	固
擔	一	擔	水	桶	嚟
鑊	乃	煮	肉	之	器
鑲	過	塊	玻	璃	片
胡	椒	罇	盖	漏	眼
春	杵	重	唔	好	使
揭	開	八	音	琴	盖
整	畫	架	要	合	式
抹	吓	個	照	身	鏡

'Tím ‹tang ₅lung h'ü' ch'ut› ‹kái.
‹Ní 'pá 'só ₅'m ‹hoi tak›.

'Shü ‹t'ín ún² kwó' ₅t'ang tín².
₅T'ang típ› tín² tái² ‹tsán yung².
Yung² 'ts'ò tsik₂ ‹pò tái² ‹t'ing.
‹Lín ‹t'án 'ts'ò tsik₂ tín² ₅lau.

'Pí chuk› ₅t'ung tsò' ₅mai ‹shing.
‹T'úi shik₂ mó² 'shau ₅úi kün².
'Sai tái² ₅lau yung² pò' mak›.

₅T'oi ‹chung 'hóm ‹chung ‹ping ₅t'óng.
'Sai ₅há kó' kái' mút₂ ‹chung.
‹Ní ₅tíú ₅ch'á pò' ‹ú ‹tsò.

'Shai hóp₂ ₅lò 'só 'chü kú'.

‹Tám yat› tám' 'shui 't'ung ₅lai.
Wók₂ ₅nái 'chü yuk₂ ‹chí hí'.
‹Séung kwó' fái' ‹pó ₅lí p'ín'.

₅Ú ‹tsíú ‹tsun koi' lau² ₅ngán.
‹Chung ₅ch'ü chung² ₅'m 'hò 'shai.
K'ít› ‹hoi pát› ‹yam ₅k'am koi'.
'Ching wá² ká' íú' hóp₂ shik›.
Mút› ₅há kó' chíú' ‹shan king'.

---

124. *Ch'ut kái* is an idiomatic phrase for to go out, or to go abroad,—without reference necessarily to the streets.

131. The mill here referred to is the small one made of two stones, and worked by hand, commonly seen in houses; it is mostly employed in grinding rice or pulse, though the hand mill is probably not as much used by the Chinese as by the Hindoos.

132. Here is another instance of an attempt to give the sound of the foreign article; this is indicated by placing *mouth* by the side of *mik*, without which it means to seek, to search after.

142. The reference here is to the foreign instrument, the piano-forte, called by the Chinese *pát yam k'am*, or eight sounding harp: this, however, may not be the most appropriate term, the phrase *pát yam* eight sounds, is often used as a general appellation for musical instruments.

144. This term is applied not only to those which hang between windows, or against piers but to large mirrors generally, which will *chíú shan*, reflect the whole person, such as are set above a fireplace, or mounted on a frame.

145. Bring a *pipe* and follow on after me.
146. Commenced life with only a *fire pipe*.
147. Replace a bowl in that *pipe-stem*.
148. It is easy to pour water from a large full *pitcher*.
149. Change the *plate* and bring a clean one.
150. *Lacquered plates* cannot be long used.
151. Push away that large silver *plate*.
152. Take off the cover from this *platter*.
153. The *poker* is placed by the fireside.
154. Put the bills in the *portfolio*.
155. Call the coolie to pull the *punkah*.
156. A *rolling pin* is used to roll out pastry.
157. The shoes were brushed upon the *rug*.
158. Put what remains of the food in a *safe*.
159. The new fashioned *salt-cellars* are very elegant.
160. In serving up tea, use a *saucer*.
161. The *saucer boat* is dented, and needs mending.
162. The rat fell into the *scales* [to weigh himself].
163. The *pan* of the *scales* is hung too high.
164. Grind the *scissors* sharp to cut out clothes.

擰 烟 筒 跟 人 尾
係 吹 火 筒 出 身
鑲 起 個 烟 筒 斗
銚 缸 裝 水 好 斟
替 過 隻 淨 碟 嚟
漆 碟 唔 使 得 耐
推 開 隻 大 銀 碟
揭 起 呢 口 兜 盖
火 爐 邊 嘅 火 柝
將 單 放 在 書 挾
叶 管 店 扯 風 扇
使 麵 棍 開 麵 薄
在 地 毡 擦 過 鞋
紗 風 燈 擠 宿 肉
時 興 塩 盅 精 緻
奉 茶 要 用 茶 碟
茶 船 凹 要 整 番
老 鼠 跌 落 天 平
天 平 盤 吊 得 高
磨 利 鉸 剪 裁 衣

‹Ning ‹ín ₅t'ung ‹kan ₅yan ₅mí.
Hai² ‹ch'ui 'fó ₅t'ung ch'ut› ‹shan.
‹Séung 'hí kó' ‹ín ₅t'ung 'tau.
Tíú² ‹kóng ‹chóng 'shui 'hò ‹cham.
T'ai' kwó' chik› tsing² típ₂ ₅lai.
Ts'at› típ₂ ₅'m 'shai tak› noi².
‹T'úi ‹hoi chik› tái² ₅ngán típ₂.
K'ít› 'hí ‹ní 'k'am ‹tau koi'.

'Fó ₅lò ‹pín ké' 'fó ₅ch'ü.

‹Tséung ‹tán fóng' tsoi² ‹shü káp₂.
Kíú' 'kún tím' 'ch'é ‹fung shín'.
'Shai mín² kwan' ‹hoi mín² pók₂.
Tsoi² tí² ‹chín tsát› kwó' ₅hái.
‹Shá ‹fung ‹tang ‹chai suk› yuk₂.
₅Shí ‹hing ₅ím ‹chung ‹tsing chí'.
Fung² ₅ch'á íú' yung² ₅ch'á típ₂.
₅Ch'á ₅shün nap› íú' 'ching ‹fán.
₅Lò 'shü tít› lók₂ ‹t'ín ₅p'ing.

‹T'ín ₅p'ing ₅p'ún tíú' tak› ‹kò.
₅Mò lí² káu' 'tsín ₅ts'oi ‹í.

146. This phrase is employed to denote the condition of one who has risen from extreme penury,—a cook's assistant, capable only of blowing the fire with a bamboo pipe,—to affluence and high respectability: the *fó t'ung* is a hollow stick of bamboo, and is used like a blowpipe.

155. The word punkah is, in Canton, usually defined to mean the large boards with fringes which are suspended above tables, and swung to and fro during a meal.

157. The word *chín* is used for hearth rugs, door mats, carpets, and so forth, made of wool, hair, coir, or other materials. The Chinese in this region use matting to preserve or adorn the floors of their dwellings.

160, 161. That is, do not present a cup of tea without placing it upon a saucer. The kind of saucer used by the Chinese is a sort of saucer boat,—a small dish made of metal, somewhat in the shape of a boat, in which the tea-cup is placed, and thus handed to guests. The character *nap* is intended to represent an indented surface; characters that are carved below the surface are called *nap tsz'*.

162. This phrase is applied to self-conceited persons who stand high in their own estimation: the *t'ín p'ing* are the common scales.

165. It is well to keep scissors in a *scissor-case*.
166. Behind the *screen* he listened to their words.
167. Open the *folding screen* to set off an apartment.
168. A new *steaming screen* gives a taste of bamboo.
169. He has gone in a *sedan* to repay visits.
170. A black *lacquered server* is substantial.
171. A *bamboo settee* is very cool in warm weather.
172. *Shears* should shut close together.
173. The *betel-nut shears* will not cut it open.
174. Nail a *shelf* in the corner of the wall.
175. Use the *shovel* to take away the ashes.
176. The *rice shovel* can be used on either side.
177. An iron *skimmer* takes the scum from the broth.
178. Use a *sieve* to winnow the chaff from the rice.
179. A *sieve* is required to sift rice flour.
180. On the *oil slings* it is easily upset.
181. A pair of the *twine slings* is lost.
182. *Snuffers* prevent the candle from becoming dim.
183. A *sofa* of horse hair is pleasant to recline upon.
184. Bargained for a new fashioned *soy-stand*.
185. Take the *spoon* away and wash it clean.
186. I have not seen the *sugar spoon*.
187. Put the *salt spoon* back in its place.

藏 講 房 氣 會 實 凉 口
開 架 灰 便 糜 糠 篩 穩 絡 暗
咧 架 淨 羹 處

'Tsín ˢyau háp₂ 'hò ‹shau ₅ts'óng.
₅P'ing ‹fung hau² ‹t'ing ˢk'ü 'kóng.
‹Hoi ₅wai ₅p'ing cháp₂ ‹kán ₅fóng.
‹San ₅ching ₅lung ˢyau chuk› hí'.
₅Toi shing² kíú' h'ü' pái' úi'.
Hak› ts'at› t'ók› ‹p'ún ˢlò shat₂.
Chuk› ‹ch'óng 'shü ‹t'ín ‹tám ₅léung.
Tái² káu' 'tsín ſú' kop› 'hau.
‹Ping ₅lóng cháp₂ cháp₂ ₅'m ‹hoi.
₅Ts'éung kók› ‹ting 'kau 'pí ká'.
'Shai 'fó 'ch'án h'ü' ₅lò ‹fúi.

Wók₂ 'ch'án chí' 'chün tak› pín².
T'ít› lau² hók› 'hí ‹t'óng ₅mí.

'Shai ‹shai ‹kí pó' ˢmai ‹kóng.
ˢMai 'fan yung² ₅ló 'tau ‹shai.
₅Yau lók› ‹ón ˢk'ü ₅'m 'wan.

Shat› h'ü' yat› túi' sín' lók›.

Chuk› ˢtsín ₅'m p'á' 'fó óm'.

ˢMá ˢmí shui² 'í 'hò fan'.

Ting² ‹san yéung² shí² ₅yau ká'.
‹Ning ‹hí ‹kang h'ü' 'sai tsing².
₅'M kín' 'kám ‹chí ₅t'óng ‹kang.
‹Chai ‹fán ‹chí ₅ím ‹kang ch'ü'.

168. This utensil is used in cooking food by means of steam; the food, usually rice, is put into a wooden vessel, and a fine screen or net of bamboo placed upon the top; it is now inverted over a pan of boiling water, and stands upon the steaming sticks (No. 192), by which means it is exposed to the aqueous vapor.

176. The *wók ch'án* is not much unlike an apothecary's spatula; it is thicker and heavier, and like it, may be used with either side up.

180, 181. The *yau lók* is made of rattans or bamboos, in the form of a four cornered frame or basket, within and upon which the articles to be carried are placed. The *sín lók* is made of twine; it is a network, with broad meshes, in the form of a sachel; small boxes and other light articles are carried in it.

188. Change this *gravy spoon.*
189. Make another *rice spoon.*
190. *Egg-green spoons* are in common use.
191. It is easy to go up and down upon a *step-ladder.*
192. *Steaming-sticks* are used in pairs.
193. The *steelyards* are not at all too large.
194. The thing is as square as a *stool.*
195. *Earthen stools* are cool to sit upon.
196. *Bamboo stools* are cooler than wooden ones.
197. Eight *stone bottomed stools.*
198. Take away the *sugar bowl.*
199. The whole family eating at one *table.*
200. Change the top of the *stone table.*
201. A *bamboo table* is light and easily moved.
202. Lay the *table-cloth* straight on the table.
203. Brush those *tea-poys.*

204. Engaged to have a *tea-strainer* made ready.
205. Use a *tea-kettle* to boil medicine.
206. The tin *tea-kettle* goes with the dowry.
207. Use a *tea-spoon* to stir it up.
208. All kinds of tin *tea-pots.*
209. The covered *tea-cup* is inferior to the tea pot.

換	過	呢	枝	汁	羹
打	番	一	枝	飯	羹
蛋	青	調	羹	通	用
用	板	梯	易	上	落
叁	箸	須	用	一	對
司	碼	秤	冇	大	的
似	斗	方	椅	咁	正
好	貪	凉	坐	乕	鼓
竹	椅	凉	過	木	嘅
八	張	石	面	馬	瓠
搬	開	氷	糖	盅	去
大	家	同	檯	食	飯
換	過	塊	石	枱	面
竹	枱	輕	容	易	搬
大	枱	布	要	齊	整
掃	過	個	張	茶	机
定	打	便	個	茶	漏
使	茶	傑	做	藥	傑
錫	茶	提	隨	嫁	用
使	茶	匙	攪	起	佢
各	欵	錫	器	茶	壺
局	盅	唔	似	茶	壺

Ún² kwó' ‹ní ‹chí chap› ‹kang.
'Tá ‹fán yat› ‹chí fán² ‹kang.
Tán² ‹ts'ing ₅t'íú ‹kang ‹t'ung yung².
Yung² 'pán ‹t'ai í² 'shéung lók₂.
‹Ching chü² ‹sui yung² yat› túi².
‹Sz' ₅má ₅ch'ing ₅mò tái² tik›.

₅Ts'z' 'tau ‹fóng 'í kóm' ching'.
'Hò ‹t'ám ₅léung tsó² ₅ngá 'kú.
Chuk› 'í ₅léung kwó' muk₂ ké'.
Pát› ‹chéung shik› mín² ₅má ₅ú.
‹Pún ‹hoi ‹ping ₅tóng ‹chung h'ù'.
Tái² ‹ká ₅t'ung ₅t'oi shik₂ fán².

Ún² kwó' fái' shik₂ ₅t'oi mín².
Chuk› ₅t'oi ‹hing ₅yung í² ‹pún.
Tái² ₅t'oi pò' íú' ₅ts'ai 'ching.
Sò' kwó' kó' ‹chéung ₅ch'á ‹kí.
Ting² 'tá pín² kó' ₅ch'á lau².

'Shai ₅ch'á ‹pò tsò² yéuk₂ ‹pò.
Sik› ₅ch'á ₅t'ai ₅ts'ui ká' yung².
'Shai ₅ch'á ₅shí 'káu 'hí ₅k'ü.

Kók› 'fún sik› hí' ₅ch'á ₅ú.

Kuk₂ chung ₅'m ₅ts'z' ₅ch'á ₅ú.

190. These spoons, somewhat larger than table spoons, are made of earthenware of a dull pale green color, and the bowls are not much unlike in shape to the transverse segment of an egg-shell.

192. The sticks are laid one across the other in the boiler, so as to form a rack or grate, on which the wooden tub or other vessel containing the provisions is placed in order to be cooked.

193. These steelyards are those used by the government, or like them: the public offices are called *sz';* and *má* denotes the weights, with which the steelyards are poised: hence *sz' má,* official weights. The implement is also called a dotchin, and is in general use to weigh heavy articles as well as those where a delicate balance is required.

195. The *ngá kú,* earthen drums are the garden seats commonly exported from China. They are named from the resemblance in form of the generality of them to drums.

210. The *tea-cup* with a single handle.
211. With a *tea-tray*, the table will not be wet.
212. One tin *tea-canister*.

213. If you cannot see, then use a *telescope*.
214. How does the *thermometer* stand?
215. Lost a *toast-rack*.

216. A coal has jumped out, take it up quickly in the *tongs*.
217. Fasten some bait on the rat *trap*.
218. Carry the presents in an *eating tray*.
219. A lacquered *tray* well gilded is wanted.
220. Put it into the *tray-basket*, and place it in the sun.
221. Take care of that *clothes' trunk*.
222. A *leathern trunk* is light and easily carried.
223. A *low tub* for washing clothes.
224. A *high tub* for washing jackets.
225. Bring me a *tumbler* of cold water.
226. Find a *tunnel* to put in the wine.
227. A chinaware soup *tureen* with two handles.
228. Artificial flowers put into a flower *vase*.
229. A *well rope* with buckets on each end.
230. Be careful of that *wine glass*.
231. A low *wine jar* with an even top.
232. A *whetstone* should be very smooth.

茶	杯	有	單	耳	嘅	ˌCh'á ‹púi ˋyau ‹tán ˋí ké'.
冇	茶	盤	唔	濕	檯	ˋYau ˌch'á ˌp'ún ˌ'm shap› ˌt'oi.
一	個	錫	茶	葉	罇	Yat› kó' sik› ˌch'á íp› ‹tsun.
唔	見	打	千	里	鏡	ˌ'M kín' 'tá ‹ts'ín ˋlí king'.
寒	暑	針	到	幾	度	ˌHón 'shü ‹cham tò' 'kí tò²?
失	一	個	多	時	架	Shat› yat› kó' ‹tó ˌshí ká'.
炭	射	出	快	鉗	去	T'án' shé² ch'ut› fái' ˌkím h'ü'.
綁	的	餌	在	鼠	挾	'Póng tik› ní² tsoi² 'shü káp›.
擡	食	箱	去	送	禮	ˌT'oi shik› ‹séung h'ü' sung' ˋlai.
漆	托	盤	要	好	金	Ts'at› t'ók› ˌp'ún íú' 'hò ‹kam.
窩	籃	裝	起	去	晒	‹Wó ˌlám ‹chóng 'hí h'ü' shái'.
提	防	吓	個	衣	箱	ˌT'ai ˌfóng ˋhá kó' ‹í ‹séung.
皮	槓	輕	出	門	便	ˌP'í ˋlung ‹hing ch'ut› ˌmun pín².
扁	身	洗	衣	服	盤	'Pín ‹shan 'sai ‹í fuk› ˌp'ún.
高	身	嘅	洗	衫	盤	‹Kò ‹shan ké' 'sai ‹shám ˌp'ún.
擰	一	杯	凍	水	嚟	‹Ning yat› ‹púi tung' 'shui ˌlai.
搵	漏	斗	嚟	入	酒	'Wan lau² 'tau ˌlai yap› 'tsau.
磁	器	兩	耳	湯	兜	ˌTs'z' hí' ˋléung ˋí ‹t'óng ‹tau.
紙	蓮	花	插	花	瓶	'Chí ‹t'ung ‹fá ch'áp› ‹fá ˌp'ing.
兩	頭	繩	綁	吊	桶	ˋLéung ˌt'au ˌshing 'póng tíú' 't'ung.
小	心	吓	隻	脚	杯	'Síú ‹sam ˋhá chik› kéuk› ‹púi.
平	盖	矮	身	酒	壺	ˌP'ing koi' 'ai ‹shan 'tsau ˌú.
磨	刀	石	要	幼	凍	ˌMó ‹tò shik› íú' yau' tung'.

213. If unable to see an object at a distance with the naked eye, then use the thousand *li* glass: *ts'ín lí king* is applied to the common telescope.
216. In this phrase, the word *kím* is used as a verb; *fái* quickly, *kím* tong it, *h'ü* back, is the literal rendering; *shé ch'ut* is an allusion to the starting of an arrow from the bow.
218. The *shik séung* resembles a case of shallow drawers placed upon each other, to the number of four, five, or more; these are filled with food, and fitted into a frame, in which they are carried.
220. The *wó lám* is a circular bamboo utensil, made shallow like a tray, with a low rim around the edge, in which grain and other articles are sometimes exposed for sale; there is another still flatter and smaller, but similar in shape, in common use.

Section Fourth.

ARTICLES OF DRESS.

首飾衣服類第四章
'Shau shik› ‹í fuk₂ luí²; tai² ₅z" ‹chéung.

1. Tie on an *apron.*	勒番條帷裙咋	Lak₂ ‹fán ₅t'íú ₅wai ₅kw'an chá'.
2. Ancient *court bonnets* were made of leather.	古視朝以皮弁	'Kú shí² ₅ch'íú ⁵í ₅p'í pín².
3. All the ancient *bonnets* were black.	凡古冠皆用玄	₅Fán 'kú ‹kún ‹kái yung² ₅ün.
4. Modern hats are the ancient *bonnets.*	今帽卽古冠弁	‹Kam mò² tsik› 'kú ‹kún pín².
5. Fasten back that *bonnet-ring.*	釘番個帽圈咋	‹Ting ‹fán kó' mò² ‹hün chá'.
6. The straps which are tied beneath the chin are called *bonnet-strings.*	綁住下耙底下	'Póng chü² há² ₅p'á 'tai há², kò' ₅t'íú kíú' tsò² mò² p'án'.
	個條叫做帽掛	
7. The button is fitted into the *bonnet-cylinder.*	安帽頂係帽寵	‹Ón mò² 'ting hai² mò² ‹lung.
8. Put the *bonnet* in the bandbox.	擠丨落帽盒嚟	‹Chai mò² lók₂ mò² h'óp₂ ₅lai.
9. Brush that pair of *boots* clean.	擦乾淨個對靴	Ts'át› ‹kón tsing² kó' túi' ‹h'éu.
10. In cold weather we must put on *leather boots.*	天冷要着皮靴	‹T'ín ⁵lang íú' chéuk› ₅p'í ‹h'éu.
11. In warm weather we must put on *satin boots.*	天熱要着絲靴	‹T'ín ít₂ íú' chéuk› ‹sz' ‹h'éu.
12. Expose that *breast-pin.*	打出枝胸針來	'Tá ch'ut› ‹chí ‹hung ‹cham ₅loi.

Notes and Explanations.

SHAUSHIK are ornaments for the head; *ifuk* are garments; the two together include every description of dresses, plain and ornamental, for men and women. The actual difference between the articles which appropriately come under this and the next section is so little that some may be searched for in one, that are placed in the other. It has been the design in arranging them to place those articles which more strictly appertain to the usual dress in this section, while those employed in ornamenting or cleansing the person will be found in the following.

2—4. There were many sumptuary laws established by the ancient dynasties to regulate the forms of headdresses, by which in this, as in other countries, rank was designated; the *pín* was made in different forms, some of which resembled the trencher cap of European universities, and others a tiara or mitre; the *kún* was worn by inferior officers: they may be indifferently rendered caps or bonnets.

5. *Mò hun*, bonnet-ring, or ring of the bonnet, is a small band of cloth, so fitted on the inside of those bonnets which are made of hard and stiff material and in a conical form, that it serves to make them set easy and firm upon the head.

7. *Mò lung*, bonnet-cylinder, or cylinder of the bonnet, is a bit of wood, or other hard substance, in the apex of the bonnet, having a spiral groove, into which the button or knob is screwed.

13. *Breeches* come down to the knees.
14. I do not find the *buckle* of the hatband.
15. Fasten the *button* in the button-hole.
16. Where have you put that small *cap?*
17. The child's *cap* is furnished with a tassel.
18. When the snow falls we must put on *cloaks.*
19. In wet weather we must wear *clogs.*
20. What is the cost of a *great coat?*
21. That *coat* is quite too short.
22. In cold weather a *long coat* is comfortable.
23. A black *woolen collar* is in good style.
24. The *costumes* of nations are unlike.
25. This *cravat* is unfit for use.
26. Ancient *crowns* had pendants before and behind.
27. Sow up again the seam of that *cuff.*
28. *Flannel drawers* are very warm.
29. Bring a pair of *cotton drawers.*
30. The *dresses* of the upper and lower classes of the people, likewise, are different.

31. *Dresses* need not be very costly; that they are clean and comely is the important point.

牛	頭	褲	到	膝	頭	˧Ngau ˧t'au fú' tò' sat› ˧t'au.
唔	見	個	帽	帶	扣	˧'M kín' kó' mò² tái' k'au'.
扣	番	鈕	入	鈕	門	K'au' ‹fán 'nau yap₂ 'nau ˧mún.
擠	頂	小	帽	去	邊	‹Chai 'ting 'síú mò² - h'ü' ‹pín?
細	蚊	仔	拖	帽	繐	Sai' ˧man 'tsai ‹t'ó mò² sui².
落	雪	要	着	大	蓑	Lók₂ süt› íú' çhéuk› tái² ‹lau.
落	雨	天	穿	屐	鞋	Lók₂ ˢü ‹t'ín ‹ch'ün k'ik› ˧hái.
幾	多	銀	買	長	袍	'Kí ‹tó ˧ngan ˢmái ˧ch'éung ˧páu?
個	件	大	衫	太	短	Kó' kín² tái² ‹shám t'ái' 'tün.
天	冷	着	長	衫	好	‹T'ín ˢlang chéuk› ˧ch'éung ‹shám 'hò.
黑	絨	風	領	致	着	Hak› ˧yung ‹fung ˢling chí' chéuk›.
各	國	衣	服	唔	同	Kók› kwók› ‹í fuk₂ ˧'m ˧t'ung.
呢	條	頸	帶	唔	着	‹Ní ˧t'íú 'king tái' ˧'m chéuk›.
古	冕	前	後	有	旒	'Kú ˢmín ˧ts'ín hau² ˢyau ˧lau.
挑	番	袖	口	線	步	‹T'íú ‹fán tsau² 'hau sín' pò².
絨	裹	褲	實	首	暖	˧Yung ˢlui fú' shat₂ 'shau ˢnün.
拈	棉	布	裹	褲	嚟	‹Ním ˧mín pò' ˢlui fú' ˧lai.
上	下	各	等	人	嘅	Shéung² há² kók› 'tang ˧yan ké' ‹í fuk₂ yik₂ hai² ˧'m ˧t'ung.
衣	服	亦	係	唔	同	
衣	裳	唔	論	貴	總	‹Í ˧shéung ˧'m lun² kwai',
要	乾	净	嘅	就	好	'tsung íú' ‹kón tsing² ké' tsau² 'hò.

13. The *ngau t'au fú*, cow's head trowsers, is worn by laborers in summer, constituting their entire dress; it is equivalent to the sarong or waistcloth of the Malays, into which it frequently passes.

19. This description of clogs are made in the same fashion as the common shoes, with a thick wooden sole, and are usually worn in rainy seasons; they are also called *shui hái* water shoes, and *muk hái* wooden shoes.

21, 22. *Táisham* is used in Canton to denote the upper garment, the coat worn by foreigners, and also a loose outer one worn by the Chinese, a kind of frock; the *ch'éung shám* is long, descends nearly to the ankles, and resembles a gown.

26. The form of these crowns was that of a richly ornamented cap fitting close to the head, with jewels hanging from the margins of a flat board on the top before and behind, which made a tinkling as the person walked; the number of these pendants designated the rank of the wearer; the emperor is said to have had two hundred and eighty-eight of them. They are not now worn.

32. Arrange the *dress* of that doll.
33. An *earpick* is useful to take wax from the ear.
34. This is a very good *fan*.
35. Buy for inspection several *fans*, of *ivory*, *feather*, *paper*, and *leaf*, one of each kind.
36. Hang the *fancase* on the girdle, and arrange it in its proper place.

37. Put a *fob* into the pantaloons.
38. Grasscloth *frocks* are very good.
39. Purchase a pair of *gaiters*.
40. I purchased a pair of new *garters*.
41. A leathern *girdle* is worn around the waist.
42. My pair of *gloves* is ragged.
43. I like *grasscloth handkerchiefs*.
44. This *hat* is made of wool.
45. Put on a *rain-hat* to shelter from the rain.
46. *Felt hats* are very good.
47. The *summer hat* is made of bamboo splints.
48. *Straw hats* are worn in summer.
49. Orders to change and put on the *winter hat*.
50. The *red hat* is worn on ceremonial occasions.
51. The seam of the *jacket* is broken open.

服	衣	仔	公	好	妤	裝
尿	耳	取	挖	耳	要	要
好	首	實	扇	把	呢	呢
等	各	葵	紙	毛	牙	牙
睇	嗰	番	把	買	扇	扇
落	插	扇	個	番	駝	駝
囉	罷	吓	襯	帶	腰	腰
褲	落	袋	標	個	整	整
好	致	衫	大	布	夏	夏
嗰	番	嗤	脚	對	買	買
帶	襪	新	對	買	我	我
物	腰	束	係	帶	皮	皮
咯	爛	笠	手	對	我	我
巾	布	夏	意	巾	我	我
嘅	毛	羊	帽	頂	呢	呢
雨	遮	帽	雨	件	戴	戴
好	更	丨	做	毛	毡	毡
胎	絲	竹	用	帽	凉	凉
着	戴	熱	天	丨	草	草
帽	暖	戴	換	示	牌	牌
丨	紅	戴	致	事	有	有
步	線	了	用	衫	巾	巾

‹Chóng 'hò ‹kung 'tsai ‹í fuk₂.
I'ú' ˢí wat› 'tsü ˢí 'shí.
‹Ní 'pá shín' shat₂ 'shau 'hò.
ˢNgá ˢmò 'chí ˢkw'ai kók› 'tang shín' ˢmái 'pá ‹fán ˢlai 't'ai.
ˢT'ó ‹fán kó' shín' ch'áp› lók₂ ‹íú tái' ch'un' ˢhá 'pá ‹ló.
'Ching kó' ‹píú toi² lók₂ fú'.
Há² pò' tái² ‹shám chí' 'hò.
ˢMái túi' kéuk› ‹máng ‹fán ˢlai.
ˢNgó ˢmái túi' ‹san mat₂ tái'.
ˢP'í tái' hai² ch'uk› ‹íú mat₂.
ˢNgó túi' 'shau lap› lán² lók›.
ˢNgó ‹chung í' há² pò' ‹kan.
‹Ní 'ting mò² ˢyéung ˢmò ké'.
Tái' kín² ˢü mò² ‹ché ˢü.
‹Chím ˢmò tsò² mò² kang' 'hò.
ˢLéung mò² yung² chuk› ‹sz' t'oi.
'Ts'ò mò² ‹t'ín ít₂ tái' chéuk›.
ˢP'ái shí² ún² tái' ˢnün mò².
ˢYau sz'² chí' tái' ˢhung mò².
‹Chung ‹shám lat› ˢlíú sín' pò².

35. The variety and elegance displayed by the Chinese in their fans is well known; it is an indispensable article of dress with all classes, and they are made of almost every material that can be easily employed.
37. The Chinese carry their watches suspended from the girdle in a case, which just exposes the face; their's is literally a *píú toi*, watch pocket.
42. The Chinese have no covering for the hands like gloves; the *lap* is a broad brimmed hat laid upon the head to defend it from the rain, and is by usage applied to gloves.
49. This phrase occurs in the Canton Court Circular, in spring and autumn, in which it is stated that, on a given day, orders were issued by the chief provincial officer for changing caps, from the summer to the winter, or *vice versâ* according to the season.
50. The cap is in the shape of a cone, and is called the *hung mò* because of a red fringe, usually made of dyed hair or fine silk which, from the apex, depends on every side.

52. A cloth *riding jacket* is a convenient dress.
53. With *kneepads* it is not painful to kneel.
54. A nicely turned *lappet* looks well.
55. Make a pair of *leggins* lined with cotton.
56. Bring me a *neckcloth*.

57. Where are my *pantaloons?*
58. The ancient *pattens* had only one strap.
59. The many plaited *petticoat* is a ceremonial dress.
60. Bid him make a *pocket* in the vest.
61. Put on a *rain cloak*, and go to put out the fire.
62. The garment opened before and behind, with the cuffs of the sleeves like a horse's hoof, is called a *robe*.
63. The courier's *sandals* have leathern soles.
64. *Sandals* are bound on with cords.
65. Throw on an embroidered *shawl*.
66. He has put on his *shirt*.
67. Has the *shirt* been washed or not?
68. Brush that pair of *shoes* clean.
69. Do not go out with *shoes* down at the heel.
70. Ladies' small tricolored *shoes* are handsome.
71. The *sleeves* of the robe of a priest trail on the ground.

服	痛	睇	着	我	處	面
便	唔	好	嚟	嚟	邊	條
係	跪	襟	褲	巾	在	一
掛	膝	衫	套	頸	褲	展
褂	套	衫	棉	條	大	人
馬	包	好	好	係	褲	屐
絨	纔	斂	做	拈	我	古
袍	褂	袋	荷	吩	百	
火	救	做	禮	心	係	裙
右	左	之	底	皮	馬	袖
袍	鞋	緊	綁	繩	使	花
巾	膊	搭	花	使	件	貼
衫	身	貼	件	花	着	了
曾	唔	了	洗	淨	個	對
鞋	出	對	淨	乾	杉	洗
街	好	地	鞋	鞋	脚	踭
好	鑲	拖	三	袖	袍	鞋

ˌYung ˢmá ʻkwʻá hai² pín² fuk₂.
Lám² ‹páu ˌsat› kwai² ˌ'm tʻung'.
ˢLím ʻhò ‹shám ‹kʻam ʻhò ʻtʻai.
Tsò² ˌmín tʻò' fú' ˌlai chéuk›.

‹Ním ˌtʻíú ʻking ‹kan ˌlai ˢngó.
ˢNgó tái² fú' tsoi² ‹pín chʻü' ?

ʻKú ˌyan kʻek› yat› ˌtʻíú mín².
Pák› chíp› ˌkwʻan hai² ˢlai fuk₂.
‹Fan ˌfú púi' ˌsam tsò² toi².

‹Lau ‹só ‹í hʻü' kau' ʻfó.

ˌTsʻín hau² ‹hoi chʻá' ʻtsó yau² ˢmá ˌtʻai tsau² wai² ‹chí ˌpʻò.

‹Tsʻín ˢlí ˢmá ˌpʻí ʻtai ˌhái.

ʻTsʻò ˌhái ʻshai ˌshing ʻpóng ʻkan.
‹Lau ˌtʻíú ‹fá táp₂ pók› ‹kan.

ˢKʻü chéuk› kín² tʻíp› ‹shan ‹shám.
Hón² ‹shám ʻsai ˢlíú ˌ'm ˌtsʻang?
Tsʻát› ‹kón tsing² kó' túi' ˌhái.
Tát› ‹chang ˌhái ˌ'm chʻut› ‹kái.
ˌChʻín kéuk› ˌhái ‹sám ‹séung ʻhò.
ˌWó shéung² ˌpʻò tsau² ‹tʻó tí².

51. This is an outside garment made large and short, furnished with short sleeves; it is seen in a great variety of patterns, is worn by all classes of people, and on almost all occasions.

59. The apron of No. 1. is also called *kwʻan*, and this garment partakes of the form of an apron, being tied around the waist, and open behind. It is worn when going abroad and on occasions of ceremony, over the common loose trowsers, and underneath the gown, and reaches nearly to the ground, just so as to allow the tiny feet to be seen. The plaits are on the sides, leaving a flat section before and behind, on which flowers are embroidered; the garment is sometimes made very rich and elegant.

61. This is an excuse used by a man to avoid helping his neighbor; the *só í* is made of rush or bamboo leaves stitched together, and would quickly catch fire on approaching a burning dwelling; wherefore he had better keep at a distance.

62. This is the dress of honor with the Chinese, and its shape differs but little from the *chʻéung shám:* the sleeves being very long, the cuffs are folded inward to allow the free use of the hands, and the fold is supposed to be blunt like a horse's hoof.

72. The pantaloons should be long when *socks* are worn.
73. Crystal *spectacles* preserve the eyes.
74. A *stock* is worn round the neck.
75. Give me a pair of *woolen stockings.*
76. In Canton *silk stockings* are cheap.
77. When taking off the shirt put on a *stomacher.*
78. [Priests] put on a *surplice* when sitting at the altar.
79. *Suspenders* are cross bands.
80. My *trowsers* need to be washed.
81. Women ought to wear *turbans.*
82. Gauze *veils* are in use among foreigners.
83. Women wore *veils* in the time of Hón.
84. Make a *vest.*
85. Bring a new *waistcoat.*
86. The *wallet* is used as a purse.

着襪頭落褲脚
水晶眼鏡養眼
頸帶係圍頸喫
揑對毡襪過我
省城絲襪係平
脫衫要纜暖肚
披袈裟坐正壇
褲帶卽十字帶
我條褲要洗蠔
女人應纜頭帕
外國有障面紗
漢時婦有面衣
做件背心嘹着
擰件新背心嘹
荷包擠錢銀喫

Chéuk› mat₂ ₅t'au lók₂ fú' kéuk›.
'Shui ‹tsing 'ngán king' ₅yéung 'ngán.
'King tái' hai² ₅wai 'king ké'.
'Pí túi' ‹chín mat₂ kwó' ₅ngó.
'Shang ₅shing ‹sz' mat₂ hai² ₅p'ing.
Tüt› ‹shám íú' lám² 'nün ₅tò.
‹P'í ‹ká ‹shá tsó' ching' ₅tán.
Fú' tái' tsik› shap₂ tsz'² tái'.
₅Ngó ₅t'íú fú' íú' 'sai lá'.
₅Nü ₅yan ‹ying lám² ₅t'au p'á'.
Ngói² kwók› ₅yau chéung' mín² ‹shá.
Hón' ₅shí ₅fú ₅yau mín² ‹í.
Tsò² kín² púi' ‹sam ₅lai chéuk›.
‹Ning kín² ‹san púi' ‹sam ₅lai.
₅Hó ‹páu ₅chai ₅ts'ín ₅ngan ké'.

77. Careful mothers put this garment upon their children to keep, (as its name imports,) the belly warm; adults also sometimes wear it.

Section Fifth.

OF THE TOILET.

粧扮類第五章

‹Chóng pán² lui²; tai² ₅'ng ‹chéung.

1. Hang the *amulets* on the collar.
2. Put on again that pair of *anklets.*

駝香包落襟頭
戴番對脚鎚咋

₅T'ó ‹héung ‹páu lók₂ ‹k'am ₅t'au.
Tái' ‹fán túi' kéuk› ák› chá'.

Notes and Explanations.

CHÓNGPÁN is a phrase, meaning to dress, and includes all the various operations connected with dressing, such as bathing, cutting or shaving the hair and beard, &c. A few articles of furniture and clothing, enumerated in the two preceding sections, are here repeated, usually in connection with some act belonging to the toilet.

1. The amulets are usually small bags, filled with aromatic substances, sometimes merely

3. Tell the *barber* to come to-morrow morning at early dawn, to cut my hair and shave my beard.

4. The water in the *bath* is too cold, pour in a little warm water and stir it up.

5. I am going to the sea-shore to *bathe*, bring me my *bathing-dress*.

6. Bring a string of *court beads*, and hang them carefully on my neck.

7. Put on again quickly the string of *aromatic beads*.

8. He wets himself in eating, you must put a *bib* on him.

9. Just try on this *bonnet* and see if it will suit you.

10. Look at this pair of *boots* of mine, and see if they are well made.

11. Have you a *boot-jack?*

12. Where are my *bracelets?*

吔	剃	頭	佬	聽	早
天	朦	朧	黎	同	我
剪	髮	剃	鬚		
洗	身	水	凍	侵	的
熱	水	和	吓	添	
我	想	去	海	邊	洗
身	擰	洗	身	衫	黎
拈	串	朝	珠	小	心
掛	落	我	頸		
快	駛	番	串	香	珠
食	野	流	濕	身	共
佢	着	番	口	水	肩
你	試	吓	個	件	帽
睇	中	意	唔	中	意
你	睇	我	呢	對	靴
好	工	作	唔	好	呵
有	脫	靴	板	冇	呀
我	的	釧	在	邊	處

Kíú' t'ai' ʂt'au 'lò ‹t'ing 'tsò ‹t'ín ʂmung ʂlung ʂlai ʂt'ung ˢngó 'tsín fát› t'ai' ‹sò.

'Sai ‹shan 'shui tung' ‹ts'am tik› ít₂ 'shui wó' ˢhá ‹tím.

ˢNgó 'séung h'ü' 'hoi ‹pín 'sai ‹shan, ‹ning 'sai ‹shan ‹shám ʂlai.

‹Ním ch'ün' ʂch'íú ‹chü 'síú ‹sam kwá' lók₂ ˢngó 'king.

Fái' ʂt'ó ‹fán ch'ün' ‹héung ‹chü.

Shik₂ 'yé ʂlau shap› ‹shan 'kung ˢk'ü chéuk› ‹fán 'hau 'shui ‹kín.

ˢNí shí' ˢhá kó' kín² mò² 't'ai ‹chung í' ʂ'm ‹chung í'.

ˢNí 't'ai ˢngó ‹ní túi' ‹h'éu 'hò ‹kung tsók› ʂ'm 'hò ‹ó.

ˢYau t'üt› ‹h'éu 'pán ˢmò á'?

ˢNgó tik› ch'ün' tsoi² ‹pín ch'ü'?

---

for the purpose of guarding one's person from any offensive fumes, but oftener to ward off imaginary evils; the character *t'ó* is not here used in its common acceptation of a camel, but as a provincial term for suspending.

3. The barber is called *t'ai t'au lò*, because his chief business here is to shave the head. The Chinese generally shave their heads four, five, or six times a month; some of them much oftener.

5. *Hoi pín*, side of the sea, is constantly used also for smaller portions of water, such as rivers: 'I am going to bathe in the river, or by the river-side,' may be used by one going to the river, or to the sea.

6. The court beads are so called because they form a part of the court dress. The string is a yard and a half or two yards long, containing 108 beads, about the size of acorns; they are made of hard wood, and are separated, on the string, into four or more divisions, by smaller balls made of pearl, ivory, or metal.

7. These are much smaller than the court beads, and are on strings about a foot long; they are not, like the court beads, hung over the neck, but are attached to a button of the outer dress, on the right side, two or three inches below the chin. They are usually made of an aromatic composition; and, in regard to size, are of two kinds; a string of the larger contains only eighteen, usually worn by men, as the fragrant bag, mentioned above, is by females.

12, 13. The *ch'ün* and *ák* are the same, the former is not as colloquial as the second; which, to distinguish it from the anklets, (No. 2.) is sometimes called *shau ák;* both are worn

13. Bring my *bracelets* and put them on for me.
14. Brush the dust from my coat with the *clothes' broom.*
15. The *shaving brush*, dipped in soap, is used to lather the beard.
16. Give me a *tooth-brush* to clean my teeth.
17. Brush your head with a *hair-brush.*
18. Your coat does not set well, *unbutton* and set it right, and then *button* it again.

19. Do you use a *cane* when you go in the streets?
20. Put the cards in the *card box.*
21. The jewels are in the *casket.*
22. Help me to fasten this *clasp* again.
23. Hang the dresses on the *clothes' horse.*
24. Is the *collar* of the coat in its place?
25. Comb the head smooth with a *comb.*
26. The teeth of the *comb* are so close they hardly enter the hair.
27. Put the *tortoise-shell comb* in my hair.
28. Do not put on a *corset* to-day.
29. Is the *cosmetic* well applied?
30. Tie my *cravat* properly for me.

擰	鈕	嚟	同	我	戴	‹Ning ák› ˌlai ˌt'ung ˈngó tái'.
衣	服	掃	掃	衫	塵	‹I' fuk₂ sò' sò' ‹shám ˌch'an.
鬚	擦	忝	覷	梳	鬚	‹Sò ts'át› ˈt'ím 'kán ˌch'á ‹sò.
捭	牙	擦	我	擦	牙	'Pí ˌngá ts'át› ˈngò ts'át› ˌngá.
使	髮	丨	擦	頭	髮	'Shai fát› ts'át› ts'át› ˌt'au fát›.
你	件	衫	唔	齊	整	ˈNí kín² ‹shám ˌ'm ˌts'ai 'ching ; ˌch'ü ˈnau, chéuk›
除	鈕	着	好	佢	致	'hò ˈk'ü, chí' k'au' ‹fán ˈnau ‹lá.
扣	番	鈕	啦			
遊	街	用	鞭	杆	唔	ˌYau ‹kái yung² ‹pín ‹kón ˌ'm?
擠	帖	落	帖	盒	囉	‹Chai t'íp› lók₂ t'íp› hóp₂ ló'.
珠	寶	喺	首	飾	箱	‹Chü 'pò 'hai 'shau shik› ‹seung.
帮	我	扣	番	帶	扣	‹Póng ˈngó k'au' ‹fán tái' k'au'.
掛	衣	服	落	衣	架	Kwá' ‹í fuk₂ lók₂ ‹í ká'.
衫	領	齊	整	唔	呀	‹Shám ˈling ˌts'ai 'ching ˌ'm á'?
使	梳	梳	光	頭	髮	'Shai ‹shó ‹shó ‹kwóng ˌt'au fát›.
篦	齒	密	難	入	髮	Pí² 'ch'í mat₂ ˌnán yap₂ fát›.
插	玳	瑁	梳	落	頭	Ch'áp› toi² múi² ‹shó lók₂ ˌt'au.
今	日	莫	纜	揹	胸	‹Kam yat₂ mók₂ lám² ˌmán ‹hung.
水	粉	搽	勻	唔	呀	'Shui 'fan ˌch'á ˌwan ˌ'm á'?
同	我	綁	好	頸	巾	ˌT'ung ˈngó 'póng 'hò 'king ‹kan.

by Chinese females, old and young, rich and poor, and the bracelets are worn not unfrequently by men also; they are made of silver, tin, and various kinds of precious stones, usually plain, but sometimes gilt and slightly ornamented.

15. *T'ím* is used to denote the act of dipping a pencil in paints or ink, and for filling the brush with soap for lathering the beard; but the word does not occur with this sense in lexicons, and there are different modes of writing it.

25, 26. The *shó* is a coarse toothed comb, and the *pí* has the teeth very close, and usually on both sides; it is made of wood.

29. This cosmetic is manufactured in great quantities from limestone, which is reduced to powder by stones fitted and worked like those employed in grinding grain, the use of it being almost universal among one half of the Chinese people. The process is quite like that of pulverizing gypsum for agricultural purposes.

31. The cue requires plaiting every morning. All the hair which is not shaven close to the head, is allowed to grow to its full length, and when in good condition often reaches to the

31. Early in the morning wash the face and plait the *cue*.
32. Empty and cleanse the *cuspidor*.
33. Lock that case of *drawers*.
34. See whether this *dress* fits me well or not?

35. Will you allow me to set your *dress* to rights for you?

36. Give me a *dressing gown*.
37. Have you put my *dressing table* in order yet?

38. Open my *dressing case*.

39. Take these *earrings* from my ears.
40. Is there water in that *ewer*?
41. Char some sprigs of willow, and let me give a good black color to your *eyebrows*.
42. I forgot to put the *fan* in its case.
43. My dress must be according to the *fashion*.
44. Put that *fingerring* on my little finger.

45. Bring a cluster of *flowers* to put on my head.
46. Bring the *girdle* and put it on.
47. Cut the *hair* on the left side of my head a little shorter.

48. Put in order your flowing *locks of hair*.

清	晨	洗	面	打	辮	˂Ts'ing ˢshan 'sai mín² 'tá ˂pín.
倒	乾	淨	個	痰	礶	'Tò ˂kón tsing² kó' ˢt'ám kún'.
鎖	埋	衣	服	櫃	桶	'Só ˢmái ˂í fuk₂ kwai² 't'ung.
你	睇	我	件	衣	服	ˢNí 't'ai ˢngó kín² ˂í fuk₂ chéuk› ˢts'ai 'ching mí²?
着	齊	整	未			
等	我	同	你	扯	正	'Tang ˢngó ˢt'ung ˢní 'ch'é ching' ˢhá kó' kín² ˂í fuk₂ ˂é?
吓	個	件	衣	服	喉	
捭	頭	髮	衫	過	我	'Pí ˢt'au fát› ˂shám kwó' ˢngó.
你	擺	好	我	個	張	ˢNí 'pái 'hò ˢngó kó' ˂chéung ˂shó ˢt'au ˢt'oi ˢ'm ˢts'ang á'?
梳	頭	檯	唔	曾	呀	
撐	開	我	個	鏡	粧	˂Ch'ang ˂hoi ˢngó kó' king' ˂chóng.
同	我	除	對	耳	環	ˢT'ung ˢngó ˢch'ü túi' ˢí ˢwán.
個	水	甕	有	水	冇	Kó' 'shui ˂ang ˢyau 'shui ˢmò?
燒	的	柳	枝	炭	我	˂Shíú tik› ˢlau ˂chí t'án' ˢngó wák₂ 'hò kó' túi' ˢngán ˢmí.
畫	好	個	對	眼	眉	
忘	記	喺	番	扇	揷	ˢMóng kí' ngáp› ˂fán shín' ch'áp».
我	衣	服	要	時	興	ˢNgó ˂í fuk₂ íú' ˢshi hing'.
套	隻	戒	指	落	我	T'ò' chik› kái' 'chí lók₂ ˢngó kó' chik› ˢmí 'chí ch'ü' ˢlai.
個	隻	尾	指	處	嚟	
擰	朵	花	戴	落	頭	˂Ning 'tó ˂fá tái' lók₂ ˢt'au.
擰	腰	帶	嚟	束	腰	˂Ning ˂íú tái' ˢlai ch'uk› ˂íú.
同	我	剪	短	吓	左	ˢT'ung ˢngó 'tsín 'tün ˢhá ˂tsó ˂pín kó' tik› ˢch'éung ˢt'au fát›.
邊	個	的	長	頭	髮	
挑	好	個	的	髽	阿	˂T'íú 'hò' kó' tik› ˂yam ˂ó.

calves of the legs; those who have a sparse head of hair frequently eke out their cues with false hair.

41. Chinese ladies are remarkably fond of adorning their heads with flowers; these are usually worn in sprigs, instead of wreaths; and there is a silver or golden pin often worn in the hair, with a tube in one end of it for the insertion of flowers.

48. *Yam* designates the locks of hair of young girls, which are often allowed to hang down round the forehead and on both sides of the face, not in ringlets, but in the manner of a fringe.

49. The golden *hair-pin* fell down beside the pillow.
50. Shake clean the *handkerchief*.
51. The *handkerchief* is tucked under the girdle.
52. That lady's *headdress* is handsome.
53. A pouch and *knife* hung [one] on each side.
54. Bring a small *knife* to pare your nails.
55. Put the *looking-glass* on the dressing table.

56. The *looking-glass* stand should be well fastened.
57. Use a hand *mirror* to give a double reflection.
58. Where is my *necklace?*
59. Thread a *needle* and sew this garment.
60. When the sun is hot you should carry a *parasol.*
61. Have you any *perfumery* for me?
62. Bring a *pin* and fasten the cuff.
63. Go and buy a *pin-case.*
64. What has become of that *pin-box?*
65. Where has the *pin-cushion* gone to?
66. Where is my *pomatum?*

67. The *razor* is dull and needs honeing.
68. Give me a *razor-strop* to sharpen the edge of this razor.

69. Have you yet found those *ribbons?*

金	釵	墜	落	枕	邊
挾	乾	净	條	手	巾
腰	帶	帙	條	襯	巾
姑	娘	梳	粧	好	睇
兩	邊	襯	袋	佩	刀
拮	刀	仔	批	指	甲
擠	個	照	面	鏡	喺
個	張	梳	頭	檯	嚟
鏡	架	要	準	頭	好
使	手	鏡	能	映	照
我	個	條	頸	鍊	呢
穿	管	針	聯	衣	服
日	頭	猛	要	擔	遮
有	香	物	我	揀	冇
擰	鼓	槌	針	撟	袖
去	買	個	針	筒	嚟
個	針	箱	去	邊	處
個	針	毡	去	邊	處
我	個	的	香	油	呢
剃	鬚	刀	斷	要	磨
揑	喝	刀	皮	喝	吓
個	張	刀	口	嘅	鋒
絲	帶	仔	搵	番	未

ㄍKam ㄔch'ái chui² lók₂ 'cham ㄔpín.
'Yéung ㄔkón tsing² ㄙt'íú 'shau ㄔkan.
ㄔI'ú tái' ngáp› ㄙt'íú ch'an' ㄔkan.
ㄔKú ㄙnéung ㄔshó ㄔchóng 'hò 't'ai.
ㄙLéung ㄔpín ch'an' toí² p'úi' ㄔtò.
ㄔNím ㄔtò 'tsai ㄔp'ai 'chí káp›.

ㄔChai kó' chíú' mín² king' 'hai kó' ㄔchéung ㄔshó ㄙt'au ㄙt'oi ㄙlai.

King' ká' íú' 'sun ㄙt'au 'hò

'Shai 'shau king' ㄙnang 'yéung chíú'.
ㄙNgó kó' ㄙt'íú 'king lín² ㄔní?

ㄔChün 'kún ㄔcham ㄙlín ㄔí fuk₂.
Yat₂ ㄙt'au ㄙmáng íú' ㄔtám ㄔché.
ㄙYau ㄔhéung mat₂ ㄙngó ㄙch'á ㄙmò?
ㄔNing 'kú ㄙch'ui ㄔcham 'kíú tsau².
H'ü' ㄙmái kó' ㄔcham ㄙt'ung ㄙlai.
Kó' ㄔcham ㄔséung h'ü' ㄔpín ch'ü'?
Kó' ㄔcham ㄔchín h'ü' ㄔpín ch'ü'?
ㄙNgó kó' tik› ㄔhéung ㄙyau ㄔní?
T'ai' ㄔsò ㄔtò tün² íú' ㄙmó.

'Pí hót› ㄔtò ㄙp'í hót› ㄙhá kó' ㄔchéung ㄔtò 'hau ké' ㄔfung.

ㄔSz' tái' 'tsai 'wan ㄔfán mí²?

51, 53. The *ch'an kan* and *ch'an toi* are usually attached to the girdle, one hanging on each side; *ch'an* has the sense of personal, near to; it means also those garments which are under the outer dress. A watch encased in a pocket, a fancase, a pair of chopsticks, or, as in the present example, a knife, are worn in the same manner: the knife resembles the short dagger of Europeans, but is never, like it, worn for purposes of defense.

59, 62—65. The Chinese have no pins; the *cham* is a needle, but in these examples, it is indifferently applied to the various cases in which both pins or needles are kept; the *kú ch'ui cham*, or drumstick needle, is strictly a pin.

66. *Héung yau* may be applied to any kind of oleaginous or greasy perfume, as well as to pomatm.

70. Have you any *oil of roses?*
71. Rub a little *rouge* on the lips.
72. Bring me a pair of *scissors.*
73. A *tongue scraper* made of pure silver.
74. Open my *shaving case.*

75. Moisten the *shavings* for smoothing my hair.
76. Give me a *cotton shirt.*

77. Tie up my *shoe strings.*

78. Give me some *perfumed soap.*
79. Moisten the *sponge* with cold water, and bring it to wipe my forehead.

80. *Talismans*, worn on the collar, expel evil influences.
81. Put on the *thimble* to baste this garment.
82. Untie a silken *thread* and hem this coat.
83. A set of *toothpicks*, etc., hung on the collar.
84. Open a new box of *tooth-powder.*
85. Take away this *towel.*

86. The legs of my *trowsers* are too large.
87. With *tweezers* pulling the hairs even on the forehead.
88. Open the *umbrella* and give it me.
89. Pray *unrobe* and sit down.
90. Put on again that *vandyke.*
91. Put the *veil* in the bureau.

你	有	梅	桂	油	布	ʻNí ˢyau ˧múi kwaiˀ ˧yau ˢmòˀ?
口	唇	揩	的	胭	脂	ʻHau ˧shun ˧chʻá tik› ‹ín ‹chí
拮	把	鉸	剪	嘹	我	‹Ním ʻpá káuˀ ʻtsín ˧lai ˢngó.
打	枝	高	銀	利	刮	ʻTá ‹chí ‹kò ˧ngan liˀ kwát›.
揭	開	個	剃	鬚	箱	Kʻít› ‹hoi kóˀ tʻaiˀ ‹sò ‹séung.
淥	刨	花	我	枝	頭	Luk› ˧páu ‹fá ˢngó ˢman ˧tʻau.
揑	棉	布	汗	衫	我	ʻPí ˧mín pòˀ hónˀ ‹shám ˢngó.
綁	起	我	條	鞋	帶	ʻPóng ʻhí ˢngó ˧tʻíu ˧hái táiˀ.
拮	的	香	覷	嘹	我	‹Ním tik› ‹héung ʻkán ˧lai ˢngó.
揼	凍	水	濕	水	泡	ʻPí tungˀ ʻshui shap› ʻshui ˢpò ‹ním ˧lai ˢngó mút› ngákₒ
拮	嘹	我	抹	額	頭	˧tʻau.
襟	頭	符	驅	邪	物	‹Kʻam ˧tʻau ˧fú ‹kʻü ˧tsʻé matₒ.
帶	針	頂	行	衣	服	Táiˀ ‹cham ʻting ˧hóng ‹í fukₒ.
解	子	絲	線	挑	衫	ʻKái ʻtsz› ‹szˀ sín› ‹tʻíu ‹shám.
襟	頭	一	副	牙	簽	‹Kʻam ˧tʻau yat› fúˀ ˧ngá ‹tsʻím.
開	個	新	牙	灰	盒	‹Hoi kóˀ ‹san ˧ngá ‹fúi hópₒ.
拮	呢	條	面	巾	去	‹Ním ‹ní ˧tʻíu mínˀ ‹kan hʻüˀ.
外	褲	脚	係	太	闊	Ngoiˀ fúˀ kéuk› haiˀ tʻáiˀ fút›.
鑷	針	撂	齊	額	毛	Níp› ˧kʻím ‹tsʻím ˧tsʻai ngákₒ ˧mò.
開	個	把	遮	揑	我	‹Hoi kóˀ ʻpá ‹ché ʻpí ˢngó.
請	寬	衣	埋	位	坐	ʻTsʻing ‹fún ‹í ˧mái waiˀ tsóˀ.
披	番	個	雲	肩	吖	‹Pʻí ‹fán kóˀ ˧swan ‹kín ‹á.
擠	障	面	紗	落	櫃	‹Chai chéungˀ mínˀ ‹shá lókₒ kwaiˀ.

73. The tongue scraper is a very thin sheet or strip of silver, say one third of an inch in breadth, and eight or ten inches long.

75. These shavings are used by Chinese females to give smoothness and glossiness to their hair. They are cut from resinous wood, and by being dipped in a little warm water the gum is drawn out and diluted, and thus by applying them to the hair the object is effected.

80. The Chinese have many of these *fú*, differing in their form and use. Those worn on the collar, those here specified, often consist of metal, but are also made of wood, or cloth.

81, 82. To join two pieces of cloth together is called *lín;* (No. 59.) to do so in an open light manner or to baste is termed *hóng;* and to sew a seam down a second time on the inside is called *tʻíú:* to embroider is *sau.*

92. Open the *wardrobe* and lay out my woolen dress.

開衣服櫃撐我 ‹Hoi ‹í fuk$_2$ kwai^3 ‹ning ^{s}ngó
個的絨衣服來 kó' tik› $_s$yung ‹í fuk$_2$ $_s$loi.

93. Pour a little *water* on my hands.

斟的水落我手 ‹Cham tik› 'shui lók$_2$ ^{s}ngó
'shau.

94. I wish to shave, go quickly and bring me some *hot water*.

我愛剃鬚快去 ^{s}Ngó oi' t'ai' ‹sò fái' h'ü'
拮的熱水嚟我 ‹ním tik› ít$_2$ 'shui $_s$lai ^{s}ngó.

95. Place the soap on the *wash-stand*.

擠靦落面盤架 ‹Chai 'kán lók$_2$ mín^2 $_s$p'ún
搵着針線包冇 ká'.

96. Have you yet found the *workbag?*

'Wan chéuk$_2$ ‹cham sín^3
‹páu ^{s}mò?

95. The stand called by this name is a kind of tripod on which the basin is placed; when large and square it is called a *t'oi* or table.

Section Sixth.

OF THE BEDROOM.

瞓房類第六章
Fan' $_s$fóng lui^2; tai^2 luk$_2$ ‹chéung.

1. Where is my bedroom?

我個間瞓房喺 ^{s}Ngó kó' ‹kán fan' $_s$fóng 'hai
邊處呀 ‹pín ch'ü' ‹á?

It is in the third story.

喺第三層樓處 'Hai tai^3 ‹sám $_s$ts'ang $_s$lau
ch'ü'.

2. How many windows are there in the room?

房裏頭有幾多 $_s$Fóng ^{s}lui $_s$t'au ^{s}yau 'kí ‹tó
度窓門呢 tò^2 ‹ch'éung $_s$mún ‹ní?

There are two.

兩度啫 ^{s}Léung tò^2 ‹ché.

3. Can the morning sun shine into the room?

朝頭早熱頭晒 ‹Chíú $_s$t'au 'tsò ít$_2$ $_s$t'au shái'
得入房唔呀 tak› yap› $_s$fóng $_s$'m á'?

Notes and Explanations.

THE beds of the Chinese are constructed and furnished somewhat different from those of Europeans. Instead of the bedstead with high posts, they have one with a frame and pannels, which are often carved. Boards also are used in the place of sacking. With the common people, a few plain boards placed on two wooden forms, serve for a bedstead, light bamboos being erected for a tester on which to suspend the curtains, which are indispensable in Canton as a security against musketoes.

1. *Fan* is a local word in common use, and having no character to represent it, one of the same sound is borrowed, and *muk*, an eye, is added to it for the purpose of indicating in some degree its new meaning.

It cannot; because one window is on the south, and one on the north side.	唔晒得着一度北 喺南一度喺净凉 個間房乾净呀	ˌ'M shái' tak› chéuk›, yat› tò² 'hai ˌnám yat› tò² 'hai pak›.
4. Is the room, clean, cool, and pleasant?		Kó' ‹kán ˌfóng ‹kón tsing², ˌléung, 'shóng, ˌ'm á'?
It is a fine airy room, and also admits the wind on two sides.	爽唔呀 房裏頭好氣息 兩頭又有風嘹	ˌFóng ˢlui ˌt'au 'hò hí' shik› ˢléung ˌt'au yau² ˢyau ‹fung ˌlai.
5. Is the room supplied with furniture?	房內嘅野齊備 唔呀	ˌFóng noi² ké' ˢyé ˌts'ai pí² ˌ'm á'?
The bed, bedding, and curtains, are all complete.	床鋪被帳俱全	ˌCh'óng ‹p'ò ˢp'í chéung' ‹k'ü ˌts'ün.
6. Is there a matress on the bed?	個張床有褥有 有呀	Kó' ‹chéung ˌch'óng ˢyau yuk₂ ˢyau ˢmò á'?
There is one, filled with rattan shavings.	有張係藤絲嘅	ˢYau ‹chéung hai² ˌt'ang ‹sz' ké'.
7. Can you find a feather bed for me?	你同我搵張鶏 毛嘅呵	ˢNí ˌt'ung ˢngó 'wan ‹chéung ‹kai ˌmò ké' ‹ó?
The Chinese have none.	唐人有喺	ˌT'óng ˌyan ˢmò ‹é.
8. Have you had the room opened and aired?	你有打開間房	ˢNí ˢyau 'tá ‹hoi ‹kán ˌfóng ‹chui ˢhá ˢmò á'?
Yes; to-day the windows have been kept open all day long.	吹呯有 有今日的窓門	ˢYau ‹kam yat₂ tik› ‹ch'éung ˌmún ˌshing yat₂ 'tá ‹hoi ch'ü'.
	成日打開處	
9. Have you made my bed this morning?	你今早鋪好我	ˢNí ‹kam 'tsò ‹p'ò 'hò ˢngó kó' ‹chéung ˌch'óng ˌ'm ˌts'ang á'?
I have not yet made it, for the sheets have just now come back from being washed, and are a little damp.	個張床唔曾呀 唔曾喇被單正 話洗完嚟都 重濕濕地	ˌ'M ˌts'ang lé'; ˢp'í ‹tán ching' wá² 'sai ˌün ‹fán ˌlai ‹tò chung² shap› shap› tí².

5. *Yé ts'ai pí*, things fully prepared, is a phrase expressing that all is in order; *yé* means articles, things, &c. *Ch'óng* is the bedstead; *p'ò* is the coverlet; *p'í* denotes sheets and blankets; and *chéung* the musketoe curtains. The phrase is intended to include whatever is necessary to render the bed complete.

9. Here *p'ò* is used as a verb, and means to spread out, to make or put in order; and *ch'óng* denotes the bed: thus they often say, in the language of command, *p'ò ch'óng*, make the bed. *Tí*, the earth, here loses its common signification, and has the sense of a little—damp in a slight degree.

10. Have you put them in the sun, where they will dry?

你有擰佢喺熱倒頭嚟晒冇呀

ˢNí ˢyau ‹chai ˢk'ü 'hai ít₂ ₅t'au ₅lai shái' ˢmò á'?

No, but I have hung them up before the kitchen fire to dry.

有我不過晾倒有過焙啫廚房嚟晒冇呀

ˢMò, ˢngó pat₅ kwó' lóng' 'tò ₅ch'ü ₅fong ₅lai púi² ‹ché.

11. Has the tailor brought back the coverlet?

個裁縫擰番張花被面嚟未呀

Kó' ₅ts'oi ₅fung ‹ning ‹fán ‹chéung ‹fá ˢp'í mín² ₅lai mí² á'?

No, not yet, but he promised to bring it this evening.

唔曾佢話挨晚至擰嚟和

ₛ'M ₅ts'ang ˢk'ü wá² ‹ái ˢmán chí' ‹ning ₅lai wó'.

12. Change that pair of sheets, take away the dirty ones, and put on a clean pair.

換過個兩張被污單拈開兩張張濘嘅揸過兩張乾淨嘅嚟

Ún² kwó' kó' ˢléung ‹chéung ˢp'í ‹tán ‹ním ‹hoi ˢléung ‹chéung ‹ú ‹tsò ké', 'pí kwó' ˢléung ‹chéung ‹kón tsing² ké' ₅lai.

I have already changed them.

我已經換咯

ˢNgó ˢí ‹king ún² lók₅.

13. Bring a bolster.

拈過一個長枕頭嚟

‹Ním kwó' yat₅ kó' ₅ch'éung 'cham ₅t'au ₅lai.

I have just now brought one.

我而家就至拈減個嚟咋

ˢNgó ₅í ‹ká tsau² chí' ‹ním 'kám kó' ₅lai chá'.

14. Have you also changed the pillow-cases?

你有換過枕頭布冇呀

ˢNí ˢyau ún² kwó' 'cham ₅t'au pò' ˢmò á'?

Yes.

換咯

Ún² lók₅.

15. Are there any blankets in the house?

屋裏頭有白毡冇呀

Uk₅ ˢlui ₅t'au ˢyau pák₂ ‹chín ˢmò á'?

There are some new ones.

有的新過嚟晒處番

ˢYau tik₅ ‹san kwó' 'hai ch'ü'.

16. Call the tailor to mend the musketoe curtains.

叫個裁縫補冇呀個張蚊帳咪掸蚊

Kiú' kó' ₅ts'oi ₅fung 'pò ‹fán kó' ‹chéung ‹man chéung' á'.

17. When you make the bed, do not let any musketoes get inside of the curtains.

鋪床囉入去呀趯

‹P'ò ₅ch'óng ‹ló ˢmai 'pí ‹man tik₅ yap₂ h'ü' á'.

12. The phrase *íking* expresses the past tense, and is in common use for saying that a command has been obeyed, or a duty performed.

18. Put these dirty clothes in the basket.

19. One cannot turn in the bed, it is so narrow.
20. Have you a sleeping-gown that you can give me?
21. The bed is supported by a pair of forms.
22. In a cradle children easily go to sleep.
23. The curtains adorned with poetry and pictures.
24. The curtains hung up on the tenter hooks.
25. Hang the musketoe whip upon the curtain hook.

26. Tell the coolie to put the chamber-pot under the bed, and place the chamber lamp by the side of the fire-place.

27. There are too many clothes on the bed, take off a blanket.

28. Will this do?

It will do.

29. Call me to-morrow morning at five o'clock.

30. There was so much noise in the street last night that I could not sleep at all.

衣揸蠔的笠呵呢落擠服

身轉過扛㘝定冇床窄睡

我床瞓畫帳帳在蚊詩寫掛拂蚊鼓枝處

便又火得去多毯呀

叫鐘吓

整瞓都夜咁嘈成街起五點身

衣服張減得未得做得咯

朝我晚我着

‹Chai ‹ní tik› lá' 'chá ‹í fuk› lók› lap› ‹ó.

ˌCh'óng chák› ˢmò ting² 'chün ‹shan.
ˢYau shui² ˌp'ò 'pí kwó' ˢngó?

Yat› túi' ˌt'íú tang' ‹hóng ˌch'óng.
ˌNgò ˌch'óng ˌhoi 'tsz' í² fan'.
ˌMan chéung' ˌyam 'sé ‹shí wá².
ˌMan chéung' ‹kau kwá' ˌman chéung'.
Kwá' ‹chí ˌman fat› tsoi² chéung' ‹kau ch'ü'.

Kíú' 'kún tím' ‹chai kó' pín² ˌú lók› ˌch'óng há² 'tai; yau² fóng' 'chán óm' ‹tang 'hai 'fó ˌlò ‹pín ˌlai.

ˌCh'óng shéung² ‹í fuk› ‹tó tak› tsai² ‹ním 'kám ‹chéung ‹chín h'ü'.

'Kóm tsò² tak› mí² á'?

Tsò² tak› lók›.

‹T'ing ‹chíú ˢ'ng 'tím ‹chung kíú' 'sing ˢngó 'hí ‹shan ˢhá.

Tsók› ˢmán ‹kái kóm' ts'ò' 'ching tak› ˢngó ˌshing yé² ‹tò fan' ˌ'm chéuk›.

23. The Chinese hang stripes of cloth or silk around the top of the tester, answering to a fringe, on which flowers are painted or poetry is written.
25. This is a whip made from the hair of a horse's tail, and is used as a switch to kill musketoes.

Section Seventh.

ARTICLES OF FOOD.

食物類第七章

Shik$_2$ mat$_2$ lui^2; tai^2 ts'át$_3$ ‹chéung.

1. If you wish to have good *anchovy sauce* it is necessary to keep [the fish] six or seven months, when it will be fit for use.	欲糟魚解得味 必須六七個月 咁耐然後做得	Yuk$_2$ ‹tsò ˢü 'kái tak$_3$ mí^2, pít$_3$ ‹sü luk$_2$ ts'át$_3$ kò^2 üt$_2$, kóm^1 noi^2, ˢín hau^2 tsò^2 tak$_3$.
2. We want some *dried apples.*	要幾件乾平果	Íú^2 'kí 'kín^2 ‹kón ˢp'ing 'kwó.
3. *Beans* taken with ham improve its flavor.	火腿得荳角更 加一味	'Fó 't'úi tak$_3$ tau^2 kók$_3$ kang^1 ‹ká yat$_2$ mí^2.
4. Fry some plantains covered with *batter.*	燻蕉外搽麵料	Cháu^1 ˏtsíú ngoi^2 ˢch'á mín^2 líú^2.
5. The flesh of slaughtered cattle is called *beef.*	牛劏後名牛肉	ˢNgau ‹t'óng hau^2, ˢming ˢngau yuk$_2$.
6. I want some *boiled beef* for dinner.	大餐使炷牛肉	Tái^2 ‹ts'án 'shai shap$_2$ ˢngau yuk$_2$.
7. Tell the cook to *roast* some *beef.*	叫厨子燒牛肉	Kíú^3 ˢch'ü 'tsz' ‹shíú ˢngau yuk$_2$.
8. Taste a little of this *rolled beef.*	嘗吓捲筒牛肉	ˢShéung ˢhá 'kün ˢt'ung ˢngau yuk$_2$.
9. On board ship [at sea] *salt beef* is eaten.	行船食鹹牛肉	ˢHang ˢshün shik$_2$ ˢhám ˢngau yuk$_2$.
10. Change this for *beef-steak.*	改轉鐵耙牛肉	'Koi 'chün tít$_3$ ˢp'á ˢngau yuk$_2$.
11. In roasting *birds* string them on a spit.	燒雀仔穿成串	‹Shíú tséuk$_3$ 'tsai ‹ch'ün ˢshing ch'ün'.
12. *Biscuit* will keep a long time.	麵餅乾安得耐	Mín^2 'ping ‹kón ‹ón tak$_3$ noi^2.
13. Go and buy two loaves of *bread*, and also three loaves of *bran bread.*	去買麵頭二個 麥糠麵頭三個	H'ü^3 ˢmái mín^2 ˢt'au í^2 kò^3, mak$_2$ ‹hóng mín^2 ˢt'au ‹sám kò^3.

Notes and Explanations.

UNDER the head of *shik mat* the Chinese arrange all kinds of edibles. Those enumerated in this section, constitute no inconsiderable portion of the common articles of food, excepting fish and vegetables, most of which are here omitted, as they belong more appropriately to another chapter. The different modes of cooking provisions, the ingredients of dishes, condiments used at table, names of sauces, and other preparations which the skill of the cook produces, will for the most part be found in this section.

10. This mode of cooking derives its name from the utensil on which it is broiled, the *tít p'á* iron rake or gridiron; and meat or vegetables, when sliced and cooked by broiling, bear the same name.

13. *Mín t'au* is, literally, wheaten-flour head; *mín* is used to designate the flour which is made from wheat; brown or unbolted bread is literally, wheat bran wheaten-flour head.

14. Good *beer* is very lively.
15. In winter, then drink [hot] *broth.*
16. It is necessary to use *butter.*
17. *Cabbage* is palatable whether it be eaten raw, or boiled, or pickled [as sour crout].
18. Bring a wheaten *cake* here.
19. All kinds of *cakes* are prepared [here].
20. *Wine cake* requires poached egg upon it.
21. A *capon* should be hung up [a few days] to make it tender, and also more delicate when roasted.
22. *Carrots* require boiling a full hour before they become fit to be eaten.

23. *Celery* when prepared in pickle is very tender.
24. It is easy to get intoxicated with *champagne.*
25. I am fond of good *cheese.*
26. I wish to have a *chicken* cooked cased in paper.
27. Cook a *boned chicken.*

28. Prepare some *chocolate* for supper.
29. To make *chowder*, take fish, pork, onions, dried biscuit, pepper, flour, and

好	啤	酒	氣	性	猛	'Hò ‹pé 'tsau h'í' sing' ˢmáng.
冬	日	則	飲	湯		‹Tung yat₂ tsak› 'yam ‹t'ong.
必	須	用	牛	奶	油	Pít› ‹sü yung² ₅ngau ˢnái ₅yau.
椰	菜	擰	嚟	生	食	₅Yé ts'oi' ‹ning ₅lai ‹shang shik₂, shuk› shik₂, ts'ò' ‹ím, ‹tò 'hò.
熟	食	醋	醃	都	好	
擺	一	個	麵	餅	嚟	'Ló yat› kó' mín² 'ping ₅lai.
各	色	餅	食	俱	全	Kók› shik› 'ping shik₂ ‹k'ü ₅ts'ün.
酒	餅	要	落	蛋	泡	'Tsau 'ping íú' lok₂ tán² ˢp'ò.
制	鷄	弔	鬆	重	要	Sín' ‹kai tíú' ‹sung chung² íú' ‹shíú tak› nün².
燒	得	嫩				
紅	蘿	蔔	要	焓	得	₅Hung ₅ló pák₂ íú' sháp₂ tak› yat› 'tím ‹chung ching' shik₂ tak›.
一	點	鐘	正	食	得	
塘	蒿	醃	過	甚	脆	₅T'óng ‹hò ‹ím kwó' sham² ts'ui'.
三	鞭	酒	易	飲	醉	‹Sám ‹pín 'tsau í² 'yam tsui'.
愛	上	好	牛	奶	餅	Oi' shéung² 'hò ₅ngau ˢnái 'ping.
要	辦	味	紙	袋	鷄	I' ú' pán² mí² 'chí toi² ‹kai.
弄	一	隻	褪	骨	鷄	Lung² yat› chik› t'an' kwat› ‹kai.
脫	茶	使	揸	古	聿	₅Mán ₅ch'á 'shai ‹chá ₅kú lut₂.
做	魚	羹	須	用	魚	Tsò² ₅ü ‹kang ‹sü yung² ₅ü, ‹chü yuk₂, ‹ts'ung ₅t'au, ‹kón
猪	肉	葱	頭	乾	餅	'ping, ₅ú ‹tsíú, mín² 'fan,

16. *Ngau nái yau*, cow's milk oil, is used by the Chinese to denote both cream and butter, neither of which are much used by themselves: for butter they frequently say simply *ngau yau*, and sometimes attempt to imitate cream by *kílím.*

18. The Chinese have a great variety of cakes, made of different substances and in many shapes, most of which are included under the term *ping* or *peng*, and distinguished from each other by appropriate terms; stalls for the sale of them are to be seen at every corner in the streets of their towns.

20. Wine cake generally denotes, among the Chinese, a cake in the form and size of a small square tile an inch thick, used by distillers to produce fermentation: here it is used to designate what is sometimes called 'tipsey cake,' or 'brandy pudding.'

25. *Ngau nái ping*, milk cake, is used to denote cheese, of which the Chinese have none, and in speaking of it they commonly try to imitate the sound of the word by saying *chíshí.*

27. *Lung* means to play with, to toss in the hands, and here alludes to the preparation of a fowl by, *t'an kwat*, retracting or pulling out the bones from the flesh; the word *t'an* expresses the motion of pulling the arm within the sleeve, which the loose dress of the Chinese so easily permits.

salt, and boil them all together, and the chowder is made.	胡椒麵粉塩等 烹而爲羹	₅ím, ʻtang ‹pʻang ₅í ₅wai ‹kang.
30. The taste of *cider* is a little sour.	平菓酒味道酸	₅Pʻing ʻkwó ʻtsau mí² tò² ‹sün.
31. The fringe of your hat is made of *cives*.	韭菜係你帽纓	ʻKau tsʻoi² hai² ₅ní mò² ‹ying.
32. *Claret* is a very fine beverage.	紅酒甚是好飲	₅Hung ʻtsau sham² shí² ʻhò ʻyam.
33. *Coffee* must be thoroughly roasted to be good.	架啡炒焦致好	Ká² ‹fí ʻchʻáu ‹tsiú chí² ʻhò.
34. Pure hot *congee* always ready.	明火白粥常便	₅Ming ʻfó pák₂ chuk₂ ₅shéung pín².
35. *Cream* collects on milk set in pans.	牛乳揸碟凝油	₅Ngau ₅yu ʻpí típ₂ ₅king ₅yau.
36. Poor people make their relish of *bean curd*.	貧窮荳腐做送	₅Pʻan ₅kʻung tau² fú² tsò² sung².
37. *Curry stuff* may be used for seasoning.	黃薑材料辦菜	₅Wóng ‹kéung ₅tsʻoi líú² pán² tsʻoi².
38. Boil four cups of *custards*.	燉四杯吉時嚟	Tun² sz” ‹púi kat₂ ₅shí ₅lai.
39. Do you know how to prepare fowl *cutlets?*	你識辦吉烈鷄 唔呀	₅Ní shik₂ pán² kat₂ lít₂ ‹kai ₅ʼm á²?
40. *Deer's sinews* thoroughly boiled are nourishing.	鹿筋𥄫脆有益	Luk₂ ‹kán ‹pò ₅nam ₅yau yik₂.
41. *Ducks* are dried in the northerly winds of winter.	北風天晒臘鴨	Pak₂ ‹fung ‹tʻín shái² láp₂ áp₂.
42. This *roast duck* has no stuffing in it.	呢隻燒鴨都冇 釀肚喫	‹Ní chik₂ ‹shíú áp₂ ‹tò ₅mò yéung² ₅tʻò ké².
43. Both boiled and fried *eggs* are good.	鷄蛋炒烚都好	‹Kai tán² ʻchʻáu sháp₂ ‹tò ʻhò.
44. Beautiful as a [boiled] *egg* when the shell is taken off.	鷄春剝殼咁靚	‹Kai ‹chʻun mók₂ hók₂ kóm² ling².
45. *Cow's feet* when thoroughly boiled are good food.	牛脚𥄫脆好食	₅Ngau kéuk₂ ‹pò ₅nam ʻhò shik₂.

31. *Kau tsʻoi*, &c., is used by the people of Canton to reproach one whose wife is suspected of being unfaithful to him.

34. *Pák chuk* is the pure congee, which has nothing else cooked with it: *ming fó* indicates that the fire, by which it is cooked, is never allowed to be extinguished, which is equivalent to saying that the congee is always kept on hand hot, ready for use.

36. *Tau fú*, literally 'pulse jam', is made of peas or beans, which after being soaked a few hours are ground to powder in a hand-mill, and then pressed like a cheese curd, which the preparation very much resembles. There is another condiment made from pulse called *fú yù*, curd milk, which is more expensive than this, made by introducing the saturated dregs of rice spirit into the *tau fú*, and putting the whole aside for a month, after which it is eaten.

41. *Láp* is a term for the twelfth month. In olden times people slaughtered no animals for three days after new year; instead of fresh meat, they ate that which was pickled or dried. The bodies of ducks are often prepared in the latter way, by being split open and stretched out so as to be quite thin; hence the origin of its application to dried ducks.

44. This is a complimentary phrase applied to youth of both sexes when their personal beauty or fair complexion attract the admiring praises of friends.

烘我 莫任 砧蝦 肚魚 豬上 燒水 鮮採

‹Shíú ‹chü ʻpí ‹cham mók› ‹nung.
ʻShui shéung² ˛ü ‹há yam² ˛ngó ʻtsʻoi ‹sín.

46. In roasting that *fillet of pork*, do'nt overdo it.
47. From the *fish* and prawns in the water I select fresh ones at pleasure.

外分 魚鹹 路味 來野

˛Loi lò² ˛hám ˛ü fan² ngoi² ˢyé mí².

48. Foreign *salt fish* has an unusually good flavor.

心皮 點裂 做燒 麵莫 標鷄 使燒

ʻShai ‹píú mín² tsò² ʻtím ‹sam.
‹Shíú ‹kai mók› ‹shíú lít› ˛pʻí.

49. The best *flour* is used for making pastry.
50. In roasting *fowls* do not crack their skins.

嘅晒 蘭皮 佛硬 的煠 呢鷄

‹Ní tik› fat› ˛lán ‹sai ké² ‹kai cháu² ngáng² ˛pʻí.

51. The skin of this *fricasseed fowl* is fried very tough.

鷄鼠 老子 隻菓 一樣 燒辦 熟嘅

‹Shíú yat› chik› ˢlò ʻshü ‹kai.
Pán² ʻkí yéung² ʻkwó ʻtsz² íú² shuk› ké².

52. Roast a *rabbit fowl*.
53. In procuring various kinds of *fruits*, select those which are the most thoroughly ripe.

厭龜 人頭 逢鶖 氣好 蒜整 青叫

‹Tsʻing sün² hʻí² ˛fung ˛yan ím².
Kíú² ʻching ʻhò ˛ngó ˛tʻau ‹kwai.

54. Every body dislikes the smell of *garlic*.
55. Bid him prepare a *giblet pie*.

噲肋 唔極 鶖肉 醸鴈 噲燒

ˢUʻi yéung² ‹shíú ˛ngó ˛ʼm ˢúi?
‹Shíú ngán² ˛ngó yuk› kik› yan².

56. Can you roast a *goose* with stuffing in it?
57. The roasted flesh of the *wild goose* is very tough.

嚟汁 酒曰 葡餘 買肉 去熟

Hʻü² ˢmái ˛pʻò ˛tʻò ʻtsau ˛lai.
Shuk› yuk› ˛ü ʻshui üt› chap›.

58. Go and buy some *grape wine*.
59. That which drips from roast meat is called *gravy*.

仔好 嚥至 水糊 曰做 煮米 火留

ʻChü ˢmai ˛ú ˛lai wai² ʻtsai.
ʻFó ʻtʻúi sháp› tʻau² chí² ʻhò.

60. Boil some *rice gruel* to feed the baby.
61. *Hams* thoroughly boiled are very good.
62. Keep the beef till tomorrow and make a *hash* of it.

乞好 做日 聽透 焰糊 番腿 牛肉 食

˛Lau ‹fán ‹tʻing yat› tsò² hat› shik› ˛ngau yuk›.

---

47. This is said by fishermen, and tropically by others also, who, as they themselves procure what they use, can select whatever suits their palate.

49. *Tím sam* is used to denote not only pastry, but confectionary, and almost every variety of made dishes; it is commonly applied to dessert dishes, and to those which are taken between the principal meals, as luncheon, tiffin, &c.

55. *Kwai*, here used for pie, is the name of the tortoise. The Chinese make no pies for themselves; and the term *kwai* may have been selected to denote a pie on account of its back being round and flat like a pie.

62. *Hat shik*, like the words *chákúlut*, *chishí*, *katlít*, *pé* for beer, *katshí* for custards, *chéli* for jelly, and several others, which being altogether unknown in Chinese cookery, the characters are used merely to denote the sound of a foreign word, their sense being entirely disregarded: of course the meaning of such words cannot be very extensively known.

63. There is not enough for a *haunch of mutton.*
64. Flatulence is most to be feared in eating *honey.*
65. Give me a little whampe *jam.*
66. Pig's foot *jelly* is eaten in winter.
67. *Jellies* will not acquire consistence in warm weather.
68. If *lard* is used there will be no oily taste.
69. *Laichís* dried by fire are not so good as those which are dried in the sun.

70. Open that bottle of *Madeira* for use.
71. His beard is as long as the silk of *maize.*
72. *Indian meal* spoils if kept a long time.
73. He is like a large winter *melon.*
74. I wish some *milk* poured into my tea.
75. *Molasses* is spread upon eatables.
76. Do not make the *mulligatawny* so hot.

77. *Mustard* is eaten with beef.
78. Without getting any *mutton* to eat, you may become frowzy therewith.

79. The *mutton* steak is not yet ready.
80. To roast a *leg of mutton* much care is needed.
81. Boil a joint of *nelumbium root* by itself.
82. Bring some of the best *nutmegs.*
83. *Sweet oil* is eaten fresh.

唔	够	一	邊	羊	肉
食	蜜	糖	最	忌	風
挑	的	黃	皮	膏	我
冬	天	食	猪	腳	凍
天	暖	車	厘	唔	埋
使	猪	油	冇	油	益
火	焙	荔	枝	乾	唔
似	生	晒	嘅		
開	罈	白	酒	嚟	飲
一	包	粟	咁	長	鬚
粟	米	粉	耐	潤	壞
佢	似	個	大	冬	瓜
愛	牛	奶	嚟	撞	茶
桔	水	糖	黐	野	食
黃	薑	湯	莫	整	咁
辣	嚡				
食	牛	肉	用	芥	末
唔	得	羊	肉	食	惹
得	一	身	臊		
鐵	耙	羊	肉	未	整
燒	羊	脰	要	用	心
白	灺	一	節	蓮	藕
拈	上	好	荳	蔻	嚟
生	菜	油	生	食	嘅

ˢ'M kau' yat› ‹pín ˢyéung yuk₂.
Shik₂ mat₂ ˢt'óng tsui' kí² ‹fung.
‹Tíu tik› ˢwóng ˢp'í ‹kò ˢngó.
‹Tung ‹t'ín shik₂ ‹chü kéuk› tung'.
‹T'ín 'nün ‹ch'é ˢlí ˢ'm ˢmái.
‹Shai ‹chü ˢyau ˢmò ˢyau yik›.
'Fó púi² lai² ‹chí ‹kón ˢ'm ˢts'z' ‹shang shái' ké'.
‹Hoi ‹tsun pák₂ 'tsau ˢlai 'yam.
Yat› ‹páu suk› kóm' ˢch'éung ‹sò.
Suk› ˢmai 'fan noi² au' wái².
ˢK'ü ˢts'z' kó' tái² ‹tung ‹kwá.
Oi' ˢngau ˢnái ˢlai chóng² ˢch'á.
Kat› 'shui ˢt'óng 'tím ˢyé shik₂.
ˢWóng ‹kéung ‹t'óng mók₂ 'ching kóm' lát₂ pò'.
Shik₂ ˢngau yuk₂ yung² kái' mút₂.
ˢ'M tak› ˢyéung yuk₂ shik₂, ˢyé tak› yat› ‹shan ‹sò.
T'ít› ˢp'á ˢyéung yuk₂ mí² 'ching.
‹Shíu ˢyéung 'pí íú' yung² ‹sam.
Pák₂ sháp₂ yat› tsít› ˢlín ˢngau.
‹Ním shéung² 'hò tau² k'au' ˢlai.
‹Shang ts'oi' ˢyau ‹shang shik₂ ké'.

71. This is a simile employed when speaking in complimentary terms of the flowing beard of an old man.
73. This comparison is used to describe a thick headed fellow who has no tact for anything, one who needs to be directed in all he undertakes, or who, like a round melon, will go no further than he is kicked; it is also applied to very corpulent persons.
78. This phrase expresses, what often happens in China, the implication of people in such a manner that they become sufferers (or get tainted or frowzy,) without obtaining any good object, or any reward.

84. The flavor of *Sesamum oil* is exceedingly fragrant.
85. Foreign *onions* are tender and sweet.
86. Bake the *oyster pie* so that [the pastry] will become light and tender.

芝蘇油味極香 ‹Chí ₅má ₅yau mí² kik₂ ‹héung.
來路蔥頭爽甜 ₅Loi lò² ‹ts'ung ₅t'au 'shóng ₅t'ím.
局蠔麵龜要起 Kuk₂ ₅hò mín² ‹kwai iú' 'hí 'hò ‹sò.
好酥

87. To fry the *liver* of beef a good deal of skill is necessary.

煎牛肝必要好 ‹Tsín ₅ngau ‹kón pít› iú' 'hò 'shau shai'.
手勢

88. Rice *pancakes* should be fried till they are brown.
89. I wish to buy some *parsley*.
90. The body of a *partridge* is warm when dead.
91. *Pastry* should be made tender and fine.
92. *Green peas* put into the water for a while will presently sprout.

飯班戟要煎嫩 Fán² ‹pán kik› iú' ‹tsín nün².
我要買旱芹菜 ₅Ngó iú' ₅mái ₅hón ₅kan ts'oi'.
鷓鴣身死重暖 Ché' ‹kú ‹shan 'sz' chung² ₅nün.
麵食弄幼細的 Mín² shik₂ lung² yau' sai' tik›.
菜豆揸水淋就 Luk₂ tau² 'pí 'shui ₅lam tsau² ch'ut› ₅ngá ts'oi'.
出芽菜

93. Black *pepper* is not so pungent as Cayenne.

胡椒唔似花椒 ₅Ú ‹tsíú ₅'m 'ts'z' ₅fá ‹tsíú kóm' lát₂.
咁辣

94. A baked *pig* retains the entire flavor.
95. Bring a bottle of *pickles*.
96. Take care how you roast the *pigeons*.
97. *Pigeon's eggs* stewed with birdsnests.
98. Make the *pigeon pie* tender and crisp.

局豬豚極全味 Kuk₂ ‹chü ₅tün kik₂ ₅ts'ün mí².
拈罇酸菓燒埋嗦 ‹Ním ‹tsun ‹sün 'kwó ₅mái ₅lai.
揸心機燒班鴿 'Pí ‹sam ‹kí ‹shíú ₅pán ‹kau.
白鴿蛋會燕窩 Pák₂ kóp› tán² úi² ín' ‹wó.
做個鬆酥白鴿 Tsò² kó' ‹sung ‹sò pák₂ kóp› mín² ‹kwai.
麵龜

99. I wish to have a *pilau*.
100. I wish for some *pork chops* to eat.
101. Taste a little of this *fried pork*.
102. *Salt pork* must be first soaked in water when it will be ready for boiling.

要整盤波囉飯 Íú' 'ching ₅p'ún ‹pó ₅ló fán².
愛食燒豬排骨 Oi' shik₂ ‹shíú ‹chü ₅p'ái kwat›.
試吓小炒豬肉 Shí' ₅há 'síú 'ch'áu ‹chü yuk₂.
鹹豬肉先浸水 ₅Hám ‹chü yuk₂ ‹sín tsam' 'shui chí' 'ho sháp₂.
致好焓

103. Pour out a full glass of *Port* for me.
104. Baked *potatoes* should be a little brown.

斟滿杯咔酒我 ‹Cham 'mún ‹púi pút› 'tsau ₅ngó.
局薯仔要黃淨 Kuk₂ ₅shù 'tsai iú' ₅wóng tsing².

84. The oil of the Sesamum orientale, and also of the Ricinus communis or castor oil plant, are both used by the Chinese in cooking; the latter is used to the greatest extent in

105. The *potatoe* has fallen into the ash-hole of the furnace to be roasted!

106. The slices of *sweet potatoes* should be thin.

107. The tavern is furnished with wines and *provisions*.

108. Boil a *bread pudding*.

109. I cannot make stewed *rabbit*.

110. In making the rice pudding put some *raisins* into it.

111. *Old man's rice* is glutinous when thoroughly done.

112. The price of *rice* at present is high.

113. When one has eaten fully of *rice*, he forgets hunger.

114. You ought to remember that not a grain of *rice* or a drop of congee comes without toil.

115. Eat a bowl of *sago* for tiffin.

116. Add a pecul of *salt* and it will still be tasteless.

117. *Sausages* are dried in the northerly winds.

118. In roasting *snipes* they should not be opened.

119. Make *beef soup* this evening.

120. To-day make *mutton soup*.

121. Boiled *turtle soup* is strengthening.

122. *Souse* should be stewed till it is tender.

123. Cut for me a little of the *spare rib*.

番	薯	跌	落	竈	窟	‹Fán ˧shü tít› lók₂ tsò' fat› ‹koi ‹úi!
該	煨					
鐵	耙	紅	薯	切	薄	T'ít› ˧p'á ˧hung ˧shù ts'ít› pók₂.
高	樓	酒	菜	麵	食	‹Kò ˧lau 'tsau ts'oi' mín² shik₂.
燉	個	麵	頭	布	顛	Tun' kó' mín² ˧t'au pò' ‹tín.
唔	喺	做	會	冤	子	˧'M ˢúi tsò² úi² t'ò' 'tsz'.
整	飯	布	顛	落	菩	'Ching fán² pò' ‹tín lók₂ ˧pò ˧t'ai 'tsz'.
提	子					
糯	米	煮	熟	膠	煉	Nò² ˢmai 'chù shuk₂ ‹káu líu².
現	在	米	價	高	昂	Ín² tsoi². ˢmai ká' ‹kò ˧ngóng.
飯	飽	却	就	忘	饑	Fán² ˢpáu k'éuk› tsau² ˧móng ‹kí.
一	粥	一	飯	當	思	Yat› chuk› yat› fán² ‹tóng ‹sz' ˧loi ch'ü' pat› f².
來	處	不	易			
食	碗	西	米	做	晏	Shik₂ 'ún ‹sai ˢmai tsò² án'.
落	擔	塩	都	冇	味	Lók₂ tám' ˧ím ‹tò ˢmò mí².
北	風	晒	臘	猪	腸	Pak› ‹fung shái' láp₂ ‹chü ‹ch'éung.
燒	沙	椎	唔	開	肚	‹Shiú ‹shá ‹chui ˧'m ‹hoi ˢt'ò.
今	晚	做	牛	肉	湯	‹Kam ˢmán tsò² ˧ngau yuk₂ ‹t'óng.
今	日	整	羊	肉	湯	‹Kam yat₂ 'ching ˧yéung yuk› ‹t'ong.
燉	脚	魚	湯	有	補	Tan' kéuk› ˧ü ‹t'ong ˢyau 'pò.
猪	利	脚	要	會	脆	‹Chü lí² kéuk› íú' úi² ˧nam.
斬	的	猪	尾	龍	嚟	'Chám tik› ‹chü ˢmí ˧lung ˧lai.

the northern parts of the empire. The process of cooking appears to deprive them both in a great measure of their detergent qualities.

105. This comparison is employed by one who is involved in difficulties, and in danger of making shipwreck of all his interests, and that too in a good degree by reason of his own folly and mismanagement.

107. *Kò lau* is the tavern, inn, or hotel, of the Chinese; for the two latter terms, however, *hit tim*, resting or stopping place, is the most common and appropriate phrase. The *kò lau*, or lofty room, is strictly a victualing-house, furnished with, *tsau* wines, and *ts'oi min shik* vegetable and wheaten provisions; i. e. (the two terms taken together,) with all kinds of provisions.

112, 113. *Mai* is the grain of rice as it comes into the market; and *fán* is the term for the same article after it has been cooked, which is usually done by boiling. With the Chinese rice is "the staff of life."

點	嚕	都
家	係	菜
甜	咁	糖
顛	布	做
嚟	菓	糖
嘅	既	頭
噠	捻	三
嚟	茶	壺
烘	嘅	勿
炝	佢	叫
雞	燒	火
肉	仔	牛
試	試	脯
湯	滾	絲
食	火	辦
嚟	醋	起
嚟	水	山
刼	到	濃
吓	淡	和
酒	燒	飲
鬆	極	脆
酵	落	須

當	豉	油
乾	你	
鹹	魚	青
常	送	
眞	正	氷
牛	骨	髓
拮	蜜	餞
炝	熟	芋
切	一	塊
叫	佢	冲
炕	多	時
鹹	牛	利
淡	的	嚟
吩	咐	使
不	必	使
炝	塊	鹿
要	落	粉
行	船	多
兩	個	食
去	倒	柝
呢	盅	茶
冲	滾	水
相	請	去
大	薯	甑
發	麵	包

124. He will by and by take away all your *soy* from you.

125. *Stockfish* and green vegetables are the common family dishes.

126. Really as sweet as *sugar candy*.

127. Beef *suet* is used in making puddings.

128. Bring the *sweetmeats* here.

129. Boil the *taro* till it is mealy.

130. Cut me a piece of the carambola *tart*.

131. Tell him to prepare some *tea*.

132. You must not make the *toast* so hard.

133. The *beef's tongue* is too salt, tell him to boil it till it is more fresh.

134. Order a *turkey* to be roasted.

135. It is not necessary to have any *veal*.

136. While boiling dried *venison*, occasionally try it.

137. Put some *vermicelli* into the boiling soup.

138. Provide plenty of *victuals* when you voyage.

139. They both have been drinking *vinegar*.

140. Pour out a tumbler of *spring water* for me.

141. The tea in this pot is very strong, pour in some *boiling water* to make it weaker.

142. Come let us go together and take some *wine*.

143. *Yams* when boiled soft are very mealy.

144. To make bread it is necessary to put *yeast* into it.

Tóng² shí² ˏyau ‹tò ˢúi ʻtím ‹kón ˢní.

ˏHám ˏü ‹tsʻing tsʻoiʼ hai² ‹ká ˏshéung sungʼ.

‹Chan chingʼ ‹ping ˏtʻóng kómʼ ˏtʻím.

ˏNgau kwat› ʻsui tsò² pòʼ ‹tín.

‹Ním mat₂ tsínʼ ˏtʻóng ʻkwó ˏlai.

Sháp₂ shuk₂ úʼ ˏtʻau ‹sung kéʼ.

Tsʻít› yat› fáiʼ ‹sám ním² tát›.

Kíúʼ ˢkʻü ‹chʻung ˏú ˏchʻá ˏlai.

Hóngʼ ‹tó ˏshí mat₂ kéʼ hóngʼ.

ˏHám ˏngau lí², kíúʼ ˢkʻü sháp₂ tám² tik› ˏlai.

‹Fan fú² ʻshai ‹shíú ʻfó ‹kai.

Pat› pít› ʻshai ˏngau ʻtsai yuk₂.

Sháp₂ fáiʼ luk₂ ʻfú shíʼ shíʼ.

Íúʼ lók₂ ʻfan ‹szʼ ʻkwan ‹tʻóng.

ˏHang ˏshün ‹tó pán² ʻfó shik₂.

ʻLéung kóʼ shik₂ ʻhí tsʻòʼ ˏlai.

Hʻüʼ ʻtò ‹púi ‹shán ʻshui ˏlai.

‹Ní ‹chung ˏchʻá ˏyung tòʼ kíp›, ‹chʻung ʻkwan ʻshui wó² ˢtám ˢhá.

‹Séung ʻtsʻing hʻüʼ ʻyam ‹shíú ʻtsau.

Tái² ˏshü tsangʼ ˏnam kik₂ ‹sung.

Fát› mín² ‹páu ‹sü lók₂ káuʼ.

124. This is a piece of advice to a poor man not to be too fond of associating with rich men, lest they take away his all; he must furnish his share of an entertainment, and thus go far beyond his means, which will soon dry up his [soy or] limited resources. The allusion is to a poor and rich man eating at the same table, and the latter dips his morsel of meat into the poor man's soy, who cannot repay the compliment by dipping his dish into the other's.

Section Eighth.

OF THE STEWARD.

買辦類第八章

ˢMái pánˀ luiˀ; taiˀ pátˌ ˂chéung.

1. Steward, what is your name?

買辦你叫做乜名呀

ˢMái pánˀ, ˢní kíúˀ tsòˀ matˌ ˢming áˀ ?

My name is *Aloi*.

我叫做阿來

ˢNgó kíúˀ tsòˀ Áˀ ˢloi.

2. What wages do stewards commonly receive [monthly]?

買辦平時受幾多工錢呢

ˢMái pánˀ ˢpʻing ˢshí shauˀ ʻkí ˂tó ˂kung ˢtsín ˂ní ?

There is no fixed rate; sometimes they receive ten or twenty [dollars], or it may be less than these sums.

唔定有時一二十個或者少的

ˢʼM tingˀ; ˢyau ˢshí yatˌ ʲ shapˌ koˀ, wákˌ ʻché ʻshíú tikˌ.

3. Do stewards receive any perquisites in addition to their wages?

除人工外買辦有賞有冇呢

ˢChʻü ˢyan ˂kung ngoiˀ ˢmái pánˀ ˢyau ʻshéung ˢyau ˢmò ˂ní ?

I think they do.

我睇得有

ˢNgó ʻtʻai takˌ ˢyau.

4. What is the amount of these annually?

每年有幾多呢

ˢMúi ˢnín ˢyau ʻkí ˂tó ˂ní ?

It is not fixed, but varies according as the business is great or small.

唔定睇事幹大小嘢凑

ˢʼM tingˀ; ʻtʻai szˀˀ kónˀ táiˀ ʻshíú ˢlai chʻauˀ.

5. Are stewards required to make any presents?

買辦使送禮孝敬人唔使呢

ˢMái pánˀ ʻshai sungˀ ˢlai hauˀ kingˀ ˢyan, ˢʼm ʻshai ˂ní ?

They are, and these are not a few.

使呀而且多呀

ʻShai áˀ, ˢí ʻchʻé ˂tó áˀ.

Notes and Explanations.

THE duties of this person do but partially appear from his designation, *máipán*, the literal meaning of which is purveyor, or, following the Portuguese nomenclature which is commonly used in Canton, comprador. In commercial establishments, he adds to the duties of mere purveyor, those of treasurer, and keeper of small stores, and also of steward in the domestic department,—procuring and standing responsible for all the native servants of the house, keeping them in order, &c.

2. In large establishments the wages of stewards constitute only a very small fraction of their income, arising not only from a heavy percentage on provisions purchased, but also from the mercantile transactions, and money payments, of the house. In fact, they are often regarded less as hired servants, than as agents, or brokers between the foreigner and the native. They usually have their own servants and employés, the latter of whom are well designated *máipán cháu*, the comprador's claws.

5. These presents are made to the local magistrate, from whom they obtain their license to

6. How many persons have you employed in the house?

有總一呀內人行多幾呢

ˏNí ˌhóng noi² yat› ‘tsung ˋyau ‘kí ˏtó ˌyan á’?

Nine persons.

‘Kau kó’.

7. How are they employed?

呀嘅野屯做

Tsò² mat› ˋyé ké’ á’?

Three are personal servants, three are coolies, one is a cowkeeper, one a porter, and one is a cook.

個牛看一門個仔事個三個店個一個管

ˏSám kó’ sz’² ‘tsai, ˏsám kó’ ‘kún tím’, yat› kó’ hón’ ˌngau, yat› kó’ hón’ ˌmún, yat› kó’ tsò² ˌch‘ü.

8. What wages do they receive?

工幾受哋佢

ˋK‘ü tí² shau’ ‘kí ˏtó ˏkung ˌts‘ín ˏní?

The personal servants receive each five dollars; the coolies and porter, each four dollars; the cook, seven; and the cowkeeper, three; making a total sum of forty dollars, monthly wages.

個五看做三工銀支工共元十月每錢仔每人店個牛支時幾呢哋有

Sz’² ‘tsai ˋmúi ˌyan ˋ’ng kó’ ˌngan ˌts‘ín; ‘kún tím’ hón’ ˌmún ˋmúi ˌyan sz’’ kó’, tsò² ˌch‘ü ts‘át› kó’, hón’ ˌngau ˏsám kó’; ˋmúi üt› kung² ˏchí ˏkung ˌngan sz’’ shap› ˌün.

9. When do they receive their wages?

人支時號賞

Kók› ˌyan ‘kí ˌshí ˏchí ˌyan ˏkung ˏní?

On the first day of each month they receive the wages for the preceding month.

上支有銀一月每

ˋMúi üt› yat› hò² ˏchí shéung² üt› ké’ ˌngan.

10. Have they any perquisites?

呢有賞有

ˋK‘ü tí² ˋyau ‘shéung ˋmò ˏní?

act as stewards, and to the police, etc; in addition, they are also subjected to various irregular extortions from officers of government, which are exacted whenever a pretense can be found for so doing; and which coming upon them at uncertain seasons, and from different causes usually beyond their control, accounts in a measure for their timidity.

6. These nine are exclusive of his own personal servants and claws. Those natives who are attached to the factories are thought to demean themselves by attending on the orders of foreigners; and hence, to avoid the appearance of lowering their character, a somewhat singular nomenclature has come into vogue, derived from the shop, and not from the family. These personal servants call themselves, and are called, 'children of the business,' or subordinates, while their masters are styled, 'heads of the business,' or principals. And the coolies,—servants who do all manner of work,—are named 'overseers of the shop.'

10. This reply must be limited to those employers who transact little or no commercial business, for where extensive dealings are carried on either in money or barter, by the 'principal,' the 'subordinate' usually manages also to secure something for himself.

They have, but not of any considerable amount.

11. Do you keep an account of the daily expenses of the house?

Yes, I keep a daily account with my own hand.

12. Bring yesterday's account for examination.

I have already brought it, and here it is.

13. What are the items of it?

Do you, sir, wish me to read it to you?

14. Yes, and read it very slowly and distinctly.

[It is as follows:]

	Catty.	Can.		T.	m.	c.
Rice,	2½	at 4	is	0	1	0
Beef,	4	" 9	"	0	3	6
Sugar,	10	" 8	"	0	8	0
Flour,	8	" 5	"	0	4	0
Eggs,	12	" 5	cash	0	0	6
			Total,	1	7	2

幾有親對呢
冇用都嚟喺
係日呀我數定
總嘅冇日日揑蠏
吖啫內數日上昨經嚟的
有多行上有手揑已處有
東過係伶念伶白米二斤半四算銀一錢
得嚟牛肉四斤九算銀三錢六分
野要呀念的冰花糖十斤八算銀八錢
七你聽慢俐白麵八斤五算銀四錢
家你慢俐鷄蛋十二隻五算銀六分
共銀一兩七錢二分

ˢYau ‹á, ʻtsung hai² ˢmò ʻkí ‹tó ‹ché.

ˢHóng noi² ké' yat₂ yung² ˢyau ˢshéung shò' ˢmò á' ?

ˢYau, yat₂ yat₂ ˢngó ‹tò ‹tsʻan ˢshau ˢshéung.

‹Ning tsók₂ yat₂ shò' ₅lai túi'.

ˢÍ ‹king ‹ning ting² ʻhai ‹ní chʻü' ₅lai lá'.

ˢYau tik₅ mat₅ ˢyé ‹ní?

‹Tung ‹ká ˢní íú' ˢngó ním² kwó² ˢní ‹tʻing ‹mé?

Hai², mán² mán² ním² tak₅ ₅ling ₅ling lí² lí² tik₅ ₅lai.

Pák₂ ˢmai, í² ‹kan pún', sz" sün', ₅ngan yat₅ ₅tsʻín; ₅Ngau yuk₂, sz" ‹kan, ʻkau sün', ₅ngan ‹sám ₅tsʻín [luk₂, ‹fan; ‹Ping ‹fá, ₅tóng, shap₂ ‹kan, pák₅ sün', ₅ngan pák₅ ₅tsʻín; Pák₂ mín², pák₅ ‹kan, ʻng sün', ₅ngan sz" ₅tsʻín; ‹Kai tán², shap₂ í² chik₅ ʻng sün', ₅ngan luk₂ ‹fan; Kung² ₅ngan, yat₅ ʻléung, tsʻát₅ ₅tsʻín, í² ‹fan.

13. *Tʻungká*, the east of the house, being in large establishments the peculiar residence of the master, has, by metonymy, come to mean 'master.'

14. This is given merely as a specimen of the manner and matter of the daily account which the steward brings forward, for provisions; it commences on the right hand side, and reads downward in the usual mode of Chinese writing.

15. I think you have made a mistake in the reckoning, bring the abacus and let me see you reckon it again.

It is unnecessary, for I have already repeated the reckoning two or three times.

16. What is the amount of this sum in dollars and cents?

Reckoning each dollar at seven mace and two candareens, for each one hundred cents, the whole amounts to two dollars and twenty-nine cents.

17. For breakfast to-morrow morning, get some fish, eggs, and rice, with coffee, tea, and toast.

18. Do you wish for anything else?

No, only take care to have the articles which I named to you made ready; those are enough; and see that the breakfast is prepared at eight o'clock.

19. For how many, Sir, shall I make tea to-morrow morning?

Besides the three members of the family, which you count, I have invited three other gentlemen.

準過經囉零呢二個二十鷄㗎包添
我擰我不再咁幾以分先元聽蛋啡嘹重唔唔心你做鐘係事多你三位
睇算看用三多多每每士二朝白茶做要要要整知得就咯頭個打位添
你盤再計再我眞幾先七一總九的冲的餐七野係總我的〇整早做幾
唔覆已咖元士錢百共先魚的麵野話八便做屋
計算係個元元計毫整飯炕早的呀嚟好個嚟好聽人算另外家請三
再我眞幾先七一總九的冲的餐七野係總我的〇整早茶自外
已咖元士錢百共先魚的麵野話八便做屋
零呢二個二十鷄㗎包添
過
經囉

ˢNgó ʻtʻai ˢní kai› ˧ʼm ʻsun, ‹ning sün› ˧pʻún tsoi› fuk› kwó› ˢngó hón›.

Pat› yung› ‹ló; ˢngó ˢí ‹king tsoi› ‹sám sün› ‹chan ‹ká ‹ló.

Kóm› ‹tó hai² ʻkí ˧ün ˧ling ʻkí ‹tó kó› ‹sín sz'² ‹ní?

ˢÍ ˢmúi ˧ün tsʻát› ˧tsʻín í² ‹fan, ˢmúi ˧ün yat› pák› kó› ‹sín sz'², kai› ʻtsung kung² í² ˧ün í² ˧hò ʻkau ‹sín sz'².

‹Tʻing ‹chíú ʻching tik› ˧ü, ‹kai tán², pák› fán² ‹chʻung tik› ká› ‹fí ˧chʻá, hʻóng› tik› mín² ‹páu ‹lai tsò² ʻtsò ‹tsʻán.

Chung² íú› tik› mat› ˢyé ‹tʻím, ˧ʼm íú› á›?

˧ʼM íú lá›; ʻtsung hai² yung² ‹sam ʻching ʻhò ˢngó wá² kwó› ˢní ‹chí kó› tik› ˢyé tsau² tsò² tak› lá›. Pát› ʻtím ‹chung tsau² ʻhò ʻching pín² lá› hai² lók›.

Sz'² ˧tʻau ‹tʻing ʻtsò tsò² ʻkí ‹tó kó› ‹yan ˧chʻá lá›?

ˢNí ʻtá sün› tsz'² ‹ká uk› ‹sám wai², ling² ngoi² ʻtsʻing ‹sám wai² ‹tʻím.

19. *Ling ngoi* is the usual phrase for besides, over and above; *wai*, composed of *man* and

20. The master of a family [in China, among those who are affluent, usually] has four personal servants; two grown men, who wait upon him at meals, take care of his clothes, and attend to all such matters; and two younger persons, to follow him when he goes abroad, to carry his pipe, to fan him, and to present his cards.

四大食各的要帖娣買地
有個家服細街遞年水掃椅娘大伺飯娘烟妹用
家兩東衣個出扇住擔要檯主妹服食主裝使来
東班候理兩家打個要的抹東使衣娘東茶的買
個跟伺料事東烟四的細燈個個理主跟遞個己頭又一煮裳
一個的飯樣跟裝有大野點一四料東的街扇自了另媽個衣街

Yat› kó' ‹tung ‹ká ˢyau sz'' kó' ‹kan ‹pán; ˢléung kó' tái² tik›, tsz''² hau² ‹tung ‹ká shik₂ fán², líú² ˢlí ‹í fuk₂, kók₂ yéung² sz''²; ˢléung kó' sai' tik›, ‹kan ‹tung ‹ká ch'ut› ‹kái íú' ‹chóng ‹ín, 'tá shín', tai' t'íp».

He has also four domestics; the older carry water, and go to the bazars; the younger sweep the floors, light the lamps, and wipe the chairs and tables.

ˢYau sz'' kó' chü² ˏnín 'tai; tái² tik› íú' ‹tám 'shui ˢmái ˢyé, sai' tik› íú' sò' tí², 'tím ‹tang, mút› ˏt'oi 'í.

21. The mistress of a family has four waiting maids; the older ones, to take care of her clothes, and to attend on her when eating; the younger ones, to follow her when she goes out, to hand her tea and tobacco, to fan her, &c. These waiting maids are [not unfrequently] slaves, whom she has purchased for herself.

Yat› kó' ‹tung 'chü ˏnéung ˢyau sz'' kó' 'shai múi'; tai² tik›, líú² ˢlí ‹í fuk₂, tsz''² hau² ‹tung 'chü ˏnéung shik₂ fán²; sai' tik› ‹kan ‹tung 'chü ˏnéung ch'ut› ‹kái, tai' ˏch'á, ‹chóng ‹ín, 'tá shín'; kó' tik› 'shai múi' hai² tsz'' 'kí ˢmái ˏloi yung² ké' ‹á ˏt'au.

Besides these, she hires several housemaids; [as] one to dress her hair, one to cook her food, one to wash her clothes, and one to follow her when she goes abroad.

亞一洗出
個頭個跟
幾梳一個
僱個飯一

Ling² yau² kú' 'kí kó' á' 'má; yat› kó' ‹shó ˏt'au, yat› kó' 'chü fán², yat› kó' 'sai ‹í ˏshéung, yat› kó' ‹kan ch'ut› ‹kái.

to establish is the common term of respect for strangers, or others, and corresponds in its usual acceptation to the word gentleman.

20. It will be noted that here and in the next paragraph, the terms used for personal servants are different from those in No. 7 above. Those here employed are the ones in common use with the Chinese.

Section Ninth.

OF THE BREAKFAST TABLE.

早膳類第九章

'Tsò shín² lui²; tai² 'kau ‹chéung.

1. *Ásám*, is breakfast ready?

未便茶早三阿
曾呀

Á' ‹sám, 'tsò ‹ch'á pín² mí² ₅ts'ang á'?

It is all ready, Sir.

齊備啱咯

₅Ts'ai pí² sái' lók›.

2. Don't you see that this table is not set in a proper manner? Put it to rights quickly.

你睇鋪呢張檯
唔着咁擺設快
的鋪過囉

'Ní 't'ai ‹p'ò ‹ní ‹chéung ₅t'oi ₅'m chéuk› 'kóm 'pái ch'ít›? Fái' tik› ‹p'ò kwó' ‹ló.

3. Go and invite the gentlemen to come to breakfast.

去請齊的人嚟
食囉

H'ü' 'ts'ing ₅ts'ai tik› ₅yan ₅lai shik₂ ‹ló.

Yes, Sir.

呀好喇

Á² 'hò ‹lé.

4. Take off the dish covers from the curry and rice.

揭起個碟黃薑
同飯嘅唙蓋

K'ít› 'hí kó' típ₂ ₅wóng ‹kéung ₅t'ung fán² ké' 'k'am koi'.

5. Give this plate to the gentleman nearest to me on my right hand.

揸呢碟過我右
邊至得近個個
人客喺

'Pí ‹ní típ₂ kwó' ₅ngó yau› ‹pín chí' tak› kan² kó' kó' ₅yan hák› ‹é.

6. Bring the eggs and the butter cup.

擰個的鷄蛋同
牛油盅嚟

‹Ning kó' tik› ‹kai tán² ₅t'ung ‹ngau ₅yau ‹chung ₅lai.

7. That gentleman's napkin seems dirty, change it for another.

個位人客嘅抹
手巾怕污漕換
轉條嚟

Kó' wai² ₅yan hák› ké' mut› 'shau ‹kan pá' ‹ú ‹tsò, ún² 'chün ₅t'iú ₅lai.

Notes and Explanations.

The character *shín* is composed of *flesh* placed on the left of good or *excellent*, and has the sense of meal, or a good meal. The Chinese usually have their breakfast served up about ten o'clock; but among laborers in the field, and artisans whose work is severe, as carpenters, masons, &c., it is brought on the table at an earlier hour, as these classes have an intervening meal about noontide. They often call it *tsò ch'á*, and *tsò ts'án*, both of which terms convey nearly the same meaning as the phrase here given.

8. Carry away these dishes, and bring the fish.

擰呢隻碟去替
個的魚嚟

‹Ning ‹ní chik› típ₂ h'ü' t'ai' kò' tik› ₅ü ₅lai.

9. Bring the castor here.

拈個五味架嚟
‹Ním kò' ₅'ng mí² ká' ₅lai.

10. Have you prepared any toast?

你有炕曾定的多
時唔曾呀
₅Ní ₅yau hòng' ting² tik› ‹tó ₅shí ₅'m ₅ts'ang á'?

I have not yet.

唔曾
₅'M ₅ts'ang.

11. Put a little more tea into the teapot, and pour in some hot water also.

擠的茶葉落茶
壺嚟冲的滾水
添
‹Chai tik› ₅ch'á íp₂ lók₂ ₅ch'á ₅ú ₅lai, ‹ch'ung tik› 'kwan 'shui ‹t'ím.

12. Ask that gentleman if his tea is agreeable or not.

問吓個位人客
睇吓佢嫌茶濃
唔嫌
Man² ₅há kò' wai² ₅yan hák›, 't'ai ₅há ₅k'ü ₅ím ₅ch'á ₅yung ₅'m ₅ím.

13. Which gentleman?

邊位人客呀
Pín wai² ₅yan hák› á'?

The one opposite to me.

我對面個個呢
₅Ngó túi' mín² kò' ko' ‹ní.

He says it is agreeable.

佢話喺咯
₅K'ü wá² ‹ngám lók›.

14. Ask this lady if she wishes for an egg or not.

問呢位阿娘愛
鷄蛋唔吖
Man² ‹ní wai² á' ₅néung oi' ‹kai tán² ₅'m ‹á?

15. Bring a cup of tea, and some sugar, for her.

拈一杯茶同的
糖遞過佢
‹Ním yat› ‹púi ₅ch'á ₅t'ung tik› ₅t'óng tai² kwó' ₅k'ü.

16. Put a little more milk into my tea.

捭的牛乳落我
杯茶添
'Pí tik› ₅ngau ₅yü lók› ₅ngo ‹púi ₅ch'á ‹t'ím.

17. Remove the table-cloth, and bring the finger-bowls.

收檯布去擰洗
手盅嚟
‹Shau ₅t'oi pò' h'ü', ‹ning 'sai 'shau ‹chung ₅lai.

18. After the gentlemen have retired from the table, bid the coolie to rub it down.

人客散之後叫個
管店擦乾淨
張枱嚟
₅Yan hák› sán' ‹chí hau², kíu' 'kún tím' ts'át› ‹kón ts'ing² kò' ‹chéung ₅t'oi ₅lai.

Section Tenth.

OF THE DINNER TABLE.

大餐類第十章

Tái² ‹ts'án lui²; tai² shap₂ ‹chéung.

1. *Álun*, make ready the dinner to-day at three o'clock.

點鐘齊備大餐便宜入席請
阿倫今日三
請列位呀

Á' ₅lun, ‹kam yat₂ ‹sám 'tím ‹chung ₅ts'ai pí² tái² ‹ts'án lá'.

2. Is the dinner ready?

大餐唔曾呀
呀請呀

Tái² ‹ts'án pín² ₅'m ₅ts'ang á'?

3. Request the gentlemen to come to dinner. Take your seats:—take your seats.

'Ts'ing lít₂ wai² yap₂ tsik₂. 'Ts'ing á'! 'ts'ing á'!

4. This crab soup has the appearance of being good, who will like some of it?

呢幾好也誰要似得唔
呢的蠔湯
‹Ní tik› ₅hái ‹t'óng ₅ts'z' tak› 'kí 'hò₂ mat› ₅shui íú' ₅'m ‹ní?

5. I will thank you to send me a little of it.

我我吖請你遞的過
‹Ngó 'ts'ing ₅ní tai² tik› kwó' ₅ngó ‹á.

6. Remove this soup tureen, and bring that plate of roast beef.

擰拮嗦呢個湯燒牛去
個碟
‹Ning ‹ní kò' ‹t'óng ‹tau h'ü', ‹ním kò' típ₂ ‹shíú ₅ngau yuk₂ ₅lai.

7. This beef cuts very good; allow me to send you a slice of it?

呢實塊的守過牛好你肉等呵切我開遞
‹Ní tik› ₅ngau yuk₂ ts'ít› ‹hoi shat₂ 'shau 'hò; 'tang ₅ngó tai² fái' kwó' ₅ní ‹ó?

Notes and Explanations.

General custom among the Chinese authorizes three meals a day, but the hours at which they are taken varies among different classes. The *táits'án* is, as its name signifies, the principal meal with them, and is served up, usually, not earlier than four, nor later than seven o'clock P. M. Among the poorer classes it consists of boiled rice, with the addition of a few vegetables, and occasionally a small dish of fish or pork; rice is seldom eaten alone. The middling classes usually have a good supply of all these; while with the rich, the list is increased till it includes a large assortment of the best articles found in the markets. At the banquets of the most wealthy, the number of dishes is often extravagent, and some of them are very costly. Some of the phrases comprised in this, as well as in the preceding and following, sections, may at first appear to be more stiff and formal than those commonly used: but when they have become a little familiar by practice, it will be easy to abbreviate and improve them, and also add to their number, *pro re natá*.

8. If you please.

隨便啦

ˌTs'ui pín² ‹lá.

9. I beg you will carve that capon.

請你割開個隻
剉鷄呵

'Ts'ing ˢní kót› ‹hoi kó² chik› sín² ‹kai ‹ó.

10. Bring that dish of sauce.

拈個汁盅嚟

‹Ním kó² chap› ‹chung ˌlai.

11. Bring a salt cellar.

拈個塩盅丨

‹Ním kó² ˌím ‹chung ˌlai.

12. Do you prefer beef which is roasted rare, or that which is thoroughly done?

食牛肉你愛燒
得嫩嘅還是中
意老嘅嚟

Shik₂ ˌngau yuk₂, ˢní oi² ‹shíú tak› nün² ké², ˌwán shí² ‹chung í² ˢlò ké² lá²?

13. Take away those knives and forks.

收個的刀叉去

‹Shau kó² tik› ‹tò ‹ch'á h'ü².

14. I will thank you to send me some of the boiled fowl.

請你遞的白灸
鷄來我

'Ts'ing ˢní tai² tik› pák₂ sháp› ‹kai ˌloi ˢngó.

15. Are you, Sir, a good carver?

你好手勢割野
唔好呀

ˢNí 'hò 'shau shai² kót› ˢyé, ˌ'm 'hò á²?

16. I will thank you to cut up that duck, and help my friend *Man* to a slice of it.

請你械個隻鴨
來切開一塊塊
遞過文哥呵

'Ts'ing ˢní ˢkái kó² chik› áp› ˌloi, ts'ít› ‹hoi yat› fái² fái², tai² fái² kwó² ˌMan ‹kó ‹ó.

17. Take a little of the ginger to sharpen your appetite.

食的薑開吓個
胃呵

Shik₂ tik› ‹kéung ‹hoi ˢhá kó² wai² ‹ó.

18. Help me to a little pepper to sprinkle [on my food.]

幫我滲的椒末
添吖

‹Póng ˢngó 'sham tik› ‹ts'ú mút₂ ‹t'ím ‹á.

19. Do you think that pastry fried in fat is good?

好食油爆麵食
唔呢

'Hò shik› ˌyau ch'áu² mín-shik₂ ˌ'm ‹ní?

20. It is palatable enough, but quite indigestible.

個的係利口唔
利腹嘅

Kó² tik› hai² lí² 'hau ˌ'm lí² fuk› ké².

21. I beg you will take more food, for we shall have nothing to eat with our tea this evening.

請你再用晚茶
冇乜食設嚟

'Ts'ing ˢní tsoi² yung², ˢmán ˌch'á ˢmò mat› shik₂ ch'ít› lá².

17. 'Eat a little ginger to open the stomach,' is a recommendation similar to our own to take a whet; a number of vulgar expressions, among which are *sai wai*, wash the stomach, and *sáng wai* scour the stomach, are also used by the common people to denote the same thing.

22. Very well, I will see to that; indeed, I usually take only two meals a day.

打日啫夜唔
呀理都先餐
我平係日整
自時食我瞓
已我兩都慮
噲一餐食成
Á' ˢngo tsz'² ʻkí ʻúi ʻtá ˢlí; ᶜp'ing ᶜshi ˢngó yat› yat› ‹tò hai² shik› ˢléung ‹ts'án ‹ché.

23. Formerly, I was accustomed to eat an evening meal, and then was unable to sleep, and was restless and disturbed all night long.

‹Sín yat› ˢngó ‹tò shik› yé² ‹ts'án, ʻching tak› ˢngó ᶜshing yé² ‹tò fan' ᶜ'm chéuk›, ‹ím ‹ím ‹chím ‹chím ʻkóm.

24. Why is it, Sir, that you utterly forbear to take any wine?

七肯飲唏
也咁量貴總唔
Mat› kóm' léung² kwai' ʻtsung ᶜ'm ʻhang ʻyam p›'?

25. It is because I have lately been unwell, and have adopted a close regimen.

爲飲因近來唔節戒
Wai² ‹yan kan² ᶜloi ᶜ'm ʻshóng ʻyam shik› ʻshó ˢí tsít› kái'.

26. You really eat but a very little; allow me to send you some of this stewed beef?

七呀牛多隻請黎
也你等肉謝火你我過咯雞你我食會呵開
Mat› ˢní kóm' sai' shik› ké' á'? ʻtang ˢngó tai² tik› úi² ᶜngau yuk› kwó' ˢní ‹t'ím ‹ó?

27. I thank, you I am reserving my appetite for a wing of that turkey.

‹Tó tsé² lók›, ˢngó shik› ‹hoi chik› ʻfó ‹kai yik› ch'ü'.

28. May I ask you to help me to a slice of that ham?

腿
Ts'ing ˢní tai² fái' ʻfó ʻt'úi ᶜlai ˢngó ‹á?

29. With much pleasure; do you prefer the fat, or that which is lean?

吖
呢
好抑
唎或
愛要
肥瘦
噬旣
‹Hò lé'; oi' ᶜfí ké' ‹á, yik› wák› ʻú' shau' ké' ‹ní?

30. A part of both, if you please.

半肥瘦啦
Pún' ᶜfí shau' lá'.

31. Shall I add a little of this gravy?

吓
得
撈
汁
你
攞
食呀
Fat› tik› chap› ˢní ‹lò ˢhá shik› á'?

32. I fear it is not well boiled.

我怕唔曾炆得好呀
ˢNgó p'á' ᶜ'm ᶜts'ang sháp› tak› ʻhò á'.

33. Allow me to send you some of that partridge.

鴿
等我遮的
過你罷啦
ʻTang ˢngó tai² tik› ché' ‹kú kwó' ˢní pá' lá'.

24. 'What such ability of your honor,' is a literal rendering of the first four words in this sentence; *léung* is an ability or capacity to drink much, to do which is considered as praiseworthy, and it is complimentary to tell a guest that he can drink largely.

34. Which do you prefer a leg, or a wing?

你中意脷吖𣍐
中意翼呢

ˢNí ‹chung ì' 'pí ‹á, pí' ‹chung ì' yik₂ ‹ní?

35. It is quite immaterial.

都係一樣啫

‹Tò hai² yat› yéung² ‹ché.

36. How do you like it?

好食唔好吖

'Hò shik₂ ˢ'm 'hò ‹á?

37. It is really very fine, and has also an excellent flavor.

眞正好兼之又
好味道添

‹Chan ching' 'hò, ‹kím ‹chí yau² 'hò mí² tò' ‹t'ím.

38. What is there in that dish?

裝個碟係乜野
呀

‹Chóng kó' típ₂ hai² mat› ˢyé á'?

39. There are some snipes.

係沙椎嘥

Hai² ‹shá ‹chui ₅lai.

40. Send me one.

遞隻過我呀

Tai² chik› kwó' ˢngó á'.

41. I will thank you to send me one of the smallest.

請你遞隻至細
嘅嘥我

'Ts'ing ˢní tai² chik› chí' sai' ké' ₅lai ˢngó.

42. Allow me to send you a little of this flour pudding.

等我遞番的麵
粉布顛過你呵

'Tang ˢngó tai² ‹fán tik› mín² 'fan pò' ‹tín kwó' ˢní ‹ó?

43. None of it, I thank you, I have already taken quite sufficient.

好喀多謝喀我
够算喀

'Hò lók›, ‹tó tsé² lók›, ˢngó kau² sün' lók›.

44. I beg you will take one of these very light custards.

請飲杯稀稀哋
吉時呵

'Ts'ing 'yam ‹púi ‹h'í ‹h'í tí² kat› ₅shí ‹ó.

45. Will you join me in taking a glass of claret?

請你面杯飲呢
杯紅酒

'Ts'ing ˢní mín² ‹púi 'yam ‹ní ‹púi ₅hung 'tsau?

46. I thank you, I have taken enough already, and dare not drink any more to-day.

好喀多謝喀今
日不敢領

'Hò lók›, ‹tó tsé² lók›, ‹kam yat₂ pat› 'kóm ˢling.

45. *Mín púi yam* is to drink face to face in the usual manner. There are two other modes of taking wine or strong drink, common among the Chinese. The first is the *kwó púi yam*, in which case two friends, having filled each his glass and holding it in his right hand, one extends his glass to the mouth of the other, who in return extends his to the mouth of the first, and thus they drink from each other's glasses. The second is called *ch'ái múi*, which resembles the *micare digitis* of the Romans; two persons, having furnished themselves with a quantity of spirits, and each a small cup or glass filled, simultaneously raise the right hand closed; they then, both at the same moment, bring down the same hand before them, each person opening one or more of his fingers, and uttering the word ten or one of the nine digits: if one calls out seven, and the sum of the number of fingers which he and the other both opened is seven, then the latter must drink a glass of wine; in case neither hits the exact number, or both hit it, then neither is required to drink, and the trial is repeated.

47. Oh no, you may venture to take a little.

唔係飲少的喺

ˢ'M hai², ʻyam ʻshiú tik› ‹é.

48. I have taken enough already; I will thank you for a tumbler of water.

好喀請你揸杯
水過我罷咯

ʻHò lák›, ʻtsʻing ˢní ʻpí ʻpúi ʻshui kwó' ˢngó pá² lók›.

49. Take away these things, and bring on the dessert.

收呢的野去拈
菓子嚟咯

‹Shau ‹ní tik› ˢyé hʻü', ‹ním ʻkwó ʻtsz' ˌlai lók›.

50. This is most excellent fruit.

呢的菓子實守
好呀

‹Ní tik› ʻkwó ʻtsz' shat₂ ʻshau ʻhò á'.

51. Please eat freely of the fruit before you, at your pleasure.

隨意食的生菓
都好吖

ˌTsui íʼ shik₂ tik› ‹shang ʻkwó ‹tò ʻhò ‹á.

52. Which kind do you prefer?

你中意邊的呢

ˢNí ‹chung íʼ ‹pín tik› ‹ní?

53. They are all alike very good.

喊嗰哈都係一
樣嗰

Ham² páng² láng² ‹tò hai² yat› yéung² ‹ché.

54. Bring the finger bowls; and after we have used them, remove all the things from the table.

拈洗手盅嚟洗
手就設檯蠟

‹Ním ʻsai ʻshau ‹chung ˌlai, ʻsai ʻshau tsau² chʻít› ˌtʻoi lá'.

53. The phrase *ham páng láng*, or as it is always abbreviated *hampaláng*, is in constant use to express a collected quantity or a number of things when taken together; in Macao, the word *tò tò*, from the Portuguese *todo*, is frequently employed.

Section Eleventh.

OF THE TEA TABLE.

晚茶類第十一章

ˢMán ˌchʻá lui²; tai² shap₂ yat› ‹chéung.

1. *Álung*, make ready the tea this evening at eight o'clock.

阿聾今晚八點
鐘預便晚茶蠟

Á' ‹lung, ‹kam ˢmán, pát› ʻtím ‹chung ü² pín² ˢmán ˌchʻá lá'.

2. Is the tea ready?

晚茶便唔曾呀

ˢMán ˌchʻá pín² ˌsʻm ˌtsʻang á'?

Notes and Explanations.

Though the Chinese sometimes take three meals in a day; yet tea, which they drink at all hours, is never served up for them with the formalities of the European tea table.

3. Place the tea-tray on the table at my right hand.	嘅右茶托上我罇嚟個檯嚟便個茶盤喺呢個擠手	‹Chai ‹ní kó' t'ók› ₅ch'á ké' ₅p'ún 'hai ₅t'oi shéung² ⁵ngó yau² 'shau pín² ₅lai.
4. Bring the tea-canister.	嚟個茶葉罇拧	‹Ning kó' ₅ch'á íp₂ ‹tsun ₅lai.
5. Take the lid off the tea-canister.	揭開茶葉罇個蓋囉	K'ít› ‹hoi ₅ch'á íp₂ ‹tsun kó' koi' ‹ló.
6. Pour a little tea into this cup.	倒的茶葉喺隻杯嚟	'Tò tik› ₅ch'á íp₂ 'hai chik› ‹púi ₅lai.
7. Take off the lid from the tea-pot, and put the tea into it.	揭開個茶壺去冲擠的茶葉落嚟	K'ít› ‹hoi kó' ₅ch'á ₅ú koi' ‹chai tik› ₅ch'á íp₂ lók₂ h'ü'.
8. Bring some boiling water, and fill the tea-pot half full.	拧的滾水嚟半壺咁多	‹Ning tik› 'kwan 'shui ₅lai ‹ch'ung pún' ₅ú kóm' ‹tó.
9. That is enough.	咁多够咯	Kóm' ‹tó kau³ lók›.
10. What kind of tea do you prefer?	你中意乜野嘅茶呢	⁵Ní ‹chung í' mat› 'yé ké' ₅ch'á ‹ní?
11. I fear, Sir, your tea is too strong.	我睇得你杯茶濃佔呀	⁵Ngó 't'ai tak› ⁵ní ‹púi ₅ch'á ₅yung 'kú á'.
12. *Álung*, see if that gentleman wishes some hot water in his tea.	阿聾睇要冲的滾水添喉位唔水人客我呢杯茶等喺	Á' ₅lung, 't'ai ⁵há kó' wai² ₅yan hák› ˊíú' 'kwan 'shui ₅'m.
13. May I add a little water to your tea?		'Tang ⁵ngó ‹ch'ung tik› 'kwan 'shui 'hai ‹ní ch'ü' ‹t'ím ‹é?
14. My tea is too weak, change it for another cup.	我杯茶淡得嚟隻杯過一下拧過	⁵Ngó ‹púi ₅ch'á tám² tak› tsai², ‹ning kwó' yat› ‹púi ₅lai ‹ló.
15. Bring another tea saucer.	拧過隻碟嚟	‹Ning kwó' chik› ₅ch'á típ₂ ₅lai.
16. This tea has really an excellent flavor.	呢的茶眞正係香喀	‹Ní tik› ₅ch'á ‹chan ching' hai² ‹héung lók›.

8. The use of *kwan* to express boiling water is a provincialism; it is derived, by a catachresis not at all uncommon, from the strict definition, which is to roll or to surge, as waves do, from comparing the appearance of the surfaces of water when boiling, and when agitated by the wind.

17. Is your tea agreeable?

18. *Álung*, bring me the milk-cup.

19. Take some of this warmed bread along with your tea.

20. This preserved ginger is very good; will you try some of it?

21. I beg you will take a little honey with your bread.

22. I think you will rather prefer some cake, will you not?

23. These preserved peaches are from abroad, help yourself to some of them, and see if they are good.

24. Will you take another cup of tea?

25. Yes, if you please.

26. Allow me to send you another cup.

27. I thank you, two cups are quite sufficient.

28. When you have drank tea, does it ever produce unpleasant sensations of dizziness?

29. Never, because tea is not injurious, but on the contrary, a very wholesome beverage.

30. Do the Chinese use milk and sugar with their tea?

呀牛包守啩糖意嚟嚡呵嗾够昏也好乳有
唔盅麵實好蜜中路桃吓唊咯你杯兩有見有最茶
啱呢炕呵薑吓的呵意嚟哋的試茶便咯杯兩有係牛攪
茶粘我的茶糖試食頭得你呀係錢的杯隨遞杯凸物有
崽拈呢的你你麵睇餅佔係來糖試茶便咯你杯凸飲沖
你阿乳嚟你阿送的好請共我麵呢嚟呢多有你昏有害飲唐共有

ˢNí tik› ˌch'á ‹ngám ˌ'm á'?

Á' ˌlung, ‹ním ‹ní ‹chung ˌngau ˢyü ˌlai ˢngó.

ˢNí ˢkái tik› hóng' mín² ‹páu ˌlai sung' ˌch'á ‹ó.

‹Ní tik› ˌt'óng ‹kéung shat₂ 'shau 'hò, ˢní shí' ˢhá 'hò kwá'?

'Ts'ing ˢní shik₂ tik› mat₂ ˌt'óng kung² mín² ˌt'au ‹ó?

ˢNgó 't'ai tak› ˢní ‹chung í³ mín² 'ping 'kú á'?

‹Ní tik› hai² ˌloi lò² ˌlai ké' mat₂ tsín' ˌt'óng ˌt'ò pó', ˢní ‹ning tik› shí' ˢhá ‹ó.

Yung² kwó' ‹púi ˌch'á ‹é?

'Hò lók›, ˌts'ui pín² lók›.

'Tang ˢngó tai² ‹púi ˢní ‹é.

‹Tó tsé² lá', ˢléung ‹púi kau² ˢyau tat₂ lá'.

ˢNí 'yam ˌch'á, ˢyau kín' ‹wan ‹wan tan' kóm' ˢmò á'?

ˢMò, ‹yan wai² ˌch'á ˢmò mat› hoi², ˌí 'ch'é hai² tsui' 'hò 'yam ‹chí mat₂.

ˌT'óng ˌyan ˢyau ˢkái ˌngau ˢyü kung² ˌt'óng ˌlai 'káu ˌch'á ˢyau ˢmò ‹ní?

27. The character *tat* is supposed to resemble characters cut in relief, as *áu*, its opposite, with the upper part sunk in, is like those cut in intaglio; *tat* here means a sufficiency.

31. No; they all much prefer to drink pure tea.

32. When do they drink tea?

33. Several times a day sometimes more, and sometimes less, frequently.

34. Do they ever experience any injury from it?

35. I have seen them drink it freely at all times, but have never yet heard of its producing any injurious effects.

茶飲清正回少呢係唔飲
有回正清飲係都啲唔

ˢMò, ᶜtò hai² ʻyam ᶜtsʻing ˢchʻá ᶜtó ᶜché.

ˢKʻü tí² ʻkí ˢshí chingʼ ʻyam ˢchʻá ᶜní?

Yat, yat₂ ʻyam ʻkí ˢúi, ˢyau ˢshí ᶜtó, ˢyau ˢshí ʻshíú.

ʻYam ˢlíú ˢyau wái² ˢmò ᶜní?
ˢNgó kínʼ ˢkʻü tí² ᶜtò hai² ˢshí ˢtsʻui pín² ʻyam, ˢʼm ˢtsʻang ᶜtʻing kínʼ wá² ˢyau ʻyam wái² kwóʼ kéʼ.

Section Twelfth.

RULES OF VISITING.

交接儀容類第十二章

ˢKáu tsíp, ˢí ˢyung lui²; tai² shap₂ í² ᶜchéung.

1. Supposing that a person is going to visit a friend, what are the forms of etiquette to be observed?

2. On such an occasion, he procures a card, and on the lower half of it writes, "your friend Chéung Kingshan bows his head in salutation." Or, he simply writes his name on the upper half of the card at the [right] side,

拜往人一有設
注在儀何如當客
弟勞首頓慎敬張
傍截上帖於或

Chʻít, ˢyau yat, ˢyan ˢwóng pái' hák, ᶜtóng ˢü ˢhó ˢí chü'?

ᶜÜ shí², yung² yat, tʻíp, tsoi² há² pún² tsít₂ ᶜshü, ˢÜ tai² ᶜChéung King' shan² tun² 'shau pái'; wák₂ ᶜü tʻíp, shéung² tsít₂ ˢpʻóng ᶜpín,

Notes and Explanations.

VISITING is conducted by the Chinese with great formality, blended with much urbanity. The subject naturally forms a branch of domestic affairs, since it is intimately connected with household regulations. This section affords a specimen of what is required from those who move in the middle classes of society.

1. The phrase *í chü* includes all the ceremonies requisite in paying and receiving visits, which are varied, however, in many minor particulars, according to age and rank.

2. These cards are made of bright red paper cut about ten inches long, four and a half wide, and are either single or folded—the latter four, six, or eight times.

or in place of writing it, he may have the same stamped.

3. He then puts on his robes and cap, takes his seat in a sedan, or mounts his horse, or perhaps goes on foot, and proceeds to pay his visit.

4. If he has a servant in attendance, the servant precedes him, and knocking at the gate, says aloud, "The gentleman Chéung King-shan has come to pay a visit," at the same time presenting his master's card.

5. The servant of the host then receives the card, and goes into the house, and presents it to his master, who, if he does not wish to receive company, says, "Stay the gentleman's approach." His servant immediately goes out, and standing beside the visitor's sedan, [returning the card, and] bending the knee, says, "Stay the gentleman's approach."

6. The visitor, accordingly, turns and goes back.

7. But if the master says, "Invite him to come in," the servant goes out and commands the middle door to be opened. The gentleman then comes forth to receive the visitor, bows, and invites him to enter. They ascend the hall together, and take their seats, as host and guest.

印或或隨扣慎將
卽帽馬相至敬拜
名衣配拜子先張到進
一可穿或往小子道親遞主接其說子前擋回曰咐出堂
書亦是轎行有小說爺帖時子明會小轎道卽主吩入升坐
邊的於打步若則門老名其小稟欲則客說客如出主入而

有內不駕在千
亦入如擋而一
家帖主道出打駕去請開迎分
子門客主
小中揖賓

‹shü, yat› ˢming tsik› yan' tik› yik₂ 'hó.

‹Ü shí² ‹ch'ün ‹í mò², wák₂ 'tá kíú², wák₂ p'úi' ˢmá, wák₂ pò² ˢhang, ˢwóng pái'.

Yéuk₂ ˢyau 'síú 'tsz' ‹séung ˢts'ui, tsak› 'síú 'tsz' ‹sín chí' k'au' ˢmún, shüt› tò², ‹Chéung King' shan² ˢlò ˢyé, ‹ts'an tò² pái', ‹tséung ˢming t'íp› tai² tsun'.

‹K'í ˢshí 'chü ‹ká yik₂ ˢyau 'síú 'tsz' tsíp› t'íp›, yap₂ noi² 'pan ˢming ˢk'í 'chü, ˢü pat› yuk₂ úi², shüt› tò², 'tóng ká'. Tsak› 'síú 'tsz' ch'ut›, ˢí tsoi² hák› kíú² ˢts'ín, 'tá yat› ‹ts'ín, shüt› tò², 'tóng ká'.

Hák› tsik› ˢúi h'ü'.

ˢÜ 'chü üt₂, 'ts'ing, 'síú 'tsz' ch'ut›, ‹fan fú' ‹hoi ‹chung ˢmún. 'Chü ˢyan ch'ut› ˢying yap› hák› yap₂ ‹sbing ˢt'óng ‹fan ‹pan 'chü ˢí tsó².

3. Among the common people the sedan is borne by two men. Inferior magistrates are allowed four bearers, and the highest provincial officers may employ eight. Foreigners are not permitted the use of sedans in Canton,—nor even in Macao, with Chinese bearers. In quiet times, however, this regulation is not observed in Macao.

5. *Tá yat ts'ín* is used to denote the bending, half way to the ground, of one knee. There are occasions (such as when an inferior is seeking to visit a superior, or when the master is absent,) in which the card may be retained; but its being *returned*, as in the present instance, does not prevent the visitor from repeating his call.

7. The left side is the place of honor with the Chinese; in taking seats, therefore, the host will insist on the visitor's taking his place on the left, while he occupies the right.

8. The guest [perhaps] says, "It is a long time since we met, and I have now come Sir, to pay my respects."

9. The host replies, "I am unworthy the honor you have taken the trouble to do me. I hope, Sir, you are well."

10. "Very well, I thank you," rejoins the guest.

11. At this time the servants present betel and tea, and after these are ended, pipes with tobacco for smoking are brought in.

12. The guest again says, "I beg you will mention my name to her ladyship (your mother), and present my compliments and best wishes."

13. The host replies, "I thank you, you are very kind,but [my mother] is unworthy of such attention."

14. "Does your honored mother," (adds the host,) "enjoy good health?"

15. The guest replies, "I am much obliged for your kind inquiries; recently she has been very unwell."

16. The host says, "This is a matter of course with a person of advanced age; pray, what is the age of your parent?"

17. "Her age this year is seventy-one."

18. The host further adds, "It was said by the ancients, 'few reach threescore years and ten;' I presume your aged mother has a very good constitution."

19. "Very good indeed, I thank you," says the guest; [and then inquires] "how

客	曰	許	久	不	面	Hák› üt₂, 'hü 'kau pat› mín²,
特	來	候	駕			tak₂ ˌloi hau² ká'.
主	曰	豈	敢	有	勞	'Chü üt₂, 'hí 'kóm, ˋyau
貴	步	駕	上	好	可	ˌlò kwai' pò². Ká' shéung²
客	答	曰	托	賴		'hò ‹á?
斯	時	小	子	們	奉	Hák› táp› üt₂, t'ók› lái².
柾	欵	茗	茶	罷	繼	‹Sz' ˌshí, 'síú 'tsz' ˌmún
奉	以	烟				fung² ‹pan, 'fún ˋming ˌch'á,
客	又	曰	在	老	太	pá² kai² fung² ˋí ‹ín.
太	處	代	我	叱	名	Hák› yau² üt₂, tsoi² ˋlò t'ái'
請	安					t'ái' ch'ü', toi² ˋngó ts'ik›
主	曰	不	敢	當	多	ˌming, 'ts'ing ‹ón.
謝	有	心				'Chü üt₂, pat› 'kóm ‹tóng,
令	壽	堂	實	守	壯	‹tó tsé², ˋyau ‹sam.
健	埠					Ling² shau² ˌt'óng shat₂
客	答	托	賴	近	來	'shau chóng' kín² kwá'?
病	痛	多	喀			Hák› táp›, t'ók› lai², kan²
主	曰	高	年	人	自	ˌloi ping² t'ung' ‹tó lók›.
當	如	此	今	年	貴	'Chü üt₂, ‹kò ˌnín ˌyau
庚	庇					tsz'² ‹tóng ˌü 'tsz'; ‹kam
今	年	七	十	有	一	ˌnín kwai' ‹kang ‹ní?
主	又	曰	古	云	人	‹Kam ˌnín ts'át› shap₂ ˋyau
生	七	十	古	來	稀	yat›.
算	是	老	當	益	壯	'Chü yau² üt₂, 'kú ˌswan,
客	曰	皆	藉	洪	福	ˌyan ‹shang ts'át› shap₂ 'kú
駕	上	近	來	添	到	ˌloi ‹hí; sün' shi² ˋló ‹tóng
						yik› chong'.
						Hák› üt₂, ‹kái tsik₂ ˌhung
						fuk›; ká' shéung² kan² ˌloi

11. Betel, tea, and tobacco, are always presented to the visitor, but he is at liberty to decline them if he pleases, without any breach of good breeding, but this, however, is not often the case. The pipe is used by ladies as well as gentlemen; it is made of a slender bamboo, about two feet long, and has a bowl that holds only a very small pinch of tobacco.

many sons, Sir, have been presented to you?"

20. The host answers, "I am an unfortunate man, and have had but one poor boy."

21. "I remember," says the guest, "that formerly, I came to your house to celebrate the birth of a son; I cannot realize that six years have since elapsed; I suppose the boy is already learning to read."

22. "This year," says the host, "he commenced going to school."

23. Again it is asked, "Since your son has grown up to boyhood I have not seen him; he must, I think, be very apt in learning, is he not?"

24. "He possesses only ordinary abilities," is the reply.

25. The guest says, "I beg you will let me see him."

26. The master of the house then bids a servant go to the study, and ask the lad to make his appearance.

27. The boy follows the servant into the hall, and the host, pointing [to the visitor,] says, "This is my honored friend Chéung, come up before him, make your bow, and ask him how he does."

28. The child then turning to him, says, "Honored friend;" and in a hurried manner kneels down before him, and makes a low bow.

29. The guest immediately reaches forward, raises him up, and bows in return for his salutation.

呢得前薑年癬話了讀限見書來登位前一跪答
幾多公鄙只得從飲六佔正大過俐有一往回子此上呀叫卽回起
主曰個命小記到覺讀今啫公曾必姿請小相隨指世請向伯頭扶
一客我酒現主啟又我書答客主房其堂是叩予聲下客一
個曰曾不在云蒙問未想曰曰命請兒主張頭卽世叩隨揖

‹t'ím tò' 'kí ‹tó kó' ‹kung ₅lóng ‹ní?
'Chü üt₂, ming² 'p'í, chat₅ tak₅ yat₅ kó' 'síú ₅ch'ung.

Hák₅ üt₂, kí' tak₅ ₅ts'ung ₅ts'ín ⁵ngó ₅ts'ang tò' 'fú 'yam ‹kéung 'tsau; pat₅ kók₅ yau² luk₂ ₅nín; ín² tsoi² tuk₂ ‹shü 'kú lá'.

'Chü ₅wan, ‹kam ₅nín ching' wá² 'k'ai ₅mung ‹ché.

Yau² man², ‹kung ₅lóng tái² ⁵líú, ⁵ngó mí² ₅ts'ang kín' kwó'; tuk₂ ‹shü 'séung pít₅ ₅ling lí².

Táp₅ üt₂, ‹tsz' chat₅ ⁵yau hán'.
Hák₅ üt₂, 'ts'ing ₅loi yat₅ kín'.
'Chü ming² 'síú 'tsz' ⁵wóng ‹shü ₅fóng, 'ts'ing séung' ‹kung ₅úi ₅loi.

₅K'í ₅í ₅ts'ui 'síú 'tsz' ‹tang ₅t'óng, 'chü 'chí üt₂, 'tsz' wai² shí² ‹Chéung shai' pák₅, ⁵shéung ₅ts'ín, k'au' ₅t'au, 'ts'ing ‹ón á'.

'Tsz' tsik₅ héung' ₅ts'ín, kíú' yat₅ ‹shing shai' pák₅, ₅móng tsik₅ kwai² há², k'au' ₅t'au.

Hák₅ ₅ts'ui ₅fú 'hí ₅úi táp₅ yat₅ yap₅.

19, 20. A constant endeavor is made in Chinese etiquette to speak slightingly of whatever pertains to one's self, and to exalt or praise all that belongs to the party spoken to; the expressions made use of by both parties in this strife of politeness are frequently very singular for the allusions contained in them. In this instance, the host says his "fate is poor [or niggardly,] only obtained one small worm," referring to his only son, in reply to the guest's inquiry, "how many worthy young gentlemen?" he had.

30. The boy then takes his stand at a respectful distance, with his face turned towards the guest;

31. Who (addressing his father) says, "The boy really possesses superior intelligence and will perpetuate the literary reputation of the family."

32. The host replies, "The reputation of our family is not great, high expectations are not to be entertained of him; if he can only gain a livelihood, it will be enough.

33. "You are quite too modest," says the guest; "I beg you will let him return to his studies in the school-room."

34. The boy bows to the guest, saying, "Pray excuse me," and immediately retires.

35. Then the conversation being ended, the guest rises and announces his departure, and says, "Another day I will come again to receive your counsel."

36. The guest says, "Ah! you do me too much honor, I rather ought to wait on you to-morrow."

37. "You are very kind," says the guest; "Good bye."

38. "Good bye," responds the host.

39. The servant now goes out, preceding his master, and orders the sedan to be made ready, which is tilted up behind, and down before, to that the shafts are brought low; the visitor steps in between the shafts, and moves backward and sits down in the sedan, and the bearers raise it up on their shoulders.

下得繼薄可請罷少起再當呀出轎倒客退轎
於生足福但了書曰客日弟請先其前扛內定轎
立然來田想矣謙讀客罷改敢候敢呀子轎轎其扛坐
侍上果將山妄足太房揖出言日教豈回不請小打起低轎轎膊
子朝曰慧香曰敢食曰書子遂是辭領曰日曰一時咐攙以入入起
其面客聰書主不覓客回其陪於告來主明客主此吩後下踏行夫

ₛK'í 'tsz' shí² lap₂ ‹ü há², mín² ₛch'íú shéung²;

Hák› üt₂, 'kwó ₛín ‹shang tak› ‹ts'ung wai², ‹tséung ₛloi tsuk› kai² ‹shü ‹héung.

'Chü üt₂, ‹shán ₛtín fuk› pók₂; pat› 'kóm móng² 'séung; tán² 'hó mik₂ shik₂ tsuk› ₛí.

Hák› üt₂, t'ái² ‹hím ₛlíú, 'ts'ing ₛúi ‹shü ₛfong tuk₂ ‹shü pá².

ₛK'í 'tsz' yap› hák›, üt₂, 'shíú ₛp'úi; sui² ch'ut›.

‹Ü shí² ₛín pá², hák› 'hí kò› ₛts'z', üt₂, 'koi yat₂ tsoi² ₛloi ₛling káu².

'Chü üt₂, 'hí 'kóm! tai² ‹tóng ₛming yat₂ ₛúi hau².

Hák› üt₂, pat› 'kóm, 'ts'ing á²!
'Chü üt₂, 'ts'ing á²!

'Ts'z' ₛshí 'síú 'tsz' ‹sín ch'ut›, ‹fan fú' 'tá kíú², ₛk'í kíú² hau² ‹tau 'hí, kíú² ₛts'ín 'tò há², ₛí ‹tai ₛk'í kóng'; hák› táp₂ yap₂ kíú² kóng' noi², túi' ₛhang yap₂ kíú², tsó² ting², kíú² ‹fú 'hí pók›.

34. *Shíú p'úi* means to support or wait upon only for a little time; the lad would intimate that he ought to wait on his father's friend and guest longer, but his studies requiring his return, he begs to be excused in the terms above. Wealthy families in China frequently engage a domestic tutor, who is furnished with a small room in the house fitted up as a

40. The guest, now seated in the sedan, bends forward, gently bowing his head, says, "Pray, Sir, go back, go back."

身請
俯曰
乃低
轎一回
在頭請
客把回

Hák› tsoi³ kíú² noi³ ʻfú ‹shan, ʻpá ₅tʻau yat› ‹tai, üt₂, ʻtsʻing ₅úi, ʻtsʻing ₅úi.

41. The host, standing [at the door,] his hands joined together, says, "Good bye."

曰
亦手
拱呀
請呀
主立
請呀

ʻChü lap₂ ʻkung ʻshau, yik₂ üt₂, ʻtsʻing áʼ! ʻtsʻing áʼ!

42. The sedan moves off, and the gentleman retires into his house. Such is an outline of the general rules for visiting.

乃容
人儀
主接
後交
去凡
轎入
大畧
做此

Kíú³ hʻüʼ hau³, ʻchü ₅yan ₅nái yap₂. ₅Fán ‹káu tsíp› ₅í ₅yung, tái³ léuk₂ ʻfong ʻtszʼ.

43. But supposing that guests are to be invited to one's own house for a social visit, or on any similar occasion, then the cards of invitation are prepared on a previous day;—on the right side of the upper half write thus, *On the fifteenth day a light entertainment will await;* in the middle at the top write, *the light* [*of your presence;*] and at the bottom on the left of the card write, *Tsʻò Chíman's compliments.* Thus prepared the host sends it by the hands of a servant to the persons to be invited.

家預
到則
客事
邀等
或慶
又叙
日寫
上截
五日
頂寫
下截
治文
咐小

Yau² wák₂ ‹íú hák› tòʼ ‹ká tsü² hingʼ ʻtang szʼ², tsak› ü² yat₂ ʻsé yat› tʻíp›; ʻsé ‹ü shéung² tsít₂ yau² ₅pʻóng, ₅wan, Shap₂ ₅ng yat₂ pók₂ chéuk› hau³; ‹chung ʻting ʻsé yat› ‹kwóng tszʼ²; tʻíp› há² tsít₂ ʻtsò ‹pín ʻsé, ₅Tsʻò Chí² ‹man páiʼ; ₅ü ʻtsʻz', ‹fan fúʼ ʻsíú ʻtszʼ sungʼ hʻüʼ.

於十
帖帳
字寫
光邊
酌侯
薄一
拜子
送去

44. On the appointed day, in his full dress, he awaits the visitor's arrival, when the host goes forth to receive and entertain him, and after the usual salutations and compliments, they take their seats.

客人
待主
冠席
衣赴
日至
小入
文拜

Shí² yat₂ ‹í ‹kún toi² hák›, hák› chíʼ fúʼ tsik₂ ʻchü ₅yan ₅ying yap₂ kínʼ ₅lai, ‹fan ‹pan ʻchü ₅í tsó².

45. The host says, "It is a frugal meal to which you are invited, prepared without attempt at display."

邀
虛
飯
便
敬
無
曰
主
毫
客

ʻChü üt₂, pín² fán² ‹hü ‹íú, ₅hò ₅mò kingʼ íʼ.

46. The guest replies, "The supply is abundant."

至之
領意
足

Hák› üt₂, tsuk› ₅ling ‹chí chíʼ.

school room, where he instructs the children of his patron, and it may be one or two more, the school varying from six to eight pupils.

43. These cards of invitation are sometimes written on a smaller paper than those described in No. 2, and are sent under an envelop. The hour of dining may also be written in small characters at the top on the left side of the card. The whole would then read thus: "On the 15th instant a light entertainment will await the light of your presence. [This invitation is sent with] Tsʻò Chíman's compliments. We dine at six o'clock." Instead of *pók chéuk*, they sometimes write *Kít ming*, "I will prepare tea," &c.

47. The servants now present tea, and offer pipes and tobacco to the visitor.

48. The host says, "There is no visitor present except yourself, we are all old acquaintances, I beg you will lay aside your cap and your robes."

49. The guest replies, "As there is no distinguished guest present, I will do as you suggest."

50. The master of the house commands his servants to lay the table.

51. This done, a servant, covering his mouth with his hand, bending by his master's side whispers in his ear, "The table is all ready, be pleased to invite the guest to sit down."

52. The gentleman of the house rises and says, "Please to take your seats at table."

53. "I thank you," says the guest.

54. "You will smile at our fare," says the host.

55. The host and guest, after attempting to yield precedence to each other, take their seats.

56. The host says, "It is several years since we feasted together, we must now enjoy ourselves to the utmost before you leave.

57. The guest says, "I am able to drink very little, yet shall do my best to meet your pleasure, and am exceedingly sorry that you have been at so great expense in providing an entertainment."

58. Says the other, "I am quite ashamed that I have

斯	時	小	子	奉	茶	‹Sz' ₅shí, 'síú 'tsz' fung' ₅ch'á tai² ‹ín.
遞	烟					
主	曰	別	無	他	客	好	'Chü üt₂, pít₂ ₅mò ‹t'á hák›, 'shó ᶠyau ‹kái shuk₂ shai² 'hò, 'ch'é 'ts'ing ‹shing ‹kún ‹fún ‹í.
所	有	皆	屬	世	寬	衣	
且	請	陞	冠	矯	客	
客	曰	果	無	命			Hák› üt₂, 'kwó ₅mò ‹kíú hák›, tai² ‹tóng ₅tsung ming².
弟	當	從	主	人	吩	咐	
於	是	主	擺	席			'Ü shí² 'chü ₅yan ‹fan fú' 'síú 'tsz' 'pái tsik₂.
小	子	擺	小	子	以	手	
擺	備	小	附	主	席	邊	'Pái pí², 'síú 'tsz' ᶠí 'shau 'ím 'hau fú² 'chü ᶠí ‹pín, ‹tai ‹shing üt₂ tsik₂ ᶠí 'pái 'hò, 'ts'ing hák› yap₂ tsik₂.
掩	口	附	曰	客	已	擺	
低	聲	請	客	入	席	
好	請	入	起	曰	請	入	'Chü ₅yan 'hí, üt₂, 'ts'ing yap₂ tsik₂, 'ts'ing yap₂ tsik₂.
主	入	請	入	席		
席	請	曰	多	謝			Hák› üt₂, ‹tó tsé².
客	曰	曰	見	笑	之	至	'Chü üt₂, kín² síú' ‹chí chí'
主	主	與	客	遂	謙	遜	'Chü ᶠü hák› sui² ‹hím sun' ₅í tsó².
而	坐					
主	曰	不	必	共	飲	數	'Chü üt₂, pat› kung² 'yam shò' ₅nín, mò² pít› íú' tsun ‹fún ₅í 'fán.
年	務	必	要	盡	歡	
而	返					
客	曰	量	甚	淺	狹	Hák› üt₂, léung² sham² 'ts'ín háp₂, mò² tsun² 'chü ₅yan ‹chí ‹fún, ₅wai shí² fai' ₅ts'oi t'ái' sham², shat₂ ₅wai kwó' í' pat› h'ü'.
務	盡	主	之	太	歡	
惟	是	費	人	不	甚	
實	爲	過	財	佳	去	
主	答	並	意	無	品	'Chü táp›, ping² ₅mò ‹kái

48. The ceremonial dress of the Chinese, being somewhat irksome, the upper parts and cap are laid aside when eating, or when politeness does not require them to be retained.

飲請至之隨近好上肥滯請吩飲畢辭外交乎時已

'pan, sít› tuk₂ ‹chí chí', 'ts'ing 'yam ‹sham tik›.

only the commonest viands for you; I beg you will drink freely."

59. "I will try to do my best," says the visitor.

60. "I hope," says the host, "that you are favored of late with a keen appetite."

61. "Not so good as formerly, [I am sorry to say,] for if I eat a few bits of fat, or oily food, it overcharges my stomach; I have drank too much wine to-night, and I beg you will allow the rice to be served up."

62. The host immediately orders the rice to be served up; and then says, "A little more wine, after which we will take the rice, and close the dinner."

63. When the visitor says he will take leave, the master of the house accompanies him to the outer gate, where they bow and separate.

64. These are the principal rules to be observed in visiting; the others it will always be easy to regulate according to times and circumstances.

喀口食似酒罷飯用送而容餘應

Hák› üt₂, ₅ts'ui léung² 'hò lók›.
'Chü üt₂, kan² ₅loi wai² 'hau ‹tò sham² 'hò ‹chá.

₅'M ⁵tsz' shéung² yat₂, ‹tó shik₂ 'kí kín² ₅fí ní², tsau² ⁵tsz' kók› ⁵úi chai²; ‹kam ⁵mán 'tsau ‹tó ⁵líú, 'ts'ing 'hí án' pá².

'Chü tsik› ‹fan fú' tsoi' fán², üt₂, 'shíú 'yam ₅ín hau² yung² fán², shik₂ pat›, tsik₂ sán'.

Hák› kò' ₅ts'z', 'chü ₅yan sung' ch'ut› ₅mún ngoi², yat› yap› ₅í pít₂.

Tái² 'tai ‹káu tsíp› ₅í ₅yung, pat› ngoi² ₅ú 'ts'z', ₅k'í ₅ü, ₅wai ₅lam ₅shí ₅ts'ui ‹kí ying' pín' ₅í ⁵í,

61. The number of courses in a formal Chinese dinner is sometimes very great; ten, twenty, thirty, and upwards are not unusual, but the guest is not expected to do more than taste the numerous dishes set before him. The food is, for the most part, prepared in stews, cut up previously to cooking in small bits, in order to accommodate it to the chopsticks, and served up in small saucers, which are placed near each guest. During the dinner, hot spirit is drank in cups not much larger than thimbles, but they are frequently replenished; flowers and fruits are placed upon the table as dessert, and not unfrequently made dishes, elaborately prepared and fancifully arranged, are brought up, which are intended merely to gratify the sight of the already half surfeited guest. Plain boiled rice is the last dish, and always concludes the entertainment.

CHAPTER VI.

COMMERCIAL AFFAIRS.

六篇貿易

Mau² yik₂; ‹p'ín luk₂.

Section First.

OF RENTING SHOPS.

批賃鋪店第一章

‹P'ai yam² p'ò' tím'; tai² yat› ‹chéung.

1. How are those persons, who have shops to let, denominated?	有鋪出賃嘅人 點樣稱呢	ˊYau p'ò' ch'ut› yam² ké' ˏyan, 'tím yéung² ‹ch'ing ‹ní?
Some men call them shop-owners, others call them landlords.	有人叫鋪主有 人叫業主	ˊYau ˏyan kíú' p'ò' 'chü, ˊyau ˏyan kíú' íp₂ 'chü.
2. And what do the landlords style those who have hired their shops?	業主稱租賃嘅 又點呢	Íp₂ 'chü ‹ch'ing ‹tsò yam² ké', yau² 'tím ‹ní?
They call them tenants.	稱做鋪客	‹Ch'ing tsò² p'ò' hák›.
3. In leasing and hiring, what securities are taken?	一租一賃有乜 憑據呢	Yat› ‹tsò, yat› yam², ˊyau mat› ˏp'ang kü' ‹ní?
A lease and a bond.	有批有領	ˊYau ‹p'ai, ˊyau ˊling.
4. What are these two instruments?	批係點樣領係 點樣嘅呢	‹P'ai hai² 'tím yéung², ˊling hai² 'tím yéung² ké' ‹ní?

Notes and Explanations.

Mau yik originally meant to barter, or trade by exchanging commodities, but it now includes all operations of buying and selling. The terms and manner of drafting the conditions of agreement in renting shops, factories, and warehouses, differ somewhat from those used in renting dwelling-houses. These differences will appear on comparing this section with the first in chapter V. *Tím* and *p'ò* are synonyms; and the phraseology employed here in speaking of them is equally applicable to factories and warehouses.

批客係回他寫
字舖領寫到樣
文交據意領點
以紙爲來領意批
係於執批張之張呢
批明收看一舖個法你
立懷一外深桁圍房批張錢每二司年閏交兩
人舖門向九週賬今開換明百元每元先百頂
批有平南十面扇全義找言一淨另二又二無
舖何太行潤兎窓俱廣店理銀正兌銀算銀原
明堂在三進盖閣應游盛生租兩秤金照櫃舖
發本間十兩上樓一與榮銀年十碼鞋月押此
睇呵

‹P‘ai hai² ⁵í ₅man tsz’² ‹p‘ai ₅ming ‹ü ‘chí, ‹káu p‘ò’ hák› ‹shau chap› ₅wai kü’. ₅Ling hai² hón’ ‹p‘ai ₅loi í’ ‘sé ₅úi yat› ‹chéung ⁵ling, ⁵ling tò’ ‹t‘á p‘ò’ ‹chí í’.

Kó’ ‹chéung ‹p‘ai ‘tím yéung² ‘sé fát› ‹ní ?

⁵Ní ‘t‘ai ‹ó.

Lap₂ fát› ₅ming p‘ò’ ‹p‘ai ₅yan ₅Wái ‘pún ₅t‘óng ₅Hó, ⁵yau p‘ò’ yat› ‹kán, tsoi² T‘ái’ ₅P‘ing ₅mún ngoi², Shap₂ ‹sám ₅Hóng, ₅nám héung’. ‹Sham ⁵léung tsun’, fút› shap₂ ‘kau ‹hang ; shéung² koi’ ⁵ngá mín², ‹chau ₅wai ₅lau kók›, ‹ch‘éung shín’ chéung’ ₅fóng, yat› ying’ ‹k‘ü ₅ts‘ün. ‹Kam ‹p‘ai ⁵ü ₅Yau ‘Kwóng í², ‹hoi ‹chéung ₅Ying ₅Shing, tím’ ‘cháu ún² ₅ts‘ín ₅ngan ‹shang ‘lí. ₅I’n ₅ming ⁵múi ₅nín ‹tsò ₅ngan yat› pák› í² shap₂ ‘léung ching’, tsing² ₅ün ‹sz’ ⁵má ‹p‘ing túi² ; ling² ⁵múi ₅nín ₅hái ‹kam ₅ngan í² ₅ün ; yun² üt₂ chíú’ sün’ ; yau² ‹sín ‹káu át› kwai² ₅ngan í² pák› ‘léung. ‘Ts‘z’ p‘ò’ ₅ün ₅mò ‘ting ‘shau ;

You can here see a specimen.

The family of Wáipún, of the clan Hó, make and issue this lease, hereby declaring, that they are the owners of a shop, situated in the Thirteen Factory street, beyond the Great Peaceful gate, facing the south. It is two entries in depth, and nineteen rows of tiles in breadth; the roof of the building, the rooms, terraces, windows, doors, and counting-room are all complete. It is now leased to Yau Kwóngí, to be opened as a money changer's shop, with the sign Ying Shing. It is distinctly understood that the rent shall be one hundred and twenty taels each year, whole dollars, weighed according to the standard balances of the government; two dollars shall also be paid each year for shoe money; the rent for the intercalary months is to be reckoned the same as that for other months; also a deposit of two hundred taels is to be made. The shop is free from all incumbrances; hereafter, if any small repairs or painting are required, they must all

5. What are the forms to be observed in writing the lease?

6. Sh[illegible]n China are always known abroad by the *hò* or sign, which is suspended in gilt letters in conspicuous places in and out of the shop.

be done at the charge of the tenant himself; but if the walls happen to be broken down, the bricks, tile, timber, and stone, for repairs, are to be furnished by the landlord; for all the rest, hire of labor, &c., the tenant is to pay, and the landlord shall in no way be accountable. It is agreed, and hereby specified, that the term of lease shall be ten years, which term being completed, the lease shall be renewable. The rent is to be paid quarterly, and punctually as it becomes due. If the tenant engages in any other business [than that specified,] the shop shall then revert to its owner. If the rent is not paid when due, it shall be allowable to make up the deficiency from the deposit; and it shall not be lawful, on plea that the term of the lease has not expired, to keep possession of the shop while the rent is unpaid. From and after the giving of this lease, the business of the shop shall be lawfully conducted; no contraband goods shall be stored therein; nor shall gamblers assemble, or thieves and robbers be concealed, there; nor may any similar illegalities be committed; if they be, the landlord shall be at liberty to take back the house and lease it to another, and the tenant shall not by any means retard or prevent his so doing, or underlet it to any other person.

These are the terms, on which both the landlord and tenant are agreed, and from which hereafter it shall not be lawful to retract. In witness whereof, I now, desir-

小舖牆木出係業十之其清另交任扣期舖後得物等任另端頂願得憑
有係遇瓦所皆與批滿批交倘舖租両批據之不貨匪獘回多私情不有
倘俱如磚主價理議期新季欠將欠銀以詞賃生禁窩此取得及家後欲
後飾理頹舖工辦涉期換四拖業有櫃得爲自營違賭有主無與二日今
鬧粉自傾乃餘客無爲另分得別如押不滿租分頓聚倘舖亦阻人係事言
手修客壁石其舖主年日租毋圖回將足未拖安貯及情從租措別此之異

tsz'² hau² 't'óng ˢyau 'síú ‹sau 'fan shik›, ‹k'ü hai² p'ò' hák› tsz'² ˢlí; ˢü yü² ˧ts'éung pik› ‹king ˧t'úi, ‹chün, ˢngá, muk₂, shek₂, ˢnai p'ò' 'chü 'shó ch'ut›; ˧k'í ˧ü ‹kung ká', ‹kái hai² p'ò' hák› pán² ˢlí, ˢü íp₂ 'chü ˧mò shíp›. ˢI' ‹p'ai shap₂ ˧nín ˧wai ˧k'í, ˧k'í ˢmún ‹chí yat₂, ling² ún² ‹san ‹p'ai. ˧K'í ‹tsò ‹fan sz'' kwai² ‹káu ‹ts'ing, ˧mò tak› ‹t'ó hím'. 'T'óng ling² ˧t'ò pít₂ íp₂, ‹tséung p'ò' ‹káu ˧úi. ˧U ˢyau hím² ‹tsò, yam² ‹tséung át› kwai² ˧ngan 'léung k'au' tsuk›; pat› tak› ˢí ‹p'ai ˧k'í mí² ˢmún ˧wai ˧tsz', kü' p'ò' ‹t'ó ‹tsò. Tsz'² yam² ‹chí hau², ‹ón fan² ˧ying ‹shang, pat› tak› ˢchü tun² ˧wai kam' fó' mat₂; kap₂ tsü' 'tò ‹wó 'fí 'tang ˧tsing; 't'óng ˢyau 'ts'z' pai², yam² ˧tsung p'ò' 'chü 'tsü ˧úi ling² ‹tsò, yik₂ ˧mò tak› ‹tó ‹tün k'ang' 'tsó, ˢü kap₂ ‹sz' 'ting pít₂ ˧yan.

'Ts'z' hai² í² ‹ká ˧tsing ün² ‹chí sz'², yat₂ hau² pat› tak› í² ˧ín. ‹Kam yuk₂ 'yau

ing to afford evidence, prepare this lease, and give it to the tenant of the shop Ying Shing, to be kept as a testimony of the agreement.

Written this 10th day of the 7th month of the 18th year of Tòkwóng, by Hó, of the family Wáipún, who grants this lease of the shop.

6. In what manner is the bond written?

Here also you have a formula of it.

Yau Kwóngí, the tenant (or shopman) who makes this bond, has now received a shop, let to him by Hó, of the family Wáipún, which is to be opened under the sign Ying Shing, and to be employed as a money-changer's shop. It is distinctly understood that the rent shall be one hundred and twenty taels each year, whole dollars, according to the balances of government; two dollars also shall be paid each year for shoe money; the rent for the intercalary month is to be reckoned the same as that for the other months; and a deposit of two hundred taels is to be made in advance. The shop is free from all incumbrances. And furthermore, the building having been newly repaired, if any small additional repairs or painting are required, they must all be made at the charge of the tenant himself; but if after a lapse of time, the walls become dilapidated, the bricks, tile, timber, and stone, for

紙收七舖何呢廣本間號理銀淨年閏先百頂堅粉之日其
一店年發堂寫游懷一字生租兩每元算二無修修舖於頹
批盛八日本樣後人到舖盛銀年十另二照銀原新小住至傾
此與爲據十十懷立又列領今何張換明百司金租押此與倘俱自牆
舖榮光初人立點於舖領宅榮錢每二碼銀櫃舖及冇係理壁
立交執道月批宅傾看立義堂開找言一元鞋月交兩手固飾人从

ₛp'ang, lap₂ 'ts'z' p'ò' ‹p'ai yat› 'chí, ‹káu ₅ü ₛYing ₛShing tím', ‹shau chap› ₛwai kü'.

Tò² ‹kwóng shap₂ pát› ₛnín, ts'át› üt₂, ‹chó shap₂ yat›, fát› p'ò' ‹p'ai ₛyan ₛWái 'pún ₛt'óng ₛHó chák₂ lap₂.

₅Ling yau² 'tím yéung² 'sé ‹ní?
Hón' lít₂ ‹ü hau².

Lap₂ ₅ling, p'ò' ₛyan ₛYau 'Kwóng í² ‹kam ₅ling tò' ₛWái 'pún ₛt'óng ₛHó chák₂ p'ò' yat› ‹kán, ‹hoi ‹chéung ₛYing ₛShing tsz'² hò², 'cháu ún² ₛts'ín ₛngan ‹shang ₅lí. ₅Yu ₛming ₅múi ₛnín ‹tsò ₛngan yat› pák› í² shap₂ 'léung, tsing² ₛün ‹sz' ₅má; ling² ₅múi ₛnín ₛhái ‹kam ₛngan í² ₛün; yun² üt₂ ‹tsò ₛngan chíú² sün'; ‹sín ‹káu át› kwai² ₛngan í² pák› 'léung. 'Ts'z' p'ò' ₛün ₛmô 'ting 'shau. ₅U kap₂, ‹san ‹sau ‹kín kú', 't'óng ₅yau 'síú ‹sau 'fan shik₂, ‹k'ü² hai² chü² p'ò' ‹chí ₛyan tsz'² ₅lí; chí' ‹ü yat₂ 'kau ₛtséung pik› ‹king ₛt'úi, ₛk'í

6. The sign-board of a money-changer's shop usually reads, *ts'ín ngan pín ún*, meaning, cash and silver changed at pleasure; to attract the notice of customers more certainly, there are, besides the gay sign-board, three or four wooden cylinders, marked with lines to represent so many strings of cash, suspended over the door.

repairs, are to be furnished at the landlord's expense; for the rest, the hire of labor, &c., the tenant shall be responsible, and shall not be allowed to make any deduction from the rent. The term of lease is ten years, which being completed, the lease may be renewed. If the tenant engages in any other business [than that specified], the shop shall then revert to its owner. If no rent remains unpaid after the lease has expired, then the whole deposit money shall be returned; but if the rent is not paid when due, then it shall be lawful to make up the deficiency from the money in deposit; from this there shall be no dissent. The rent shall be punctually paid quarterly, when it becomes due, without failure. From and after the giving of this deed, the business of the shop shall be lawfully conducted; no contraband goods shall be stored therein; nor shall bands of thieves and gamblers, and such like, assemble, or be concealed, there.

These are the terms of the lease which have been clearly expressed in person, to which landlord and tenant both agree, and from which hereafter it shall not be lawful to retract. In witness whereof, I now desiring to afford evidence, prepare this deed, and give it to the family Wáipún, to be kept as a testmony of the agreement.

Written this 15th day of the 7th month in the 18th year of Tòkwóng, by Yau Kwóngí, who makes and gives this deed, in testimony of his having received the lease.

舖工行租爲新業主將交任足租交自營達匪

乃餘自將年轉別業卽數租扣其季欠分頓窩

石其客得十另圖回租照欠銀言四拖安貯及情

木出舖毋以滿另交欠銀若櫃異分無後得物等當允異立交爲十五游廣

磚主價辦扣限批將如押回將毋銀清領生禁聚

㓥所乃理除期倘舖不櫃倘押得限斷之不貨賭乃家得憑紙執光十人

明後欲領堂 七舖的

言日今舖本 年立義

此懷據八日

二不有一收道月頒筆

‹chün, ˢngá, muk₂, shik₂, ˢnái p'ò' 'chü 'shó ch'ut›; ˢk'í ˢü ‹kung ká', ˢnái p'ò' hák› tsz'² ˢhang pán² ˢlí, ˢmò tak› ‹tséung ‹tsò k'au' ˢch'ü. ˢÍ shap₂ ˢnín ˢwai hán² ˢk'í ˢm'ín ling² 'chün ‹san ‹p'ai. 'T'óng ling² ˢt'ò pít₂ íp₂, ‹tséung p'ò' ‹káu ˢúi íp₂ 'chü. ˢU pat› hím' ‹tsò, tsik› ‹tséung át› kwai² ˢngan chíú' shò' ‹káu ˢúi; 't'ong yéuk› hím' ‹tsò, yam² ‹tséung át› kwai² ˢngan k'au' tsuk›; ˢmò tak› í² ˢín. ˢK'í ‹tsò ˢngan hán² ‹fan sz" kwai' ‹káu ‹ts'ing, tün² ˢmò ‹t'ó hím'. Tsz'² ˢling ‹chí hau³, ‹ón fan² ˢying ‹shang; pat› tak› ˢch'ü tun² ˢwai kam' fó' mat₂; kap› ˢwó 'fí tsü² 'tò 'tang ˢts'ing.

'Ts'z' ˢnái ‹tóng mín² ˢín ˢming, í² ‹ká ˢwan 'hang, yat₂ hau³ pat› tak› í² ˢín. ‹Kam yuk₂ ˢyau ˢp'ang, lap₂ 'ts'z' p'ò' ˢling yat› 'chí, ‹káu ˢWái 'pún ˢt'óng ‹shau chap› ˢwai kü'.

Tò² ‹kwóng shap₂ pát› ˢnín, ts'át› üt₂, shap₂ ˢ'ng yat₂, lap₂ p'ò' ˢling ˢyan ˢYau 'Kwóng í² tik› pat›.

7. What is the usual rate of rent for the year or month?

銀租月每年多呢幾

ˢMúi ˌnín, ˢmúi üt₂, ‹tsò ˌngan ʻkí ‹tó ‹ní?

The rent varies according to the amount of capital invested, regard being also had to the locality and to the current pay for such property.

息價本取時與租論地議銀看後收呢

‹Tsò ˌngan lun² ʻpún ʻtsʻü sik›, yik₂ hón› tí² ˢü ˌshí ká›, ˌín hau² ˢí ‹tsò.

8. When the money is to be received monthly, in what manner is it paid?

樣點銀租賃收月收交

ˢMúi üt₂ ‹shau ˌngan, ʻtím yéung² ‹káu ‹shau ‹ní?

Every owner of property, who lets a shop, besides the bond received from the tenant, must also be furnished with a small book from him, which he is to keep as a book of rents; and when the time of payment comes, then, on the testimony of this book, it may be received.

除另鋪則凡舖者客交期租領外小執至收此簿

ˌFán ‹tsò yam² pʻò› ʻché, ˌchʻü ‹pʻai ˢling ngoi², pʻò› hák› ling² chʻít› yat› ʻsíú pò², ‹káu pʻò› ʻchü ‹shau chap›; chí› ˌkʻí tsak› ˌpʻang ʻtsʻz› pò² ‹shau ‹tsò.

9. What is the deposit money?

The deposit money is a given sum, folded up and deposited in a chest, and is not to be used, unless the rent is not paid when it becomes due, in which case it is to be deducted therefrom.

呢包而租點樣係押櫃封押櫃不用此

ʻTím yéung² hai² át› kwai² ‹ní?

Aʻt› kwai² ʻché, ˌün hai² ‹páu ‹fung át› ‹ü kwai² noi², ˌí pat› yung², ʻtʻóng ˢyau hím› ‹tsò, tsoi² ʻtsʻz› kʻau² ˌchʻü.

10. What is the payment called the shoe money?

鞋係做有欠在扣叫野呢

Mat› ˢyé kíú² tsò² hai² ˌhái ‹kam ‹ní?

The person who receives the rent has to travel much; and therefore the tenant, in addition to the rent, must add shoe money, which he pays over to the collector of the rent for the purchase of shoes, as a reward for his trouble in going backwards and forwards; and hence it is called shoe money.

於於鞋之其曰多人舖客加租謝故之故外另收以勞解呢

‹Shau ‹tsò ‹chí ˌyan, ‹tó ‹ü ‹pan ʻtsau; kú› pʻò› hák› ‹ü ‹tsò ‹chí ngoi², ling² ‹ká ˌhái ‹kam, sung› ˢü ‹shau ‹tsò ‹chí ˌyan ˢmái ˌhái ˢí tsé² ˌkʻí ˢwóng ʻfán ‹chí ˌlò; kú› üt₂, ˌhái ‹kam.

11. What is the inviting of purchase?

召頂點

Chíú² ʻting ʻtím ˢkái ‹ní?

---

7. The phrase *tsʻü sik* means to collect or gather interest; *pún* is the money originally expended in building the shop.

The *purchase* is simply the purchasing of fixtures, and not of the shop itself. When the tenant has purchased the fixtures, then there is no necessity for his making a deposit of money; because the proceeds of the fixtures, if sold at any time, will liquidate any sum that may be due for rent. *Inviting* is the inviting of persons to take the fixtures.

其頂有櫃項招意呢取時
頂非來押之召之解以租還保也欠
過物向無手租頂點足收扣擔承無
不什凡則頂舊人銀不於內係擔其
者伙舖手有清招定定惟租樣者保
頂傢其頂因以也又無信在點擔是
等有要批抽必業之批分叫都問有

'Ting 'ché, pat› kwó' 'ting ₅k'í ‹ká ⁵fó shap› mat₂ ‹i 'ting ₅k'í p'ò'. ₅Fán ₅héung ₅loi ⁵yau 'ting 'shau, tsak› ₅mò át› kwai'; ‹yan ⁵yau 'ting 'shau ‹chí hóng' ⁵í ‹ts'ing kau² ‹tsò. Chiú² ‹chíú ⁵yá, ‹chíú ₅yan 'ting ‹chí í'.

Yau² ting² ₅ngan 'tím ⁵kái ‹ní?
₅Mò ting² pat› tsuk› ⁵í 'ts'ii sun'; ₅wai ‹ü ‹shau ‹tsò ₅shí tsoi² ‹tsò noi² k'au' ₅wán.

'Tím yéung² hai² ‹tám 'pò ‹ní?
‹Tám 'ché ‹tám ₅shing ⁵yá; 'pò shí², 'pò ₅k'í ₅mò hím' ‹tsò 'tang sz'².

⁵Yau ‹tsò wai' mat› sz'² yau³ íú' ‹p'ai ₅t'au ‹ní?

‹P'ai ₅t'au ⁵nái ‹p'ai p'ò' ‹chí ‹ch'au ₅t'au ⁵yá; ₅ün ‹tsò p'ò' pít› ⁵yau ‹chung ₅yan shüt› hóp₂ íp₂; 'chü yik₂ ⁵yau hón' p'ò' ‹chí ₅yan. Kú' 'tsü yat› üt ‹p'ai ₅t'au, ₅wai ‹t'á í² ₅yan ‹fan yung².

15. Do the landlord and tenant then receive no part of the lease fee?

'Kóm wà' p'ò' 'chü p'ò' hák› ‹tò ⁵mò tak› ‹shau á'?

If a man goes himself and makes all the inquiries about

Kán' ⁵yau tsz'² ₅shang man²

12. This practice of depositing earnest money, in which the Chinese resemble the Turks, is carried into all important transactions of life; even betrothment is not settled without it.

the renting of a shop, without the assistance of a second person; and if the landlord likewise has no need of any one to take care of his shop; then the lease fee is to be equally divided between the landlord and the tenant.

16. Again; as the intercalary month is an additional one, why is it that sometimes only half a month's rent is paid, while at others, a full month's rent is paid?

If the lease be for a long time, it may be that only half a month's rent is paid; a full month's rent is the highest; but that nothing be paid is very unusual.

17. Why is it that some persons pay the rent every month, and others pay it quarterly?

A monthly payment is made, because, the sum being then small, it is more easily raised; and does not allow the tenant to become deeply involved; but when the landlord has full confidence in the ability of the tenant, and he regards the monthly payment as troublesome, he will in that case prefer quarterly payments.

者無批一一交
人亦則半多交算
中主人一係有照
無業之得月何有
賃及舖各閏爲又
租與看頭又月半
嘅

交多月季
或者按按
又算少有有
日照者又又
舖半交何租呢
一不爲清
嘅

輕客若欠紛季
數舖槩不月四
其力之必按分
以爲欠人見有
月於拖其又故
按易少知者
繁

tò' ‹tsò yam² ₅mò ‹chung ₅yau 'ché; ⁵ü kap₂ íp₂ 'chü yik₂ ₅mò hón' p'ò' ‹chí ₅yan; tsak₂ ‹p'ai ₅t'au kók₂ tak₂ yat₂ pún'.

Yau² yun² üt₂ hai² ‹tó yat₂ üt₂, wai² ₅hó ⁵yau ‹káu yat₂ pún', yau² ⁵yau chíú' sün' ‹káu ké' ‹ní?

‹Tsò p'ò' yat₂ 'kau, wák₂ ‹káu yat₂ pún'; chíú' sün' 'ché ‹tó; pat₂ ‹káu 'ché 'shíú.

Wai² ₅hó yau² ⁵yau ón' üt₂ ‹ts'ing ‹tsò, yau² ⁵yau ón' kwai' ké' ‹ní?

Ón' üt₂ ⁵í ₅k'í shò' hing í² ‹ü ₅wai lik₂; p'ò' hák₂ 'shíú ‹t'ó hím' ‹chí pai'; yéuk₂ ‹chí ₅k'í ₅yan pít₂ pat₂ hím' 'ché, yau² kín' ón' üt₂ ‹fan ₅fán kú' ⁵yau ‹fan sz'' kwai'.

16. It is not uncommon when hiring dwelling-houses to lease them by the year, and to pay the same price annually, whether there is an intercalary month or not; but in shops the case is a little different. There is frequently a kitchen attached to shops where apprentices and workmen cook their food, who usually also sleep within the precincts of the building.

17. The rent, whether paid monthly, quarterly, or as is sometimes the case, once in four months, is always paid at the commencement of the term over which the time extends. The phrase *fan fán* or *fan wan* means a confused multiplicity of things or affairs, ensuing upon a large business, which tend unnecessarily to distract the mind.

Section Second.

COMMERCIAL ARTICLES AND TERMS.

通商名字類第二章

‹T'ung ‹shéung ₅ming tsz'² lui²; tai² í² ‹chéung.

人欲 其請 同櫃 也銀 貨等

'Kám ₅shíú tik›, ₅ü yuk₂ ₅yan ts'uk› ‹káu ₅ngan ‹ü ₅ngó, ₅k'í 'ts'ing ₅ü 'ts'z'; wái² fó' 'ts'ing ‹kwán 'kám shui² 'ché, yik₂ ₅t'ung.

1. *Abatement* is a reduction made by a person who wishes to obtain a speedy payment of money; it is also a reduction of duties, made at the custom-house, on account of the goods being damaged.

其請同櫃也銀貨等
於我貨亦掌簿定賣戶
如欲人
的銀此減稅者執掌數卽出鋪帖
少交如減櫃者目賬據銀乃出賃帖
人
速請關掌內訂招帖與招托信在交他收寄

2. *Accountants* are those who within the counter have charge of keeping accounts in the account-books.

'Chéung kwai² 'ché, chap› 'chéung kwai² noi² chéung' muk₂ shò' pò² ₅yá.

3. *Advance* on a contract is the earnest money.

Ting' kü² ₅ngan, tsik› ting² ₅ngan.

4. *Advertisement* is a public notice of the sale of goods, renting of shops, houses, and such like.

‹*Chíú t'íp*›, ₅nái ch'ut› mái² fó', ₅ü ch'ut› yam² p'ò' ú² 'tang, ₅chíú ₅yan ‹chí t'íp›.

5. Letter of *advice* for the payment of a bill; if a man has money which he wishes to have received in another place at a distance, the party who is to pay the money gives him a draft for which the money is to be received on its presentation at that place; the same party also writes a letter of advice, and sends it to the person who is to pay the money.

T'ók› toi² chíú' ‹tán ‹*káu ₅ngan sun'*; ₅ü ₅yan ₅yau ₅ngan, yuk› tsoi² pít₂ ch'ü' ‹shau ₅úi; ‹ying ‹káu 'ché, 'sé yat› ‹tán ₅ü ‹t'á, tò² ₅mau ch'ü' ₅p'ang ‹tán ‹shau ₅ngan; ling² 'sé 't'sz' sun' kí' ₅ü ‹káu ₅ngan ‹chí ₅yan.

Notes and Explanations.

THIS section is intended to include those words and phrases which are appropriated to commerce as techinal terms, together with the names of the various commodities, which occur in the foreign trade at Canton. As far as practicable, brief definitions are given of the terms, with a view to exhibit their meaning and use. In some instances, commodities are described in a similar manner; but when they are well known, they are, for the most part, spoken of in some way, designed to convey information respecting their uses, manufacture, origen, &c.

2. This sentence includes three terms in common use among the shopmen in Canton—accounts, accountants, and account-books; *chéung muk* are the accounts of goods of any kind; and *chéung muk shò pò* is the account-book.

5. The drawer of a bill or order should always take care that a letter, containing all the

瑙館代 Üt₂ ‘sháng tsò² mái² ˢ*má* ˢ*nò* hí’ ‘ché, ₛt‘ung lap› úi² ‘kún.

瑪會理 *T‘ai’* ‹*shan*, ˢnái toi² ˢlí toi² pán² ‹chí ₛyan.

賣立代 ₛNám pak› *hang*² ₛ*yan*, ‹kái shuk₂ yéuk₂ ₛts‘oi.

造同乃人 ‹San tò’ ₛ*ch‘am* ‹*héung* fát› hák›.

省者身之 *Pák*₂ ₛ*fán* yap₂ ‘shui, ₛk‘í ‘shui ₛmí pít› chui².

粵器替辦 *Fú p‘ák›*; ‘t‘ò ká’ tsui’ ‹kò.

南藥 *Mat*₂ *p‘ák›*; ˢnái fung² kam’ ˢ’ng shap₂ ‹sám ‘fún noi² yap₂ ‘hau ‹chí fó’, ‹ying ‹kwai ₛyéung ‹shéung fán’ mái².

新白潑琥珀 *Náu*; ˢnái ₛshün ‹wán pók₂ ₛshí, ‹p‘áu há² ‘shui ‘chí ₛshün pat› ₛhang ‘ché, ˢí t‘ít› ₛwai ‹chí.

錨拋行泊無 *Pók*› ₛ*shün* ₛ*t‘au*, ˢnái ‘shui ‹sham ₛmò shik₂, ‹ying ₛt‘ing ‹chau ch‘ü’.

6. In the city of Canton those people who work and traffic in *agates* have established an assembly-hall.

7. *Agents* are those who act for, or in the place of, others, [by whom they are commissioned.]

8. *Almonds*, both from the north and south, are used as medicine.

9. *Aloes-wood* newly arrived, for sale.

10. *Alum*,* when put into water, precipitates the smallest impurities contained in it.

11. *Amber;* the price of this is very high in Canton.

12. *False amber*;† this is included among the fifty-three articles of import which are interdicted, except only to the hong merchants, who are allowed to buy and sell it.

13. *Anchor;* this is an iron instrument, which, when the ship is to be anchored in a harbor, is cast down to stop the course of the ship and make her fast.

14. *Anchorage* is a place of deep water, free from rocks, fitted for the mooring of vessels.

proper particulars of advice, is in the hands of the drawee by the time the bill is to be paid, because for want of such advice the bill is liable to be dishonored.

6. Most of the different classes of people in Canton, who are engaged in the same trade or manufacture, have their respective *úi kún*, in which they assemble for consultation about all such matters as relate to their interests as members of that same trade or branch of manufactures. In these assembly-halls they usually keep the records of their proceedings, &c.

9. In the phrase *fát hák*, which is equivalent to the English term "for sale," *hák* denotes customers, or those to whom goods are offered for sale. The phrase often occurs as the last two characters on sign boards.

10. (*) In July, 1828, a series of regulations were framed and sanctioned by the Chinese government, according to which, twenty-four articles for exportation, and fifty-three for importation, were restricted to the hong merchants. In all articles, excepting these seventy-seven, which are not made contraband by the general laws of the empire, other native merchants were allowed to trade. In order to distinguish those commodities which are monopolized, they are marked in this section, the exports with an asterisk (*), and the imports with a dagger (†), while those free to all are left unmarked.

13. With the Chinese, anchors are for the most part made of a heavy wood, and have their flukes pointed with iron so that they will easily take hold of the ground.

其名凉洋汁霜
以故性外藕硇
香角藥乃蓮粉
味八角酒名卽之一必死
角有羊叻酒粉凝石者魏業可投而之
八體羚啞之藕所信食阿產物出衆得
落紙價價掌聚一巾
國財者視者
斯產債貨高
波家償以價
出乃抄乃出
投也內者貨買貨兩
貨各後得者賣有種
標黙開
者寫看
乃之大
招人包
標單於高投投包包

Pát› kók›; mí² ‹héung ˢí ˌkˋí, ˋtˋai ˢyau pát› kók›; kú² ˌming.

ˌ*Ling ˌyéung kók›*, yéuk sing² ˌléung.
Aˇ lik› ˋtsau, ˢnái ngoi² ˌyéung ‹chí ˋtsau ˌming.

ˢ*Ngau ˋfan;* tsik› ˌlín ˢngau chap› ˋshó ˌying ‹chí ˋfan.

Sun² shik₂ yat› ˌming ‹*pˋai ‹séung;* shik₂ ˋché pit› ˋsz'.

‹*Ó ngai²* chˋut› ‹Pó ‹sz' kwók›.
ˋChˋán íp₂ ˢnái ‹ká ˋchˋán ˌtsˋoi mat₂ ˋhó ‹chˋáu ˌchˋéung chái² ˋché.

Chˋut› ˌtˋau ˋnái ˢí fó² shu-chung² ˌí chˋut› ká² ‹kò ˋché tak› ‹chí.

Lók› ‹píú ˌtˋau fó², ‹píú ˋché ˋchí ‹tán ˢyá; kók› mak₂ ˋsé ká² ‹ü noi², hau² ‹hoi hón² ká² ‹kò ˋché tak›.

ˋ*Chéung ˌtˋau fó²* ˋché, ˋnái ‹chiú tsui² ˌtˋau ˢmái mái ‹chí ˌyan.

Yat› ‹páu fó², ˢyau tái² ‹páu, ˢchung ‹páu, ˢléung ˋchung.

15. *Annisseed stars;** these have an aromatic flavor, and the body of each has eight prongs; hence the name.

16. *Antelopes' horns* are used as refrigerant medicine.

17. *Arrack* is the name of a foreign spirituous liquor.

18. *Arrow-root;* this is a fecula made from the inspissated juice of the water lily.

19. *Arsenic* is also called *pˋaiséung;* those who swallow it will certainly die.

20. *Asafœtida*† is brought from Persia.

21. *Assets* are the entire property of all sorts, belonging to a firm, available for the payment of its debts.

22. *Auction sale;* this is done by exhibiting goods to public inspection, and then afterwards selling them to those who offer the highest price.

23. *Auction of goods by sending in notes;* these are paper cards, on which each person silently writes a price; and after being opened and examined, he who has offered the highest price obtains the article.

24. *Auctioneer* is the person who invites people to come together for the purchase of goods by auction.

25. A *bale of goods:* bales are of two kinds, whole bales and half bales.

18. The Chinese make preparations, all of which go with foreigners under the general name of arrow-root, from the water chestnut, water caltrops, and caladium, as well as the water lily; all of them are much inferior to that made from the Maranta and Curcuma, or from the Tacca of the Pacific islands. The Chinese have no general name corresponding to arrow-root, but specify each sort.

23. This mode of selling various articles is often resorted to by the Chinese; it is usual on such occasions to name some price below which no bidder is allowed to go.

25. This mode of designating whole and half bales obtains among the native merchants of Canton; and the same mode prevails also for designating chests of tea; thus, *tái séung*, *chung séung*, and *síú séung*, are used for whole, half, and quarter, chests.

船放底傘換放生不如木潔食後佳銀到者燕

船上石竹柄生俱者息折遂倒珠各蜜亦檳牛生海會人某燕

船上石竹柄生俱者息折遂倒珠各蜜亦檳牛生海會人某燕爲

37. *Feathery birdsnests* † are placed among the fifty-three restricted articles, as separate and distinct from the true birdsnests.

38. *Blacking* is applied to leathern shoes with a brush, for the purpose of giving them a fine polish.

39. *Blacklead* is like coal, but of a much greater specific gravity.

40. *Bombasin* † is made of silk, and is brought from beyond sea.

41. *Book-keeping* is the art of keeping and regulating mercantile accounts in a book.

42. *Bottomry* is this; the transfer of a ship to other parties by its owner, because he has incurred debts and is without means to liquidate them.

43. *Bounty;* if a person brings into the country commodities which are of great value to it, or exports [others for its advantage], not only are the duties thereon remitted, but money is paid as a bounty.

44. *Brass* is used for the manufacture of rings, hooks, and many kinds of things.

45. *Brass leaf* is hammered from small pieces of molten brass.

五列禁另同撩靚其體之乃者無船國帶不銀扣化也
十與燕三燕水用意欲煤其爲之簿目數目家將物固以環鎔薄
毛燕於奉內不以絲洋目船故人人之飾工賞用等物銅捶片
羽來司管典資典賞巾出納黃諸銅
鞋黑最羽來司管典資典賞巾出納黃諸鑄
墨鞋黑最毛燕於奉內不以欲煤其爲之簿目數目家將物固以環鎔薄
水其鉛重布自理理船有與銀最入尤銅色薄片
用意如以外數其乃欠別如要口賞之作物銅捶而

ˢ*Mò ín*', ‹ü fung² kam' ˢ'ng shap₂ ‹sám 'fún noi² ling² lít₂, ˢü ín' ‹wó pat› ˢt'ung.

Mak₂ 'shui, yung² ˢí ts'át› ˢp'í ˢhái, ˢk'í í' yuk₂ tsing' ˢyá.

Hak› ˢün, ˢü ˢmúi, ˢk'í 't'ai tsui' chung².

ˢ*Ü pò'*, ˢí ‹sz' ˢwai ‹chí, ˢloi tsz'² ngoi² ˢyéung.

‹*Sz' 'lí shò' muk₂ pò²*, ˢnái 'kún ˢlí ˢk'í shò' muk₂ 'ché.

'*Tín ˢshün*, ˢnái ˢshün ‹ká ˢmò ‹tsz' ˢyau hím', kú' ‹tséung ˢshün 'tín ˢü pít› ˢyan.

'*Shéung ˢngan*, ˢü ˢyan ‹tséung kwók› ‹chung tsui' íú' ‹chí mat₂, tái' ch'ut› yap₂ 'hau, héung' kú' pat› náp₂, ˢyau 'shéung ‹chí ˢí ˢngan.

ˢ*Wóng ˢt'ung*, yung² tsók› ˢwán k'au', ‹chü shik› 'tang mat₂.

ˢ*T'ung pók›*, ˢnái ˢt'ung ˢyung fá' chü² pín' ˢí ˢch'ui pók₂ ˢyá.

36, 37. Those nests that are obtained before the swallows have hatched their young are the best, being free from feathers, shells and other impurities. The inferior sort, obtained after hatching, constitutes much the largest portion of the nests brought to market, and the separation of all the impurities to render them saleable and eatable affords employment for many persons.

38. The term *mak shui*, ink water, is in common use for writing ink; and blacking is usually designated by *hái mak shui;* but in commerce it is as above.

43. An approximation to this is found in China, in the remitting of certain duties on such ships as enter the port of Canton laden only with rice.

45. The manufacture of this article is very extensive; it is used to make *kam fá* or golden flowers, which are ornaments for temples, ancestral tablets, &c., and in many ways are connected with the religious ceremonies of the Chinese.

46. The best *brimstone* is brought in foreign ships.

47. *Bristles* are made into brushes.

48. *Broadcloth*, † otherwise called woolens, comes [to China] from foreign countries.

49. *Buoys* are made of blocks of wood, which are anchored fast, and placed on the surface of the water, to point where it is deep, and thus to enable one to sail a ship with safety.

50. Chain *cables* are made of iron, wrought into links, which are fastened together and attached to the anchor, so that by its being cast into the midst of the sea, the vessel becomes immovable.

51. *Rope cables* are made of coir, and may be used instead of chain cables.

52. *Camlets* † are articles of foreign manufacture.

53. *Camlets;* † those called *üt'ün* are from Holland, while the *üshá* come from England.

54. *Camphor* * † is produced from the camphor tree; it is also called 'ice petals,' 'dragon's brains,' and 'Borneo perfume.'

55. *Canes* are sometimes made of bamboo, and sometimes of rattan.

56. Native *cassia* * has a pungent, aromatic taste; the fresh is esteemed the best.

57. *Cassia buds* * are purchased in the provincial city Canton, where also they are sold for exportation.

良擦來下能能成錨海成練製
羽國樹波藤辛省
番毛卽國用一水淺行鐵扣下不棕代洋所
舶用大木面亦
者作呢
硫磺鬃絨外桴錨水船練環上使纜用紗物
羽緞出嗅出片等或
猪大自浮墜知護錨連身中錨或羽之
出腦氷香竿
毛
髮
外
桴
用放深而以相拋船以以外
打於於動打鐵
出
出
於
龍
別
竹
或
其
味
佳
東
洋
荷
喆
名
皮
者
由
賣
出
囉
腦
片
等
或
爲
之
桂
鮮
子
敗
噸
唎
樟
腦
名
或
爲
桂
城

Lau ˏwóng, ‹fán pók₂ 'ché ˏléung.

‹Chü ‹tsung ‹mò, yung² tsók› ts'át›.

Tái² ˏyung, tsik› tái² ˏní, ˏloi tsz'² ngoi² kwók›.

ˏFau ‹fú, yung² yat› muk›, há² chui² ˏnáu, fong² 'shui mín² ˏnang ‹chí 'shui ‹sham ‹ts'ín, yik₂ ˏnang ú² ˏshün ˏí ˏshang.

ˏNáu lín², ˏí t'ít› 'tá ˏshing, ˏlín ˏwán ‹séung k'au' ‹ü ˏnáu ‹shan shéung², ‹p'áu há² ‹ü 'hoi ‹chung, 'sz' ˏshün pat› tung².

ˏNáu lám², ˏí ‹tsung 'tá ˏshing, wák₂ yung² ˏí toi² t'ít› lín².

ˏÜ ‹shá, ngoi² ˏyéung ˏshó chai' ‹chí mát₂.

ˏÜ tün², ch'ut› ˏHó ‹lán, ˏü ‹shá ch'ut› ‹Ying kat› lí² kwók›.

‹Chéung ˏnò, ch'ut› ˏü ‹chéung shü², ˏyau ‹ping p'ín', ˏlung ˏnò, ‹Pó ˏló ‹héung, 'tang pít₂ ˏming.

‹Pín ‹kón, wák₂ chuk›, wák› ˏt'ang ˏwai ‹chí.

'T'ò *kwai' ˏp'í*, ˏk'í mí² ‹san ‹héung; ‹sin 'ché ‹wai ‹kái.

Kwai' 'tsz', ˏyau Üt₂ ˏtung 'sháng ˏshing fán' mái² ch'ut› ˏyéung.

50, 51. Chain cables are very seldom used in Chinese vessels; the cables are sometimes made of hemp, though large junks usually use those made of rattan or coir.

白油成捲之葉者刻販商兩外南皆各
肉桐而紙吹烟邊時可洋雄自色海金近
赤將煉用筒以烟安報疋惟雌來染自銀遠
皮薑灰春烟成則以鑪布口有同米以出銅有
苓如油灰姑葉洋成桂佳辰色出之香不嚼用子錢之易通
茯形桐入孖烟外捲玉爲時各賣能丁種呀洋椰番爲貿處

*Fuk*₂ ₅*ling*, ₅p'í chik›, yuk₂ pák›, ₅ying ₅ü ‹kéung.

₅*T'ung* ‹*yau* ‹*fúi* ‹tséung ₅t'ung ₅yau yap₂ ‹fúi, ‹chung lín² ₅í ₅shing.

‹*Má* ‹*kú* ‹*ín*, yung² 'chí 'kün ‹ín íp₂ ₅shing ₅t'ung, ‹ch'ui ‹chí; ngoi² ₅yéung tsak› ⁵í ‹ín íp₂ 'kün ₅shing.

*Yuk*₂ *kwai'*, ⁵í ‹Ón ‹pín 'ché ₅wai ‹kái.

₅*Shí* ₅*shan* ‹*chung*, pò' ₅shí hak›.

Kók› shik› *pò' p'at*›, 'hó fán' mái² ch'ut› 'hau, ₅wai ₅yéung ‹shéung ₅nang ‹chí.

‹*Ting* ‹*héung*, ⁵yau ‹tsz' ₅hung, ⁵léung 'chung pat› ₅t'ung.

₅*Ngá* ‹*lán* ⁵*mai*, ₅loi tsz'² ngoi² ₅yéung, yung² ⁵í ⁵ím shik›.

₅*Yé* '*tsz*' ch'ut› tsz'² 'Hoi ₅nám.

‹Fán ₅*ts'ín*, ₅t'ung, ₅ngan, ‹kam, ‹kái ₅wai ‹chí.

*Mau*² *yik*₂, ⁵yau ⁵ün kan², kók› ch'ü' ‹t'ung ‹shéung.

58. *China root* * has a carnation skin, white flesh, and in form resembles ginger.

59. *Chunam* is made by putting the oil of the Jatropha with lime, and beating them thoroughly together.

60. *Cigars* are made [by the Chinese] of the tobacco leaf rolled up in paper so as to be smoked; but in making the foreign cigars it is rolled in the leaf itself.

61. *Cinnamon;* the best is from the frontiers of Cochinchina.

62. *Clocks* report the hours and minutes.

63. All kinds of *cloth piece goods* * can be bought and sold for exportation only by the hong merchants.

64. *Cloves* * † are of two distinct kinds, male and female.

65. *Cochineal* * † comes from foreign countries, and is used in dyeing.

66. *Cocoanuts* are produced in [the island of] Hainan.

67. Foreign *coins* are made of copper, silver, and gold.

68. *Commerce* is a trade extending to all places, far and near.

59. Chunam is an Indian word for lime, but in China it is applied to a mixture of lime and oil, used for caulking boats and junks; the mixture of lime, sand, and oil, which is so commonly used in this country for floors and walks instead of a pavement is called *fúi shá*, or sanded lime.

64. Those cloves that are gathered before the corol of the flower is opened are called male cloves, and those after are termed female cloves.

65. *Ngá lán* is a dark crimson color, nearly the same as that produced from cochineal, and is applied to this article because of the color; *mái*, rice, here has the sense of a kernel or grain alluding to the shape. This, and a few other articles, being both imported and exported, have both marks attached to them.

向定方皆者之恐貨故淡之纜紅小白盛成取先限復押查獘染布追走

羅而犯例犯

經分禁禁凡悖

用別四國

以

船刼貨賊刼之

海中設

色攬曰有石色

紅

大

其草蔴繩瑙等花紗者

外以洋絲織而展官以之以

最

赤色

銀賒如欠稟設稅用

茶

漏

口

後則

主

無曰

銀賒

賒貨債月還關私兒其

有以番纜曰瑪黃棉縐縐賒

護

69. *The compass* is used for determining direction, and distinguishing the four cardinal points.
70. *Contraband;* all nations have prohibitory regulations; whatever is carried in opposition to these is termed contraband.
71. *Convoys* are vessels designed for protective service, to prevent piracies, and plundering of goods, on the high seas.
72. *Foreign copper* † is of a light red color.
73. *Cordage* is made of hemp twisted together; when small it is called a cord; when large it is called a rope.
74. *Cornelians* (or agates) are of different colors, red, white, yellow, &c.
75. *Cotton* † from beyond sea, is in great abundance.
76. *Crape* is made of silk by weaving, and has a crisped appearance.
77. *Credit;* goods are said to be on credit, when they are received before the money is paid.
78. *A creditor* may appeal to government for the recovery of a debt, when the debtor has refused payment for three months after the term of agreement has expired.
79. *Custom-houses* are established in order to prevent the evils of smuggling and the loss of duties.
80. *Cutch* † is used to dye cloth of an umber color.

ˢLó ‹king, yung² ˢí ting² héung', ˢí ‹fan pít₂ sz" ‹fŏng.

Fán² kam'; ˢfán kwók› ‹kái ˢyau lai² kam', pûi' ‹chí 'ché, üt₂ fán² kam'.

Ú² fŏ' ˢshün, 'hung 'hoi ‹chung ˢyau tsák₂ kíp› fŏ', kú' ch'ít› ˢí ú² ‹chí.

‹Fán ˢt'ung, ˢk'í shik› tám² ˢhung.
Lám², ˢmá 'ts'ò 'káu ‹chí; 'síú üt₂ ˢshing, tái² üt₂ lám².

ˢMá ˢnò shik₂, ˢyau ˢhung, pák₂, ˢwóng, 'tang shik›.

ˢMín ‹fá, ngoi² ˢyéung tsui' shing².
Tsau' ‹shá, ˢí ‹sz' chik› ˢshing tsau' 'ché ˢyá.

‹Shé, ˢmò ˢngan ˢí ‹sín 'ts'ü fŏ', üt₂ ‹shé.

Chái' 'chü, ˢü 'chín hán² ‹sám üt₂ hau², hím' 'ché fuk₂ pat› ˢwán, tsak› 'pan ‹kún áp› ‹chui.

‹Kwán 'hau, ch'ít› ˢí ˢch'á 'tsau ‹sz' lau² shui² ‹chí pai².

ˢÍ ˢch'á yung² ˢí 'ím pò' ˢk'í shik› ‹chik›.

78. This regulation is contained in the penal code; but before three months have expired, recourse is often had to violent and oppressive measures for the recovery of debts. When a debtor absconds, it is usual for all his creditors to paste upon his door the bills and accounts which they hold against him. Sometimes the creditor, in lieu of money or goods, takes from the debtor his wives, sons, concubines, and daughters; but this procedure is not allowed by the laws of the empire, and is therefore not carried to a great extent.

之器皿鐵器貨曰凡則包上塗油嘛此沾緞皆簿之日流其約以一銀之紋之銀買扣八

被水後妨不大每簿上故欠還違十即過也因除先九或

花日以而名私者三限

經頭言扣

81. *Cutlery* consists of iron utensils, which have a sharp edge.

Lí² hí', tsik› t'ít› hí' ‹chí lí² 'ché ˢyá.

利器者也

82. *Damaged goods;* all kinds of merchandise which have been drenched in water are called damaged goods.

'Shui tsik› fó'; ˢfán fó' pí² 'shui tsam' shap›, tsak› üt› 'shui tsik› fó'.

水漬貨濕貨

83. *Damar* is used for covering packages of goods to prevent them from being damaged by water.

'Tá ˢmá ˢyau, ‹páu fó' hau² yung² 'ts'z' ˢtò ˢshéung, pat› ˢfóng 'shui ‹chím.

打用水

84. *Damask* is of two kinds, linen and silk.

Pò' tün² ‹kái ˢyau *tái²* ‹*fá*.

布流登其下欠債五月

85. *Day-book* is the blotter in which accounts are daily recorded; and because, like flowing water, it runs on from the beginning to the end of each day, it is therefore called a day-book.

ˢLau 'shui pò², tsik› ˢmúi yat› ‹tang kí' ‹chí 'ts'ò pò², ˢí ˢk'í ˢmúi yat› tsz'² shéung² ˢí há² ˢü ˢlau 'shui, kú' ˢming.

86. *Debtors*, who owe money to private individuals, and refuse to pay for three months, contrary to the terms of agreement, and the debts being above five taels, shall be punished with ten blows.

Hím' 'chü, ˢk'í fú² hím' ‹sz' chái', ˢwai yéuk› pat› ˢwán 'ché, ˢ'ng 'léung ˢí shéung², ˢwai ‹sám üt›, ‹ch'í yat› shap›.

87. *Demurrage* is money paid for the detention [of a ship] beyond a specified time.

Ü² hán² ˢngan, tsik› kwó' hán² ling² ‹ká ‹chí ˢngan ˢyá.

88. Foreign *dimity* † is so named because the cloth is woven with the figures in a diagonal form.

‹Fán ‹*ts'é ˢman pò'* ‹yau ‹king ˢts'é chik› ‹chí kú'.

89. *Discount* is the deduction made from a sum of money; in commercial transactions, when it is agreed that the deduction shall be eight or nine [parts from ten],

K'au' ˢt'au ˢngan, tsik› ˢch'ü ˢt'au ˢngan ˢyá; ˢmái mái² ‹sín ˢín ˢming pát› k'au', wák› 'kau k'au', ˢk'í ˢü

82. This term, *shui tsik*, is applied to all goods which have been damaged by water while being transported from one place to another.

86. This punishment, according to Chinese law, is to go on increasing one degree each month, till it amounts to forty blows. Also, when the debt is fifty taels, the punishment is twenty blows; when one hundred taels, it is thirty blows.

89. The *pát k'au*, or [ten parts] diminished to eight, according to Chinese phraseology, is equivalent to a discount of twenty per cent.; and *kau k'au*, or nine diminishings, (i. e. ten diminished to nine,) is ten per cent.

扣曰則銀貿易以中多乃落所之銀回故貨帶凡銀而而居法擡貨海商買虛者

ₛngan, tsak› üt₂ k'au' ₛt'au ₛngan.

不少修貨貨曰必信意重貨然本貨友者也

ₛKwan ₛt'án, mau² yik₂ ‹chung pat› ‹k'ü chán² chít›, ˢí ‹tò ˢshíú ₛí ‹fan ˢyá.

ₛWáng ‹ch'ung pò² ₛt'au ˢnái ‹sau ts'ap› ₛshün, ˢüi ˢshéung lók₂ fó' ₛshün ₛt'ing pók₂ ‹chí ˢshó.

ₛP'úi ₛwán shui' ₛngan, ˢnái fó' mí² mái² tái' ₛúi, kú' üt₂ ₛp'úi ₛwán.

*Ting*² ₛngan, ₛfán ˢmái fó' pít› lók₂ ‹sé ₛngan ˢí ˢts'ü sun', tsik› ting² ₛí pat› yik₂ í'.

‹*Ú muk*² ₛí tsui' ‹kín ₛchung.

ₛT'ün tsik› ‹kü ₛk'í, ₛfán fó' pít› ch'ít› fát› ˢmái tsun², ₛín hau² ‹kò ₛt'oi ˢshí ká'.

Ch'ut› ˢhau fó' mat₂, ₛyau ˢpún tí² ch'ut› ˢhoi ˢhau ‹chí fó'.

*Toi*² *pán*² ‹*shéung*, ˢü ˢün ˢyau toi² pán² ˢmái mái² sz'² ˢché.

Ch'an' ‹*hü*; ‹hü ˢché, ˢshí

the difference is called the discount.

90. *Dividend;* in the prosecution of commerce, whether there be profit or loss, the division is made according to the capital invested.

91. *Docks* are places in which ships are made fast for the purposes of repairing, for loading and unloading their cargoes.

92. *Drawback;* the repayment of duties on goods which, not being sold, are re-shipped is so called.

93. *Earnest money;* whoever purchases any goods must lay down some money to insure confidence, and to show that the engagement will not be broken.

94. *Ebony* † is very hard and heavy.

95. *Engrossing* is effected by buying up the whole amount of any commodity, and then raising the price to sell it at a high rate.

96. *Exports* are those goods which are carried abroad out of the ports of a country.

97. *Factor* is one who conducts the mercantile business of his friends at a distance.

98. *Fairs* are markets, which are opened once in

90. The phrase *kwan t'án* includes a division of losses as well as profits; whatever is deficient on making up the balance sheet must be supplied by the partners.

92. The Chinese allow no drawback, but levy duties, not only on all exports to foreign countries, but even on goods which are shipped from one port to another in the empire itself; the whole system of drawbacks, bonding, and bounties, has no existence in this country.

95. Rich merchants not unfrequently endeavor to engross the trade in a particular article, by which they hope to realize profit; rice is a commodity very frequently bought up. The Chinese entertain the same prejudices against those who engross the trade in staple articles as the English did in former days, and the government always endeavors to cast odium upon the transaction.

者易故炮味之網價載之也衣省松脆染用槳以布以炒以膠膠或服

趁貿載火海擊自勒船也貨毛成東白黃輕以炒以膠膠或服

次墟盒有是鐵射奇而用用買皮而粵卽微殼可或膠膠或服

一到以時皆以卽居貨銀使卽也之拚產香白子虛生用或服

日時意火燒之肚石火斷其腳之本錢獸則薑脂色梧中或莧網衣

數及之烟事隨魚火其壟盡水貨貨本皮裘良楓香五而皂薯罟爲

several days; when at the appointed seasons people resort to them for the purpose of traffic.

99. *Fireworks* are curiously formed into boxes; and when they are set on fire, they are accompanied by crackers.

100. *Fishmaws*† are among the dainties from the sea.

101. *Flints*† emit sparks on being struck by iron.

102. *Forestalling* is when one purchases the whole of an article, and then fixes his own price for it.

103. *Freight* is the money which is paid for the transportation of goods by ship.

104. *Funds* are the original sums of money laid out in the purchase of goods.

105. *Furs* are the hairy skins of animals; fur dresses are these sewed into garments.

106. *Galangal** is produced in the province of Canton.

107. *Galbanum* is a fragrant, resinous substance; its color is white, tinged with yellow.

108. *Gall-nuts* have a light shell and break short; they are hollow, and are used, both when green and when dried, for giving black color.

109. *Gambier* is a gelatinous substance used to size fishing-nets, and to dye cloth which is to be made into garments.

ˢyá; shò› yat₂ yat› tsz'' ch'an' 'ché, kap₂ ˢshí tò' ‹hü mau² yik₂ ‹chí í'.

‹*Ín 'fó*, ˢí hóp₂ tsoi' kú' sz''², ‹shíú ˢshí ˢyau 'fó páu' ˢts'ui ‹chí.

ˢ*Ü ‹t'ò* ‹kái shí² 'hoi mí².

'*Fó shik*₂, ˢí t'ít› kik› ‹chí ˢk'í 'fó tsik› sh'é².

ˢ*Lung tün*² *‹kü ˢk'í*, tsz'² ˢmóng tsun² ˢk'í fó', ˢí lak₂ ká'.

'*Shui kéuk*› ˢ*ngan*, yung² ˢshün tsoi' fó' ‹chí 'sz' yung² ˢyá.

Fó' 'pún, tsik› ˢmái fó' ‹chí 'pún ˢts'ín ˢyá.

ˢ*P'í*, shau' ‹chí ˢp'í ˢmò ˢyá; ˢk'au, tsak› ‹p'ún ˢí ˢshing ‹í,

ˢ*Léung ‹kéung* 'ch'án Üt₂ ‹tung 'sháng.
‹*Fung ‹chí ‹héung*, tsik› pák₂ ˢtsung ‹héung, shik› pák› ˢmí ˢwóng.

ˢ'*Ng púi*² *'tsz'*, hók› ‹hing ts'uí', ˢí ‹chung ‹hü, 'hó ˢí ˢím tsò², wák₂ ‹shang, wák₂ 'ch'au yung².

ˢ*Shü ˢléung*, yung² ‹káu ˢí ‹tséung 'kú ˢmóng, wák₂ ˢkáu pò' ˢí ˢwai ‹í fuk₂.

99. With the Chinese these 'smoking fires' are worked into a great variety of toys, which have their appropriate names; but when spoken of in the gross, they are usually designated as above.

109. The gambier found in this market is not a product of China itself, being imported

畫 塗 以 用 黃 藤
黃 色 若 色 連 作
土 洋 外 黃 味 參
異 由 曰 土 以 而
無 本 故 其 至 實
作 用 玻 璃 參 人
器 皿 器 以 料 杯
以 明 亮 膠 佳 樹
中 之 汁 樹 膠 皮
取 之 杉 皮 藥 爲
硝 磺 稠 之 火 炭
人 烟 集 雲 也 鐵
器 皿 故 名 販 賣
仔 貨 者 胡 蘇 攪
布 粗 織 粗 幼 則
物

110. *Gamboge* * is used in painting as a pigment.

111. *Gentian* has a bitter taste, and a yellow color.

112. Foreign *ginseng*; † that which comes from beyond sea is so designated; it is precisely the same as the native ginseng, differing from it in no way whatever.

113. *Glass stuff* † is used to make glass ware, such as tumblers, decanters, and dishes.

114. *Glue* which is clear and translucent is the best.

115. *Gums* are the juices of trees, obtained by cutting their bark.

116. *Gunpowder* is made of saltpetre, sulphur, and pine charcoal.

117. *Harbor* (or port) is a place surrounded by land, where houses are crowded together, and merchants assembled in great numbers.

118. *Hardware*; implements and utensils made of iron are so called.

119. *Hawkers* are those who go through the street, crying out that they have goods for sale.

120. *Hemp* is both coarse and fine; the former is made into cordage, while the latter is woven into various kinds of grass-cloth.

ˢ*T'ang* ˢ*wóng* yung² ˢí ˢt'ò wá² tsok› shik›.

ˢ*Wóng* ˢ*lín* mí² ˋfú, shik› ˢwóng.

ˢYéung ‹*sham*, ˢí ˢk'í ˢyau ngoi² ˢyéung ˢí chí², kú² üt₂ ˢyéung ‹sham; shat₂ ˢü ˋpún ˋt'ò, ˋt'ò muk₂ ˢyan ‹sham ˢmò í².

ˢ*Shíu líu*² yung² tsók› ‹pó ˢlí hí², ‹púi ‹tsan hí² ˢming.

ˢ*Ngau* ˢ*p'í* ‹*káu* ˢí ˢming léung² ˋché ˢwai ‹kai.

*Shü*² ‹*káu*, shü² ‹chung ‹chí chap›, p'ó² ˢp'í ˢí ˋts'ü ‹chí.

ˋ*Fó yéuk*₂, ˢí ‹síú, ˢwóng, ch'ám² tán², ˢwai ‹chí.

ˋ*Kóng* ˋ*hau*, tsik› ˢyan ‹ín ˢchau mat₂, hák› ‹shéung ˢwan tsap₂ ‹chí ch'ü² ˋshui ˋhau ˢyá.

T'it› *hí*², ˢí t'ít› ˋtá ˢshing hí² ˢming; kú² ˢming.

*Fán*² ˋ*tsai*, tsik› ˢyau ‹kái hám² mái² fó² ˋché.

ˢ*Ú* ˢ*má*, ˢyau ‹tsò yau²; ‹tsò, tsak› ˋkáu ˢshing; yau², tsak› chik› há² pò² ˋtang mat₂.

---

from Singapore and other ports of the Archipelago; it is used by the poor as a cheap dye for coarse fabrics, producing a color resembling iron rust tinged with red.

117. The idea attached to the phrase *kóng hau* is that of a convenient anchorage for ships, where they can lie and receive cargo from the mart on shore, which is supposed to be a small unwalled village or at least not a walled city, and inhabited principally by merchants attracted thither for trade.

大洋人原單難抹也人事人生所也鋼式熬也應料孔
家店即失以立補而字黛保等借中青乃命銀本買價單如欵肚牙相染小
之稱貨如能則賠朒之會人以於即貨堅板取膠象獸錢和棹
易小之單不人曰膠書去即靛保舍息月也單之鐵成膠成牙片梗補
貿行口也補物還明紙鉛即靛保舍息月也單之鐵成膠成牙片梗補
行稱入貨賠財物言抹斷之土擔船利每息貨書洋造魚之象牙紫或

121. *Hong* is a mercantile establishment; when a large building it is called a *hong*, when small a shop.

122. *Imports* are foreign goods.

123. Bill of *indemnity;* this is an agreement which one makes, promising, in case he loses another's property, and is unable to return it, to replace its equivalent.

124. *Indian rubber* is tough and not easily broken, and letters written with a lead pencil can be rubbed out with it.

125. Native *indigo* is a blue coloring stuff.

126. *Insurance companies* exist for securing ships, houses, and human life.

127. *Interest* is a certain rate of profit on capital, paid monthly by the borrower for the use of money.

128. *Invoice* is a bill containing the description and prices of goods purchased in trade.

129. *Foreign iron* † is as hard and firm as steel; it is made into plates and rods, and other forms.

130. *Isinglass;* this is made of the sounds of fishes which are boiled till they become glue.

131. *Ivory* † is the tusks of the elephant.

132. *Ivory cuttings* are valued according to their

133. *Gum lac* † is used as a dye, and also for filling up the small crevices in cabinet-work.

ˌHóng, mau² yik₂ ‹chí ‹ká; tái² ‹ching ˌhóng, ˋsíú ‹ching tim².

Yap₂ ˋhau ‹chí fó², tsik› ˌyéung fó² ˋyá.

ˌP'úi ˋpò ‹tán, ˌü shat› ˌyan ˌts'oi mat₂, pat› ˌnang ˋí ˌün mat₂ ˌwán ˌyan, tsak› lap₂ ‹tán ˌín ˌming, üt₂ ˌp'úi ˋpò ‹tán.

Mút› ˋchí ‹káu ngan² ˌí ˌnán tün², ˌün ‹shü ‹chí tsz'² mút› ‹chí tsik› h'ü².

ˋT'ò tín², tsik› ‹ts'ing toi² ˋyá.

‹Tám ˋpò úi², ˋnái ˋpò ˌyan ˌshün shé² ˌyan ming² ˋtang sz'².

Lí² sik›, ˋí ˌngan tsé² ˌyan ˋmúi üt₂ ‹ü ˋpún ‹chung ‹shang sik› ˋyá.

Fó² ‹tán, tsik› ˋmái mái² ˋshó ‹shü ‹chí fó² ká² ‹tán ˋyá.

ˌYéung t'ít› ‹kín ngáng² ˌü kóng²; ts'ò² ˌshing ˋpán ˌt'íú ˋkún shik›.

ˌÜ ‹káu ˋts'ü ˌü ˋt'ò ngò² ‹chí ˌshing ‹káu.

Tséung² ˌngá tséung² shau² ˌngá ˋyá.
ˌNgá pín² ká² ˌts'ín ‹séung ‹ying.
ˋTsz² ˋkang, yung² ˌwó ˋím líú², wák₂ ˋpò ˋí chéuk› ˋsíú ˋhung.

126. Under a despotic government like that of China, there is no sufficient security from governmental exactions, and consequently no mutual confidence among mercantile classes,

金也其金色錫茶截過之
以帶抹描之與作支貯行
帶成漆或金名中用收存放
綠織以外其故山彿物卽總簿
線織以外其故山彿物卽總簿
銀線器皿金青出彷等簿埋之請
金銀漆器青畧鉛類礮總數數牌
紙光建設見蔴之磁名丹牌關市之
樓內船成俗色赤以放雲集
望塔照岸織鐵攝石味官驗貨貨
船如達近蔴能參照險乃所
傍火知以也
海燈以布布石攝
樓曰

134. *Gold and silver lace* is woven of gold and silver thread.

135. *Lackered ware* comprises such articles of furniture as are lackered, and sometimes gilded.

136. *Lapis lazuli;* the color of this mineral is a light blue, and hence its name.

137. *Lead* † is obtained from the hills, and when alloyed with tin, is used in the manufacture of tea-canisters.

138. *Leger* (or General Book) is that into which the accounts of receipts and expenditures, being summed up and brought together, are transferred and preserved.

139. *License* is a paper so called, which being examined allows one to proceed (or act).

140. *A lighthouse* is a building for ships to see; it is built on the seashore, and resembles a pagoda; a fire is placed within which shines afar, and ships on seeing it know they are near land.

141. *Linen* is the cloth which is woven from hemp.

142. *The loadstone* attracts iron; a vulgar name is *shíp shik*.

143. *Madder* has a bitter taste and a carnation color.

144. *Manifests* are given by custom-house officers, signifying that goods, having been examined, may pass.

145. *A market* is a place where all sorts of goods are collected together for sale.

‹*Kam* ˧*ngan sín*˩ *tái*˩, ˥*í* ‹kam ˧ngan sín˩ chik› ˧shing tái˩ ˥yá.

Ts'at› hí˩, ˥*í* ts'at› mút› ˧k'í hí˩ ˥ming, ngoi² wák₂ ˧múi ‹kam.

‹*Ts'ing ‹kam*, ˧k'í ‹kam ‹chí shik› léuk₂ ‹ts'ing, kú˩ ˧ming.

˧*Ün*, ch'ut› ‹shán ‹chung, ˥ü sik› lui² 'fóng fat›, yung² tsók› ˧ch'á kún˩ 'tang mat₂.

'*Tsung pò*², tsik› ‹shau ‹chí tsít₂ shò˩, ˧mái 'tsung ˧ts'ün ˥ch'ü kwó˩ shò˩ ‹chí pò².

˧*P'ái*, 'ts'ing ím² fóng˩ ˧hang ‹chí 'chí, üt₂ ˧p'ái.

‹*Kwóng ˧lau*, tsik› ˧shün móng² ˧lau; kín² 'hoi ˧p'óng ˧ü t'áp›; noi² ch'ít› ‹tang 'fó 'ün chíú˩ ˧shün kín² ˥í ‹chí kan² ngón².

˧*Má pò*˩, ˥*í* ˧má chik› ˧shing ‹chí pò˩ ˥yá.

˧*Ts'z' shik*₂ ˧nang shíp› t'ít›; suk₂ ˧ming *shíp› shik*₂.

‹*Tán ‹sham*, mí² 'fú, ch'ik› shik›.

˧*P'ái chíú*˩, ‹kún kap› ˥*í* ˧wai ‹kwán ái˩, ím² fó˩ fóng˩ ˧hang.

˥*Shí*, ˥nái kók› fó˩ ˧wan tsap₂ ‹chí 'shó.

both of which are indispensably requisite to establish associations like our insurance companies, and they are of course unknown.

之糖爲等藤糖草席
化名爲白做底糖水桔
貨別其以爲因果之糖
物類也色洋赤紫者布
菓良食頭良
乳者犬毒洋外白色馬
如透明形有前死必
洋明
外

146. *Mats* are made of straw or rattans.

147. *Molasses* is made from white sugar; into the sediment which is left from boiling, the *kat* and other fruits are preserved, whence the name.

148. *Molasses glue* is made by melting sugar, and stirring it till it is cold and forms a glue.

149. *Monopoly* is a traffic carried on by a single party, which is allowed to trade in articles, while others are not allowed so to do.

150. *Mortgage* houses to other people.

151. *Mother o' Pearl* * is used to make fancy articles.

152. *Musk* is from a species of deer; it is the fragrant navel of the animal.

153. *Myrrh* † is brought from southern countries; it has a flesh color, and is classed with amber.

154. *Nankeen* is a carnation colored cloth; it is woven of cotton of that color, and hence its name.

155. *Nutmegs*,* † also called gem fruit, have a white color; those from abroad are the best.

156. *Nux vomica* is poisonous, and if eaten by dogs it will certainly cause their death.

157. *Olibanum* † resembles milk; the foreign and transparent is the best.

*Tsik*₂ 'ts'ò ₅t'ang 'tang ₅wai ‹chí.

*Kat*₅ *'shui ₅t'óng* tsò² pák² ₅t'óng shing² ‹chí ₅t'óng ⁵tai ⁵í ₅wai cham² kat₅ 'kwó ‹yan ₅wai ₅ming.

₅*T'óng ‹káu* ‹tséung ₅t'óng ₅yung fá² 'káu ⁵lang ₅shing ‹káu.

*Tuk*₂ ⁵*shi ‹shang í*', ₅k'í fó² 'chat tsz'² 'kí ⁵yau, ₅í pít₂ ₅yan ₅mò 'ché shí² ⁵yá.

'*Tín* tóng' ₅fóng shé' ⁵ü ₅yan.

₅*Wan* *'mò* hók₅ ts'ò' ún² mat₂.

*Shé*² *‹héung;* shé² ⁵nái luk₂ lui²; 'ts'z' shau' ‹chí ‹héung ₅ts'z' ⁵yá.

*Mút*₂ *yéuk*₂, ch'ut₅ ₅nám ₅yéung, shik₅ ch'ik₅, lui² 'fú pák₅.

'*Tsz*' *‹fá pò*', tsik₅ ch'ik₅ pò² ⁵yá; ₅k'í ₅mín shik₅ 'tsz' 'ché chik₅ ‹chí, kú' ₅ming.

*Tau*² *k'au*' yau² ₅ming yuk₂ ⁵kwó, shik₅ pák₅; ngoi² ₅yéung 'ché ₅léung.

₅*Má ₅ts'ín* ⁵yau tuk₂, 'hün shik₂ pít₅ 'sz'.

₅*Yü ‹héung* ₅ying ₅ü ⁵yü ₅t'au; ngoi² ₅yéung ₅ming t'au' 'ché ₅léung.

148. This substance is made from the *wóng t'óng* or yellow sugar, which is the purest sugar the Chinese have, by inspissating it till very thick, and then stirring it in the air; it is used in joining lackered ware and other fine work, and is said to resist dampness better than common glue.

154. The English term nankeen is derived from the city of Nanking in the province of Kóngsú, where this cloth is extensively manufactured. It is made of unbleached cotton, *tsz' fa* being an elliptical expression for the flower of the cotton plant, which is the origin of the Chinese name.

158. *Olives*, called the green fruit, are large in the middle, and sharp-pointed at both ends.

159. *Opium* is also called *ófúyung;* the flower resembles that of the Hibiscus, whence its name.

160. *Paper* is made by reducing bamboo to a pulp in a mortar.

161. *A parcel;* whatever things are bound up together, form a parcel.

162. *Partner* is the joint owner of capital, which is employed in commerce.

163. *Pass* is a place at which goods, &c., must all undergo examination, after which they may pass.

164. *Passenger* is one who goes as a friend in a ship.

165. *Passport* is a license bearing the official seals of government.

166. *A pattern*, that is a model or an examplar.

167. *A pawnbroker* is one who lends money on a pledge or deposit of goods.

168. *Pearls* are precious beads.

169. *Pencils* are used for writing, and are made of bamboo stems and wolf's hair.

170. *Pens* (or goosequill pencils) are made of the barrels of goosequills, which being cut down to a point, and tipped with ink are used in writing.

巾菓尖阿芙蓉
芙蓉春束本也須行行
竹包合人必放同
爛物也卽之所後船
青頭名似
名兩叉花之
一而片其名以
欖大鴉蓉因
紙而一裝夥做關盤搭之
作包成件生津驗客人
漚之各是者意之而附
牌牌子舖後
乃照卽人借
有官印也
規模物者
以銀寶珠
珍筆竹鵞管
珠書竿毛削之
珍字狠筆成
者毛以貫
也作鵞墨
也以之毛水

'Lám, yat› ₅ming ‹ts'ing *'kwó*, ‹chung *tái*², ₅í ⁵léung ₅t'au ‹tsím.

‹Á p'ín' yau² ₅ming ‹ó ₅fú ₅yung; ₅k'í ‹fá *'ts'z'* ₅fú ₅yung, ‹yan ₅ming ‹chí.

'Chí, ⁵í au' lán² chuk› ‹chung ₅í tsók› ‹chí.

Yat› ‹*páu;* kók› mat› ‹páu chuk› ‹chóng ₅shing shí' ⁵yá.

*'Fó pún*² *'ché*, tsik› hóp› *'pún tsò*² ‹shang í' ‹chí ₅yan ⁵yá.

‹Kwán ‹tsun ‹chí *'shó*, pít› ‹sü ₅pún ím² ₅í hau² fóng' ₅shang.

T'áp› hák›, fú² ₅shün ₅t'ung, ₅shang ‹chí ₅yan.

₅Hung ₅p'ái ⁵nái ⁵yau ‹kún yan' ‹chí ₅p'ái chíú' ⁵yá.

*Yéung*² *'tsz'*, tsik› ‹kw'ai ₅mò ⁵yá.

Tóng' p'ò' ₅yan, ⁵í mat› át›, ₅ín hau² tsé' ₅ngan 'ché.

‹Chan ‹chü, ‹chan 'pò ‹chü ⁵yá.

Pat› ‹shü tsz'² 'ché ⁵yá; ⁵í chuk› ‹kón ₅lóng ₅mò tsók› ‹chí.

₅Ngó ₅mò pat›, ⁵í ₅ngó ₅mò *'kún séuk› ₅shing, kún'* mak› *'shui ‹shü ‹chí.*

163. A *kwán* is a pass on shore, a guard-house on the borders of two provinces, where persons and goods are examined; custom-houses are called *kwán hau*, the mouth or opening to the *kwán; tsun* is a ford, or the narrow entrance of a river, at which persons or vessels arrive on their way to a *kwán:* the phrase here used occurs in the Penal Code to express both internal and external passes.

辣之人帶簿別也以紙嬌香之白用

甚爲之謝貨錢分時大將錢列覽而中味山紫洋

味土火貨錢草簿貨價觀藍皮白色藥俗云有外

共以以挑以人日隨遍紙價人色牛色入銀結乾

椒器燒夫資之數數抄今洋靛於香入而提

胡磁後挑信信過之另時現上洋出木可水精善兩沙以

ᶜÚ ᶜtsíú, ˢk'í mí² sham² lát₂.

ˢTs'z' hî², ˢí 't'ò ˢwai ᶜchí, hau² ᶜshíú ˢí 'fó.

ᶜT'íú ᶜfú, ᶜt'íú fò' ᶜchí ˢyan.

Sun' ᶜtsz', ˢí ˢts'ín tsé² tái' sun' ᶜchí ˢyan ˢyá.

Kwó' shò', yat₂ ᶜchung 'ts'ò pò² ᶜchí shò', ˢts'ui ˢshí ᶜfan pít₂ ling² ᶜch'áu kwó' tái² pò² ˢyá.

ˢShí kâ' 'chí, ᶜtséung fó' ˢí ín² ᶜkam ká' ˢts'ín lít₂ 'chí shéung' p'ái' ˢyan ᶜkún ˢlám.

ˢYéung tín² shik› ˢlám ˢí ᶜkíú, ch'ut› ᶜü ˢngau ˢp'í ᶜchung.

Muk₂ ᶜhéung, shik› pák₂, mí² ᶜhéung, 'hó yap₂ yéuk₂.

'Shui ˢngan, suk₂ ˢwan ᶜshán ᶜchí ᶜts'ing ˢí kít›.

ˢP'ò ˢt'ai ᶜkón ˢyau 'tsz' pák₂, ˢléung 'chung.

ᶜShá ˢt'ang, ˢloi ngoi² ˢyéung yung² ˢí 'kwan ch'uk› fò' mat₂.

171. *Pepper* † has an exceedingly acrid taste.

172. *Porcelain* is made of earthy substances, and burnt in the fire.

173. *Porters* are persons who carry cargo.

174. *Postage* is the money which is paid to the carrier of letters.

175. *Posting of accounts;* this is taking the accounts of the day-book, and, having arranged them in chronological order, transferring them to a leger.

176. *Price current* is a paper, which, having the current prices of goods put down in order, is circulated for general information.

177. *Prussian blue* † is of a delicate blue color, and is manufactured from cowhides.

178. *Putchuck* † has a white color, an aromatic taste, and is used as a medicine.

179. *Quicksilver* * † is vulgarly said to be the concrete effluence of the hills.

180. *Raisins* are of two kinds, red and white.

181. *Rattans* † are brought from abroad, and are used for binding up packages of goods.

174. There is no public post in China except for the use of government, but there are numbers of well-known and trustworthy persons who are employed as letter carriers between towns and villages, and who in a manner supply the absence of a regular post. There are places sometimes appointed where letters can be left for the postman, and he is not unfrequently seen, with a letter bag on his back marked with the place of his destination, passing through the street and calling for letters. The charge for postage is light; between Canton and Macao it will average for single letters about thirty cash.

177. Prussian blue is called the foreign blue dye in distinction from indigo, and because it was formerly imported into China from England. The manufacture of it at Canton was introduced by a Chinese, who frequented the shops in London where it was made and learned the process thoroughly, and on his return established a manufactory, whose products have now entirely superseded the importation.

182. *Receipt* is a paper which a person, who has received money or goods from any one, gives him in return to be kept in evidence thereof.

兩紙以銀一回到寫拿出口以船憑
收單貨來憑丁此核貨單呈驗入閱
收物人冊呈驗口以船便多少
到寫拿出口以船便
銀一回
兩紙以船憑

‹*Shau ‹tán*, ‹shau tò' ₅ngan ʻléung, wák₂ fò' mat₂, ʻsé yat₅ ʻchí ‹káu ₅loí ₅yan ₅ná ₅úi, ⁵í ₅wai ₅p'ang.

183. *Register* of a ship's crew; on leaving the port, this is drawn up and presented to the custom-house officers for examination, to be inspected and verified.

₅*Shün ‹ting ch'ák*›; ch'ut₅ ʻhau ₅shün luk₂ ʻts'z' ₅ch'ing ím², ⁵í ₅p'ang ‹k'ai hat₂.

184. *Report of a ship's cargo*; on entering the port this is drawn up and presented to the custom-house officers, that they may know the amount of cargo.

Pò' fó' ‹tán; yap₂ ʻhau ₅shün luk₂ ʻts'z' ₅ch'ing üt₂, ⁵í pín² ‹chí fó' ‹tó ʻshíú.

185. *Rhubarb* * has a yellow color, and removes disease.

186. *Rice*; when the paddy is deprived of the husk it is called rice.

*Tái*² ₅*wóng* shik₅ ₅wóng ʻkái tuk₂.
⁵*Mai*, ‹tséung kuk₅ ₅í ʻchín ₅k'í ₅p'í, üt₂ ⁵mai.

187. *Ropes*; these are made either of hemp or grass, by being twisted together.

₅*Shing sók*›, wák₂ ₅má, wák₂ ʻts'ò ʻkáu ₅mai; üt₂ ₅shing sók›.

188. *Rose maloes*, † if rubbed upon the person, will remove distempers.

‹*Sú hóp₂ ₅yau* ₅ch'á ‹chí ʻhó ⁵í ‹k'ü ‹fung.

189. *Rosin* * is the gum of the pine.

190. *Sago* † is also called *shákuk* grain.

191. *Salt* is made by evaporating salt water to dryness.

₅*Tsung ‹héung*, tsik₅ ₅tsung ‹chí ‹kò.
‹*Sai* ⁵*mai*, tsik₅ ‹shá kuk₅ ⁵mai.
₅*Ím*, ⁵í ₅hám ʻshui shái' ‹kón tsók› ‹chí.

192. *Saltpetre* is obtained from walls after a long time, which when lixiviated produce it.

193. *Sample* is a pattern after which a thing must be made.

‹*Síú*, ₅tséung yat₂ ʻkau tsik₅ ⁵yau tsín' ₅í hau² ch'ut₅.

Yéung' ʻ*tsz*', tsik₂ ‹kw'ai ₅mò ting² shik₅ ⁵yá.

191, 192. The manufacture and sale of salt is a governmental monopoly, in the hands of a distinct department, whose agents are found in every maritime place to enforce the laws against making it, and to carry on the trade in it; in consequence of its high price, the poorer Chinese endeavor in all possible ways to economize its use. Saltpetre, powder, bows and arrows, cannon, and whatever pertains to military affairs are prohibited as articles of trade in this market.

194. *Sandal wood* † is exceedingly fragrant when burnt.

195. *Sapan wood* † is of a red color, and is used as a dyestuff.

196. *Seamen* are the sailors who work the ship.

197. *Seaweed* † is boiled into a glue for use.

198. A man affording *security* is one who is able to stand surety for another, and for whose good conduct he engages to hold himself responsible.

199. *Settlement of accounts;* to take an account of that which is owed, and pay it, is so called.

200. *Shark's fins;* † are the fins on both sides of the fish by which it propels itself in the water; when washed clean and cooked thoroughly, they are eatable.

201. *Signboards* are wooden boards placed on warehouses and shops to invite men to buy and sell goods.

202. *Silks** are a general name for satins, crapes, &c.

203. Every kind of *skins* † are restricted to the hong merchants.

204. *Smalts* † have a very deep blue color, and are used to paint flowers upon porcelain.

205. *Snuff* is fine as dust, and inhaled into the nose.

極之用力人之傍水食招牌名歸
檀香
蘇木料染
水手水海攙攙無清賬魚之洗招人絲各洋大以鼻鼻
香木色赤燒之用船之用力人之傍水食招牌名歸
駕也成乃保之所之身以調行貨紗張辨色器如
卽人煮人認善將足魚藉烹乃賣綢皮所其磁幼之
膠一其事欠謂兩掉可店木總皆深花末
保當不數還翅翅淨牌買髮項商青畫烟吸

ᶜT'án ‹héung muk₂ ‹shiú ‹chí kik₂ ‹héung.

‹Sò muk₂ shik₂ ch'ik› yung² tsók› ᶜím liú².

'Shui 'shau, tsik› ká' ᶜshün ‹chí 'shui ‹sháu ᶜyan ᶜyá.

'Hoi ts'oi' 'chü ᶜshing ‹káu yung².
‹Tám 'pò ᶜyan, ᶜnái yat› lik₂ ‹tám ‹tóng, yan² 'pò ᶜk'í ᶜyan ᶜmò pat› shín' ‹chí sz'².

‹T's'ing shò' ; ‹tséung, 'shó hím' ‹chí chéung' ᶜwán tsuk› ‹chí wai².

ᶜÜ ch'í', ᶜü ‹shan ᶜléung ᶜp'óng ‹chí ch'í', tsik₂ ᶜí cháu² 'shui; 'sai tsing² ‹p'ang ᶜt'iú 'hó shik₂.

‹Chíu ᶜp'ái, ᶜnái ᶜhóng tím' ‹chíu ᶜyan ᶜmái mái² tó' muk₂ ᶜp'ái.

‹Sz' fát› ᶜchau ‹shá 'tsung ᶜming.
Kók› hóng² ᶜp'í ‹chéung ‹kái ‹kwai ᶜyéung ‹shéung 'shó pán².

Tái² ‹ts'ing ᶜk'í shik› ‹sham ᶜlám, ᶜí wák₂ ᶜts'z' hí' ‹fá 'ts'ò.

Pí² ‹ín yau' ᶜü mút›, ᶜí pí² hap› ‹chí.

201. Great variety is displayed in the signboards of Chinese shops, and some of them are elegant; they are usually hung or placed upright at the side of the street, having the name of the shop at the top, and the list of wares for sale beneath; and by alternation of colors in the characters, or diversity in the style of writing, the shopman endeavors to attract customers.

203. The importation of skins and furs into Canton has fallen off in the last few years, owing rather to the gradual decrease of the supply from abroad, than to any diminished demand. Rabbit, seal, sea and land otter, fox, and beaver skins constitute the greater part of the importations. Lamb skins from Tartary are also much used by the Chinese for dresses.

206. *Soap* comes from foreign countries, and is used in baths for cleansing the body.

浴 洋 外 來 鹼 極 去 垢 番 身

ˌ*Fán* ʻ*kán*, ˌloi ngoi² ˌyéung, yuk₂ ˌshau kik₂ hʻü² ʻkau.

207. *Soy* is made by exposing black [soy] beans in the heat of the sun, and then boiling them in water, and adding aromatics of various sorts, after which the liquid is strained off.

向 再 後 水 煎 之 豉 日 加 取 鯨 油

*Shí*² ˌ*yau* ˢí hak› tau² héung² yat₂ lòng² kwó², ngò² ʻshui tsoi² ˂ká ˂héung líu² ʻtang, ˌín hau² ʻtsʻü ˌkʻí sham² hà² ˂chí ʻshui.

208. *Spermaceti* is obtained by boiling the blubber of the whale.

ˌ*Kìng* ˌ*yau*, ˢí ˌking ˂chí ˂tsín ˌyau ˢyá.

209. *Spices* are aromatics which are used to improve the taste of food.

之 味 製 以 物 香 馨 香 油 也

˂*Héung mat*₂, ˢí chai² mi² ˂chí ˂hing ˌhéung ˢyá.

210. *Spirits:* by well mixing yeast cakes in boiled rice, and after the mass has risen, distilling it in an inverted position, the spirit will flow off.

酒 其 也 者 成 冰 磧 糖 氷 硫 磺 研

ʻ*Tsau*, ˢí ˢmai fán² ˂chʻái ʻtsau ʻping, fát› tʻau² ˌí ˂ching ˌkʻí tò² hón² ʻshui, tsik› ʻtsau ˢyá.

211. *Steel;* † this is hardened iron.

212. *Sugar** is boiled from the sweet cane.

213. *Sugar candy** is crystalized white like ice.

214. *Sulphur;* pulverized brimstone is so called.

猶 蒸 酒 堅 熬 似 硫 磺 粉 曰 末

Tʻít› ˂*kóng*, tʻít› ˂chí ˂kín ʻché.

ˌ*Tʻóng*, ˢí ˂kóm ché² ngò² ˌshing.

˂*Ping* ˌ*tʻóng*, kít› pák₂ ʻtsʻz² ˂ping.

ˌ*Lau* ˌ*wóng* ʻ*fan*, ˢí ˌlau ˌwóng ˌín mút₂, üt₂ ʻfan.

215.* *Tariff* is a list of goods with the duties required thereon at the custom-house.

216. *Tea** boiled in water affords a beverage.

餅 發 透 而 酒 以 米 飯 酒 其 也

麵 汗 水 即 之 鋼 鐵 堅 者 成

糖 以 甘 蔗 熬 成 氷

氷 糖 結 白 似 礬

礬 磺 粉 以 硫

物 貨 也 水 然

則 例 關 稅 銀 滾 水 煎 成 銀

之 定 例 銀 泡 葉 飲 茶 後

Tsak› *lai*², ˂kwán shui² fó² mat₂ ˂chí ting² lai² ˌngan ˢyá.

ˌ*Chʻá íp*₂, pʻáu² ʻkwan ʻshui ˌín hau² ʻyam.

217. *Thread* is spun out of silk and hemp.

218. *Gold and silver thread*† is made by winding gold and silver around silk into a thread.

219. *Tin*† is alloyed with copper and iron to make various utensils.

線 以 絲 蘇 搓 成 銀

金 銀 線 以 金 也

裹 絲 成 線 也

錫 侵 銅 鐵 可 作

器 皿

*Sín*², ˢí ˂sz² ˌmá ˂chʻo ˌshing.

˂*Kam* ˌ*ngan sín*², ˢí ˂kam ˌngan ʻkwó ˂sz² ˌshing sín² ˢyá.

Sik› ˂tsʻam ˌtʻung tʻít› ʻho tsók› hi² ʻming.

207. *Dolichos soja* is the bean usually employed for the principal ingredient of soy, but the variety, and the quantity of the spices which are added accounts in a good degree for the

220. *Tin plates* come from abroad, and are made of tin and iron.

221. *Tonnage* of a ship is its measurement, taken so as to know how much cargo it will contain.

222. *Tortoiseshell* is from the turtle, whose shell is procured to make articles.

223. *Treaty* is an agreement between two nations, respecting their mutual intercourse.

224. *Trial balance;* in length of time accounts must become complicated, therefore, in order to prevent mistakes and confusions, they ought to be summed up and balanced at short intervals.

225. *Tripang*, [meaning] gems of the sea, is served up as an article of food at feasts.

226. *Tutenague** is used to make utensils.

227. *Verdigris;* when copper remains unused for a long time, verdigris collects upon it.

228. *Vermilion;* * quicksilver is heated until it flakes, and then by triturating, it becomes vermilion.

229. *Blue vitriol* is made by combining sulphur and copper.

230. *Walking sticks* are made of the culms of bamboo.

231. *Watches* are brought from foreign countries.

232. *Whanghees* are the roots of bamboo beneath the earth.

來成艙其約
自而其取相
出鐵量少器國
鐵錫丈多卽爲兩也
口以量貨瑁以約事
馬路艙知玳甲相共
截必計其海以白銅卽
數多故數參上鉛綠生
目錯亂截總也饌以作貯日製硯與之枝外頭
恐卽埋珍爲銀爲銅爲竹乃物竹
以而海筵以銅綠
數參上鉛綠生
珠塊礬合竿辰來薀之
水磨乃而卽標之卽根
久難止用用久
錬硃硫
斡洋入

Má 'hau t'ít, ch'ut, tsz'² ₅loi lò² ˢí sik, t'ít, ₅í ₅shing.

‹*Ch'óng ₅léung*, chéung² ₅léung ₅k'í ‹ch'óng ‹chí fô' ‹tó 'shíu.

Toi² múi², tsik, pít, 'ts'ü ₅k'í káp, ˢí ₅wai hí'.

‹*Séung yéuk*›, ˢléung kwók, ‹séung yéuk, kung² sz'² ˢyá.

Tsít₂ shò', shò' muk₂ yat₂ 'kau pít, ₅tó, 'hung ts'ó' lün' ₅nán kai', kú' ˢí tsik, tsít₂ 'chí ₅k'í shò' ₅í ₅mái 'tsung.

'*Hoi ‹sham*, 'hoi ‹chun ˢyá; yung² ˢí ˢshéung ₅ín ₅wai chán².

Pák₂ ₅ün, ˢí tsók, hí' yung².

₅*T'ung luk₂*, ₅t'ung 'ch'ü yat₂ ˢkau tsik, ‹shang luk₂.

₅*Ngan ‹chü*, 'shui ₅ngan chai' lín² ₅shing fái', mó² ₅wai ₅ngan ‹chü.

'*Tám ₅fán*, ˢnái ₅t'ung ˢü ₅lau ₅wòng hóp, ₅í ₅wai ‹chí.

Chuk, ‹kón, tsik, chuk, ‹chí kón'.

₅*Shí ₅shan ‹píu*, ˢnái ngoi² ₅yéung 'shó ₅loi ‹chí mat₂.

Chuk, 'k'éung, tsik, chuk, ₅t'au yap₂ tí² ‹chí ‹kan.

great diversity of quality found in this article; annisseed stars are added as one of the aromatics, but soy, among the Chinese, is made by different manufacturers to suit various tastes.

220. This name is given to tin plates from the use made of them in stopping up holes, and binding seams together, the colloquial term for that being *má hau*, quasi, riding the hole.

233. *Wharf* is a high bank beside of which boats and ships anchor.

234. *Wool* is bought and sold for the manufacture of cloths and blankets.

235. *Woolens* † are divided into broad and narrow kinds.

236. *Zinc*, lead and black-lead are three sorts of metals, and their names are to be distinguished.

抵	所	船	渡	頭	渡	之
與	賣	販	毛	羊	綿	
		毡	呢	作	人	
小	大	卽	絨	囉	哆	
		名	總	之	呢	
乃	鉛	黑	鉛	鉛	白	
之	名	而	分	金	三	

*Tò*² *ṣt'au*, tò² ṣshün 'shó 'tai ‹chí ngón².

ṣMín ṣyéung ṣmò, fán' mái² ṣü ṣyan tsók› ṣní ‹chín.

‹*T'ó ṣló ṣyung*, tsik› tái² 'síú ṣní ‹chí 'tsung ṣming.

*Pák*₂ ṣün, ṣün, hak› ṣün, ṣnái ‹sám ‹kam ‹fan ṣí ṣming ‹chí.

236. Zinc, spelter, and tutenague are all called *pák ün*, the Chinese supposing from the color that they are merely varieties of lead.

Section Third.

REGULATIONS RESPECTING PILOTS.

引水章程第三章

ṣYan 'shui ‹chéung ṣching; tai² ‹sám ‹chéung.

1. All merchants who come from other countries to Canton, to engage in commerce, ought, as soon as the ship makes the land, to engage the services of some one who is thoroughly acquainted with the entrance of the river, then they may venture to make their way into the embouchure. It is necessary to obtain an outside pilot,

粵	來	商	客	國	各
岸	見	到	船	易	貿
路	水	識	熟	請	必
港	進	敢	方	人	之
淺	深	口	水	山	因
請	必	以	是	定	不

Kók› kwók› hák› ‹shéung ṣloi Ut₂ mau² yik₂, ṣshün tò² kín' ngón², pít› 'ts'ing shuk₂ shik› 'shui lò² ‹chí ṣyan, ‹fóng 'kóm tsun' 'kóng. ṣYan ‹shán 'shui 'hau, ‹sham 'tsín pat› ting², shí² ṣí pít› 'ts'ing ngoi² ṣyéung tái' 'shui.

Notes and Explanations.

These regulations are few and simple. The pilots—usually fourteen in number, but now (Feb. 1839) sixteen—obtain their licenses from the *kwanman fú*, the sub-prefect of Ts'ínshán or Casa Branca, with the sanction of the governor at Canton, on the payment of eight hundred or a thousand dollars. Most of them live in Macao or its vicinity, but have associates at Canton and Whampoa.

1. In the early periods of the foreign trade to China, it was customary for merchants to come and to return in their ships with their merchandize, as supercargoes; the phraseology is here framed to suit that usage, although the practice of having supercagoes is nearly discontinued, the trade being for the most part conducted by resident merchants.

because the depth of the water among the islands is not uniform. The men, who are now employed as [outside] pilots, are persons engaged in the fishing-smacks.

2. The amount of compensation, which they are to receive, ought to be distinctly specified when they are engaged; it may vary from ten or twenty to fifty or more dollars, and should be regulated according to the state of the weather, as it may be fair or foul; but in all cases it should be distinctly agreed on, [by the captain and pilot] in order to prevent subsequent disputes.

3. The ship, having passed in through the islands, is anchored, perhaps off Cabreta Point, or beyond the Shallows (off Macao Roads,) or off Lintin. The captain, having brought his ship to an anchor, procures a native boat, or perhaps employing his own gig, and goes to Macao, in order to obtain a passport. He there calls a pilot, who reports [for him to the Chinese authorities], the number of men composing the ship's crew, the number of cannon, muskets, and swords, the quan-

帶之 其今 酬銀十十風工與爭水頸伶即自叫明砲鎗 帶商多劍
工多元元之價他論口頭仃僱駕帶
外洋帶水其今
水之人即
漁艇是也
至於帶水
必須講明
少或一二
不定或五
不定看其
順逆而取
必須明船
講既入了
或寄泊
或沙灣
船已埋澳
艇三板到
水請牌
梢多報
少各項大鳥

ˢK'í tái' 'shui ᶜchí ˢyan, tsikˎ ᶜkam ᶜchí ˢü ᶠting shí² ˢyá.

Chí' ᶜü tái' 'shui ˢch'an ᶜkung pítˎ ᶜsü 'kóng ˢming ˢngan ᶜtó 'shíú; wák₂ yatˎ ˢí shap₂ ˢün patˎ ting², wák₂ ˢ'ng shap₂ ˢün patˎ ting², hón² ˢk'í ᶜfung ᶜchí shun² yik₂ ˢí 'ts'ü ᶜkung ká', pítˎ ᶜsü ˢshün 'chü ˢü ᶜt'á 'kóng ˢming, ˢmín chí' ᶜchang lun².

Kí' yap₂ 'líú ᶜshán 'shui 'hau, wák₂ kí' pók₂ ᶜKai 'king ˢt'au, wák₂ ᶜShá lekˎ, wák₂ ˢLing ᶜting, ˢshün ˢí ᶜwán pók₂, tsikˎ kú' ˢt'ing ˢmái Ó', wák₂ tsz'² ká' ᶜsám 'pán tò' O'' kíú' tái' 'shui 'ts'ing ˢp'ai pò' ˢming ᶜshéung ᶜsháu ᶜtó 'shíú, tái² p'áu' ᶜtó 'shíú, kókˎ hóng² ˢníú

2. The demands made by the outside pilots, for their services are often very extravagant; but if no anxiety is manifested by the commander of the vessel to secure their assistance, and the weather is fair, they will usually soon moderate their demands; and on an average, probaby do not receive more than fifteen or twenty dollars, perhaps not even so much.

3. Near the Chinese custom-house station and landing-place on the Praya Grande, is a *yanshui kún*, or pilot's office, at which application should be made for the pilot by the master or officer of the vessel, or by some one else in his stead. The application should be made immediately after landing, as sometimes a day or more is requisite for obtaining the passport, which, together with almost every other kind of passport or paper issued from an officer under the government, is called by foreigners a *chop*. The following is a translation of a pilot's report, such as are usually made out on the arrival of ships.

"To his honor, the sub-prefect of Ts'ínshán (or Casa Branca) &c. &c.

"A report from the pilot Pò Shángan. The reporter respectfully states that, on the 22d instant, an English merchantman [Victoria, captain] Camden, laden with cotton and other merchandise, arrived off the province of Kwóngtung; and that on examination, it appears the said vessel has no foreign ladies on board. Now, therefore, I, the said pilot, before conduct-

tity of powder and shot, also stating whether the vessel is loaded with rice or other merchandise. The pilot having made his report, and obtained a passport, is then permitted to take the ship within the Bogue.

4. He now goes on board and directs the ship through the Bogue; for which service, as also for conducting her out of the river, he receives sixty dollars each way, which payment is made in accordance with long established usage.

5. When the ship reaches the Bogue, she must anchor, while the pilot goes on shore to the fort, where he presents the passport for examination; and, after it has been clearly ascertained that the ship and cargo correspond to those named in the passport, the pilot returns again on board ship, and she is allowed to pass the Bogue.

6. When some distance within the Bogue, there are shallows, and it is necessary to procure several bar-boats, perhaps some ten or more in number, for each of which a dollar is to be paid. As

多報方門此口以程
子貨水虎門入元章
彈或帶入虎出十日
藥米牌船入水六上
火或領引船帶銀照
刀少明能駕際工循
也

須虎船船來船
必埋驗國物回門
門水呈何貨水虎一
虎帶台明何帶進門
到泊炮驗裝俟能虎
若寄門牌隻粵方入
有篤十

亦僱或價
路須隻隻
數每
淺船隻
深水餘

›ch'éung kím' ‹tò 'fó yéuk₂, ɹán² 'tsz' ‹tó 'shiú, wák₂ ˢmai, wák₂ fó'. Pò' ˢming ˢling ˢp'ái, tái' 'shui ‹fóng ˢnang ˢyan ˢshün yap₂ 'Fú ˢmún.

Ká' ˢshün yap₂ 'Fú ˢmún, 'ts'z' tsai' tái' 'shui ch'ut› yap₂ 'hau, ‹kung ˢngan luk₂ shap₂ ˢün, ˢí ˢts'un chíú' shéung² yat₂ ‹chéung ˢch'ing ˢyá.

Yéuk₂ tò' 'Fú ˢmún, pít₂ ‹sü kí' pók₂, tái' 'shui ˢmái 'Fú ˢmún páu' ‹t'oi, ˢch'ing ím² ˢshün ˢp'ái; ím² ˢming ˢhó kwók›, ˢshün chik› ‹chóng ˢhó fó' mat₂ ˢloi Ut₂, tsz'² tái' 'shui ˢúi ˢshün, ‹fóng ˢnang tsun' 'Fú ˢmún.

Yap₂ 'Fú ˢmún yat› lò² yik₂ ˢyau ‹sham 'ts'ín, pít₂ ‹sü kú' tuk› 'shui ˢshün shò' chik›, wák₂ shap₂ ˢü chik›, ˢmúi chik› ká' ˢngan yat›

ing the ship to the anchorage at Whampoa where she is to be moored, respectfully report that the following are the number of men and amount of munitions on board, to wit: 60 seamen, 4 cannon, 20 muskets, 20 swords, 100 catties of powder, and 100 balls.

"Tòkwóng, 18th year, 11th month, 26th day."

The sub-prefect, in conjunction with other local officers, immediately forwards a report, including the statements of the pilot, to the chief provincial officers at Canton, and at the same time issues a passport for the ship to proceed up the river.

4. About one half of the sixty dollars for pilotage, which is in all cases paid in advance, before the pilot goes on board, is divided among different officers at Macao, and at the forts and custom-house stations along the river, between Macao and Canton. The pilots holding a license, usually have a few persons who are well acquainted with the navigation of the river, in their employ, to assist them, or to serve in their stead.

5. It is not necessary for the ship to be anchored while the pilot goes on shore; by slacking sail, he may precede the vessel, present the passport, and be in readiness to join her by the time she arrives opposite the fort. No one comes on board ship from the forts to examine the cargo, or to make any inquiries respecting her, but if any trouble should arise after her entry

the ship approaches the shallows at the Second Bar, these boats must go forward and erect some signals to serve as guides, so that the pilot on board ship may easily know where the water is shallow, and thus be able to pass the Second Bar.

蠔必件船處
到水物洋淺
若篤立號知
元口竪暗便
一淺頭爲見
銀墽先以看
而已又處要
立便過黃帶
往何貿船一
船便關官後
通

ˌün. Yéukˌ tòˀ ˌHò ‹tan ʻtsʻínˀ ʻhau tuk› ʻshui pítˀ ‹sín ˌtʻau shüˀ lapˌ matˌ kínˀ, ˢí ˌwai ómˀ hòˀ ˌyéung ˌshün hónˀ kínˀ pínˀ ‹chí ʻtsʻín chʻüˀ, ˌí kwóˀ ˌHò ‹tan.

7. After the ship has passed the shallows of the Second Bar, and arrived at the First Bar, at which place are the Fish-head (or Brunswick) Rocks, it is again necessary for the bar-boats to go ahead and raise signals, by which means she will easily pass by these rocks.

口該亦竪以也
淺頭石行號口
墽墽蠔頭先爲
過到有篤物於
了埔水各國易

ˢÍ kwóˀ ˌHò ‹tan ʻtsʻín ʻhau yauˀ tòˀ Táiˀ ˌhò ˌtʻau ‹koi chʻüˀ ˢyau ˌU ˌtʻau ‹shikˌ, yikˌ íúˀ tuk› ʻshui ‹sín ˌhang shüˀ lapˌ matˌ kínˀ ˌwai hòˀ, ˢí pínˀ ‹ü kwóˀ shikˌ ʻhau ʻyá.

8. Immediately after passing these rocks, you reach Whampoa, where the ship is safely anchored. The pilot then leaves the ship and goes to all the custom-house stations and reports that such a ship, of such a nation, has entered the port for trading.

到隻船明口
進報離船墽
能口隻船關
方泊石過件
水頭各國船
了埔必到此
總了能保起

Kwóˀ ˢlíú shikˌ ʻhau, ˌtsʻoi tòˀ ˌWóng ʻpò pókˌ ʻwan ˌshün chik›. Táiˀ ʻshui ‹fóng ˌnang ˌlí ˌshün, ˢwóng kók› ‹kwán ʻhau pòˀ ˌming, ˌhó kwók› ˌshün chik› tsunˀ ʻhau mauˀ yikˌ.

9. When the ship has reached the anchorage, and been moored a day or two, guard boats, belonging to the government, will be stationed to keep watch on both sides of the ship, having in them tide-waiters from the custom-house and deputies from the governor's office.

泊押兩海材
灣有押乃督
了日艇口役
矣定方

ˌShün tsunˀ ˢlíú ʻpò, ‹wán pókˌ yatˌ íˀ yatˌ, pítˌ ˢyau ápˌ ˌshün ‹kún ˢtʻing tòˀ ápˌ ˢléung pínˀ ‹tsʻóng ʻhau; ʻtsʻzˀ ˢnái ʻhoi ‹kwán ‹chʻái yikˌ ʻtsung tuk› ˌtsʻoi ‹kún ʻtang ʻí.

10. After the ship has obtained a security merchant and linguist, she may discharge her cargo.

商貨
保起
能
方
事

Hauˀ ˌshün tingˀ ˢlíú ʻpò ‹shéung ‹tʻung szˀˀ, ‹fóng ˌnang ʻhí fòˀ.

in consequence of illegal freight, the pilot who conducted her in will be endangered because he did not inform the officers at the Bogue.

9. These persons, or some others in their stead, are required by the regulations of the port to join the vessel with the pilot, when he comes off from the port at the Bogue. They are

11. When the cargo is unloaded, a return one received on board, and the ship in readiness for sailing, the security merchants must send a petition to the government requesting two passports; which on their being issued, the security merchant must receive and deliver to the master of the vessel, who receives them.

落行稟張商收
復開具二保主
貨將先牌出船
完船則紅發與
起貨商發牌交
倘滿保請其必

'T'óng 'hí ₅ün fó' fuk₂ lók₂ ₅mún fó›, ₅shün ‹tséung ‹hoi ₅hang, 'pó ‹shéung tsak› ‹sín kü² ₅pan 'ts'ing fát› ₅hung ₅p'ái í² ‹chéung; ₅k'í ₅p'ái fát› ch'ut›, 'pò ‹shéung pít› ‹káu ₅ü ₅shün 'chü ‹shau chap›.

12. Afterwards, when the ship is ready for sea, the pilot ought to repair on board and conduct her out of port; having passed the Second Bar, and reached the fort at the Bogue, he again goes on shore and presents the passport for examination, after which she is allowed to proceed.

身出塾水然
開船蠔帶牌
船引過口紅
俟仍路門驗行
水國一虎呈放出或然也
執帶回口到亦後既仃返國

Tái' 'shui tsz'² ₅shün ‹hoi ‹shan ₅úi kwók›, ₅ying 'yan ‹shün ch'ut› 'hau; yat› lò² kwó' ₅Hò ‹tan tó' 'Fú ₅mún 'hau, tái' 'shui yik₂ ₅ch'ing ím² ₅hung ₅p'ái ₅ín hau² fóng' ₅hang.

13. The ship having now passed the Bogue, and arrived off Lintin, or perhaps off Cabreta Point, the pilot leaves her, while she under full sail returns to her own country.

伶水回
到帶帆
門頸揚
虎鷄後

Kí' ch'ut› 'Fú ₅mún tò' ₅Ling ‹ting, wák₂ ‹Kai 'king, tái' 'shui 'fán, ₅ín hau² ₅yéung ₅fán ₅úi kwók› ₅yá.

called hoppo boats by foreigners, and usually remain attached to the stern of the vessel during the whole time she lies at Whampoa.

11. One of these "two passports" allows the vessel to pass the Bogue, at which place it is left by the pilot; the other is to be retained by the captain; and, in case of his being driven by stress of weather to any other part of the Chinese coast, it will secure for his ship admittance into the port, and if need be serve as a warrant for the local authorities "to refit the ship" and "bestow food and raiment on the sufferers," from the public money. This is "an everlasting law," established by the emperor Kínlung, A. D. 1737. This passport is known by the name of the *grand chop*, and according to law, cannot be given to the captain until all the duties on the cargo, the measurement fee and other port charges, and every demand made by the government, are fairly settled. The system by which the trade is conducted affords every facility for unloading and loading a cargo, and when it is prosecuted without interruption, there are few ports where greater dispatch can be made than at Canton.

12. The same pilot who conducts the ship into the river is on the lookout to ascertain when she is ready for sea, and always carries her out of the river; this is well understood among the pilots, because when a ship obtains an entrance passport, the fees for her pilotage both in and out are paid to the officers by the pilot who conducts her in.

Section Fourth.

DIFFERENT KINDS OF TEAS.

茶 葉 類 第 四 章
ˌCh'á íp₂ lui²; tai² sz" ‹chéung.

1. From whence is the tea leaf obtained?

茶葉出在邊處
嚟嘅呢

ˌCh'á íp₂ ch'ut› tsoi² ‹pín ch'ü' ˌlai ké' ‹ní?

Much comes from the Mòi (Bohea) hills in Fukkín; and also from the province of O'nfai, and Wóp'ing [in Kwóngtung]; but there are not more than two general names, the black tea, and the green tea.

福建武夷嘅多
安徽和平都有
但係總名不過
兩個啫一名黑
茶一名綠茶

Fuk₂ kín², ˈMò ˌí, ké' ‹tó; ‹O'n ‹fai, ˌWó ˌp'ing, ‹t'ò ˈyau; tán² hai² ˈtsung ˌming pat› kwó' ˈléung kó' ‹ché; yat› ˌming hak› ˌch'á, yat› ˌming luk₂ ˌch'á.

2. From whence are the black teas brought?

The greater part comes from the Bohea hills.

3. How many different names are there?

邊處出黑茶呢
出於武夷嘅多
有幾多名目呢

‹Pín ch'ü' ch'ut› hak› ˌch'á ‹ní?
Ch'ut› ‹ü ˈMò ˌí ké' ‹tó.

ˈYau ˈkí ‹tó ˌming muk₂ ‹ní?

Notes and Explanations.

THE object of this section is to give a brief account of the principal varieties of teas, with some notices of their cultivation, the manner of curing the leaf, packing, and transporting it to Canton. The importance of this export demands for it a more extended notice than other articles found in this market.

1. The botanical name for tea is Thea, and it is intimately allied to the genus Camellia, both of which are called by the same general name of *ch'á* among the Chinese. The flowers of tea are inodorous, less showy than the Camellia, and the plant is seldom cultivated merely for ornament, while its congener is one of the favorite plants of gardeners at home and abroad. The Bohea hills, which name has been introduced into the English through the Fukkín pronunciation of Bú-í, are in lat. 27° 47′ N., and long. 118° 17′ E., bordering on the two provinces of Fukkín and Kóngsai. They include two ranges, one of which is called the Mò hills, and the other the I′ hills, and are situated in the department of Kínnang, and the district of Tsungón, being a part of the chain of mountains which runs through the central parts of the empire. The name given the hills is derived from two brothers, Mò and I′, who were sons of an ancient prince, and when he died refused to succeed him, but retired to settle on these hills far from their patrimony, and built them a dwelling, which after their death was called the palace of Mòi. There is a temple to their memory, in which incense is burnt. The circuit of the hills is 120 *li*, in all of which the tea is raised. A stream divides the hills, the I′ being on the north side, and the Mò on the south; and the tea from the former is considered the best, probably because of the southerly exposure given to the plants. There are many villages among the hills where the cultivators and the proprietors of tea reside, but the tea itself is for the most part brought for sale to the village of Singtsün, where are shops and warehouses for exposing it, and where the purchasers come to examine and price the different qualities.

A great many; such as 'white hair,' or *Pecco;* 'very fragrant,' or *Orange Pecco;* 'old man's eyebrows,' or *Pecco;* 'carnation hair,' or *Inferior Pecco;* 'red plum [blossom],' or *Hungmuey;* 'nelumbium kernel;' 'sparrow's tongue;' 'fir-leaf pattern;' 'dragon's pellet;' 'dragon's whiskers;' 'small plant,' or *Souchong;* 'folded plant,' or *Powchong;* 'working tea,' or *Congo;* 'autumn dew;' 'pearl flower,' or *Chulan;* 'careful firing,' or *Campoi;* and others, which are names of black tea.

4. Where are the green teas produced, and how many kinds are there?

The greater part comes from the province of O'nfai. Their names are 'rains before,' or *Young Hyson;* 'plum petals,' or *Young Hyson;* 'flourish spring,' or *Hyson;* 'flourish skin,' or *Old Hyson;* 'T'ünk'ai tea,' or *Twankay;* 'Tsungló tea,' or *Sunglo;* 'hemp pearl,' or *Gunpowder;* 'great pearl,' or *Imperial;* 'pearl flower,' or *Imperial;* 'skin tea,' or *Hyson Skin;* and others, all of which are green teas.

5. How is the tea plant cultivated in the Bohea hills?

白紫心團種蘭黑
有毫毫雀龍工揀茶
好上紅舌鬚夫焙名
多香梅松小秋等唎
蠙君蓮製種露就
如眉子龍包珠係
處呢名春蘿蘭綠
點茶
於何名其熙松珠珠卽是
山裏
多有幾安徽片溪
又多雨熙蘇皮
出前皮珠茶唎
武樣
麥種
呢

ˢYau ʻhò ‹tó lá'; ˧ü Pak₂ ˧hò, ˢShéung ‹héung, ‹Kwan ˧mí, 'Tsz' ˧hò, ˧Hung ˧múi, ˧Lín 'tsz' ‹sam, Tséuk› shít₂, ˧Tsung chaí', ˧Lung ˧t'ung, ˧Lung ‹sü, 'Síú 'chung, ‹Páu 'chung, ‹Kung ‹fú, ‹Tsau lú', ‹Chü ˧lán, 'Kán púi², 'tang, tsau² hai² hak› ˧ch'á ˧ming lé'.

Luk₂ ˧ch'á ch'ut› ‹ü ˧hó ch'ü', yau² ˢyau 'kí ‹tó ˧ming ‹ní?

‹Tó ch'ut› ‹Ón ‹fai. ˧K'i ˧ming ˢU ˧ts'ín, ˧Múi p'ín², ‹Hí ‹ch'un, ‹Hí ˧p'í, ‹T'ün ‹k'ai, ˧Tsung ˧lō, ˧Má ‹chü, Tái² ‹chü, ‹Chü ˧lán, ˧P'i ˧ch'á, 'tang, tsik› shí² luk₂ ˧ch'á lé'.

ˢMò ˧í ‹shán ˢlí, ˧ch'á 'tím yéung² chung² ‹ní?

3. There are many varieties of tea among the Chinese, for which there are no foreign names, several of them being comprised under one general term; as for instance, the first eleven kinds on this list, with the exception of Hungmuey, are all included under the two designations of Pecco and Souchong. Many of the terms have some allusion to the shape or color of the leaf, the mode of its preparation, or time of gathering. Pecco is made of the opening leaf buds, while yet there is a white pubescence upon the leaf; Powchong is so called because it is wrapped in small parcels; "autumn dew" alludes to the time when it is picked, in the latter part of the season, in the month of September; Chulan tea is brought to market rolled up in little pellets, and is called *chülán* tea because the flowers of that name are mixed up with the tea for a time to scent it; Congo is explained in No. 7, in this section. The names of tea here printed in italics are the designations by which they are known to foreigners, being in most cases corruptions of the Chinese names.

4. There are not as many varieties of green tea as of black, for it is used to a very limited extent by the Chinese. "Rain before" refers to that tea which is gathered before the *kuh u tsít*, or "grain rain term," in the third month or April. Hyson and Old Hyson are gathered after spring is well begun, and the leaves have attained some size and thickness; the latter is the inferior portion of the former. Twankay and Sunglo are names of places where these

將透發漓將芽然淋茂厚零地二茶
先濕子淋便其自澆然土年如須有
間沙茶雨霪下茶用定其則成必能
春用待春泥種則不雨看厚收則纔
年子勻後土子上生天但地有薄後摘
上茶和芽地茶向發得盛薄便土年採

During the vernal months of the previous year, the seeds of the tea are mixed up with very wet sand in a careful and thorough manner, where they remain until the sprout appears. After the soaking rains of spring are over, and the soil is soft and plastic, then the seeds should be planted with the shoot pointing upward, after which the tea will grow without further care or watering; if it receive the rain from heaven, it will certainly soon become very exuberant. It is important to examine the soil, whether it be fertile or not; if it is rich, then, in a year or upwards, the leaves will be in a condition to gather; but if the soil is poor, two years or so must elapse before the leaves can be picked.

Shéung² ˌnín ‹ch'un ‹kán, ‹sín ‹tséung ˌch'á 'tsz' yung² ‹shá shap› t'au² wó' ˌwan, toi² ˌch'á 'tsz' fát₂ ˌngá. Hau² ‹ch'un ˋü ˌlam ˌlí, tí² 't'ò ˌnai ‹ning, pín² ‹tséung ˌch'á 'tsz' chung² há², ˌk'í ˌngá héung² ˋshéung; tsak› ˌch'á tsz'² ˌín fát₂ ‹shang, pat› yung² ‹shíú ˌlam; tak› ‹t'ín ˋü ting² ˌín mau' shing². Tán' hon' ˌk'í 't'ò hau² pók₂; tí² hau² tsak› ˌnín ˌling pín² ˋyau ‹shau ˌshing; ˌü tí² 't'ò pók₂, tsak› pít› ‹sü í² ˌnín hau², ‹tsoi ˌnang ˋyau ˌch'á 'ts'oi chák›.

時其黃旱而水後其壯長
天多而大少雨雨則益且
論過爛天稀但大陽而而
則水霉若則多於太盛香

In the next place we will speak of the weather. If there is too much rain, then the leaves will become mildewed, and broken, of a yellow color, and not at all flourishing; if the season is very dry, the leaves will be few and small, having many yellow ones among them. But if the rains fall equably, and after the showers a bright sun appears, then the leaves will be abundant and flourishing as well as thick; the flavor will be fragrant, and the aroma also of long continuance; the leaf will be of a bright green color, thick in texture, and will roll up compactly and

ˌK'í ts'z", tsak› lun² ‹t'ín ˌshí. ˌU ˋü 'shui kwó' 'tó, ˌk'í íp₂ tsak› ˌmúi, lán², ˌí ˌwóng, pat› wóng'; yéuk₂ ‹t'ín tái² hón², ˌk'í íp₂ tsak› ‹hí 'síú, ˌí ˌwóng íp₂ ‹tó. Tán' ˋü 'shui ˌt'íú ˌwó, ˌü tái² ˋü hau², yau² ˋyau t'ái' ˌyéung, tsak› ˌk'í íp₂ ˌfán shing², ˌí yik› chóng'; mí² yik₂ ‹héung, ˌí 'ch'é ˌch'éung,

varieties grow. Individual trees sometimes have particular names, and the tea from them is very celebrated, either by reason of some association, or from its own good quality.

5. The mode of planting and growing the tea shrub may vary in different places, and the account here given is intended to apply principally to the cultivation of black tea in the Bohea hills. In planting, care is taken to insure at least a few shoots by putting several seeds into the hole, as the greater part always prove abortive from their oily nature. The seeds of

look large. Great care should be exercised in selecting the ground; that which is loamy and damp is the best.

6. Are there any particular rules for picking the leaf?

In picking tea, the most important rule to be observed is to do it in the proper time; when the leaf has a fresh, bright appearance and is fully matured, then it must be gathered. For if only one day too early, then the leaf will be very soft, and the decoction destitute of a good taste or color; and if one day too late, then the leaf will become old and hard, cannot be rolled compactly, and will be inferior in both taste and color.

If the weather is gloomy, and it threatens to blow or rain, then the leaves certainly cannot be gathered, but all must wait till the sky is clear and the weather fair, when the people can begin to work. As in planting, it is desirable to select a fruitful soil, so in picking the leaf, to choose good weather is important. When the time to gather has come, first estimate the quantity of leaves, and then engage a proportionate number of workmen,

子以潤法要鮮卽一而遲硬味
條然肥方最色日早嫩如老色
厚大要也有之法葉之若太色葉條
葉壯爲也有之如足摘葉無則成可
青而地佳摘呢茶時長採則味日不不
色結擇者採冇採得明須日無一做俱
又雨須方種採也葉
天切待可則亦然之
暗不天動宜宜採多
而可晴手取察時後
作採氣是地天觀定
風摘爽以利時其數

shik› ‹ts'ing, íp₂ hau², ₅t'íú 'tsz' kít₂, ₅í chóng' tái². ₅Ín ₅í chák₂ tí² ₅wai fú'; ₅fí yan' 'ché ‹kai ₅yá.

'Ts'oi chák₂ ₅yau mat› ‹fóng fát› ₅mò ‹ní?

'Ts'oi ₅ch'á ‹chí fát› tsui' íú' tak› ₅shí; ₅ü íp₂ shik› ‹sín ‹ming 'ch'éung tsuk› ‹chí yat₂, tsik› ‹sü 'ts'oi chák₂. Yéuk₂ 'tsò yat› yat₂ tsak› íp₂ t'ái' nün', ₅í ₅mò mí², ₅mò shik› ; ₅ü ₅ch'í yat› yat₂, tsak› íp₂ ₅lò ngáng², tsò² pat› ₅shing ₅t'íú, shik› mí² ‹k'ü pat› 'hó.

Yau² ‹t'ín om², ₅í tsók› ‹fung ₅ü, ts'ít› pat› 'hó 'ts'oi chák₂ ‹sü toi' ‹t'ín₅ tsing hí' 'shóng, ‹fóng 'hó tung² 'shau. Shí² ₅í chung² tsak› ₅í 'ts'ü tí² lí², 'ts'oi yik₂ ₅í ch'át› ‹t'ín ₅shí ₅yá. ₅Ín 'ts'oi ₅shí, ‹kún ₅k'í íp₂ ‹chí ‹tó, hau² ting² shò' yung² ₅yan, pat› k'ü

tea usually grow in a triangular capsule, having three partitions, each of which contains a round seed of the size of a rifle bullet; there are sometimes only two seeds in a capsule. In the Ankoi hills, the seeds are planted in the ground without any previous germination, and three years elapse before any leaves can be picked; but this time is no doubt much shortened when diligence in manuring, and richness of soil accelerate the growth of the plant. The soil in those hills is very sandy and barren, and the tea shrubs are planted where nothing else will grow, but this is not the case in the more extensive plantations at the Bohea hills, where the cultivation of the plant is the principal occupation of the inhabitants. The best tea is, however, always produced on the sides of mountains where there can be but little accumulation of vegetable mold, and where the soil is somewhat sandy.

either men or women; it is of the highest importance that the work be done quickly, because the chosen day and the proper time must be improved on the instant.

女爲趁 男者日 拘快赶 不手其故 人以以之 用總上時

ₛnám ˢnü; ʻtsung ˢí ʻshau fái› ché› ₛwai shéung², ˢí ₛkʻí ʻkón yat₂ chʻan› ₛshí ‹chí kú›.

Each workman can on an average collect ten catties of leaves per day, for which he receives five or six cash each catty. He should also carry some dry provision about his person, so that he will not hinder the work by going to and returning [from his meals]. The workmen must be directed not to pick the old leaves, nor those which are very soft. These are the most important particulars regarding the picking of the leaves.

採工帶免須葉採 約斤須以又老此也 日每文身擱採葉畧 每斤六在虧不嫩大畨 十餘五糧返咐太之了造 錢乾往吩與摘摘製

ˢMúi ₛyan ˢmúi yat₂, yéuk₂ ʻtsʻoi shap₂ ₛü ‹kan, ˢmúi ‹kan ‹kung ₛtsʻín ˢ›ng luk₂ ₛman. ‹Sü tai› ‹kón ₛléung tsoi² ‹shan, ˢí ʻmín ˢwóng ʻfán ‹tám kók›. Yau² ‹sü ‹fan fú² pat› ʻtsʻoi ˢlò íp₂, ˢü tʻái› nün² íp₂. ʻTsʻz› ʻtsʻoi chák₂ ‹chí tái² léuk₂ ˢyá.

7. When the leaves are picked and brought home, how are they cured?

來點樣 回去過 來淨嫩 再黃等 將爛葉 過老後 用薄再 裝當架 餘 摘過 揀過 攤下架 十 晾 日 風子 每 竹 篙 於 木

Chák› ʻlíú ‹fán ₛloi, ʻtím yéung² chai› tsʻò› ‹ní?

After they are gathered and housed, they are again assorted in a careful manner; all the yellow and broken leaves are picked out, and also those which are too old or too young. [The good leaves] are then spread very thin upon bamboo trays, and placed in the wind; for this purpose wooden frames are used, upon each of which ten or more trays can be aired. There they are left until the

ʻTsʻoi chák› ₛúi ₛloi, tsoi² ‹tséung ʻkán kwó› hʻü² tsing² ₛwong, lán², kwó› ˢlò, kwó› nün², ʻtang íp₂. ₛÍn hau², yung² chuk› ‹wó ‹chóng tsoi² ‹tʻán pok₂, fóng› ‹ü ‹tóng ‹fung há›; tsoi² yung² muk₂ ká› ʻtsz›, ˢmúi ká› lóng² shap₂ ˢü ‹wó. Lóng² chí›

6. Inferior tea is frequently gathered by clipping off the small twigs with shears, but the usual mode is to pick the leaves by hand, the finer sorts in a very careful manner, and put them into bamboo trays or shallow baskets. The constant practice of depriving the plant of its natural dress stunts it, and after a few years it is cut down to produce a new growth of branches. The shrubs are also, either through the carelessness of the cultivators, or from the leanness of the soil, after a few years, covered with lichens which dry up their juices, and shorten their lives. The leaves grow very thickly upon the shrub, but the produce of single plants seldom exceeds two catties, and the quantity commonly gathered is from eight taels to a catty. There are there pickings in a season; the first, in which the delicate leaf buds are collected, is in Ts'ingming term, during the middle of the third month, or the first part of April; the second is at the end of the fourth, and beginning of the fifth month, and is technically called the *í ch'un* or second spring; the third, by which time the leaves become thick and coarse, is at the end of the fifth, and beginning of the sixth month, and is called *sám ch'un* or third spring.

leaves begin to be rather soft; and then, while lying on the tray, they are gently rolled and rubbed, until red spots begin to appear, when they are ready. They are then tested by pouring hot water upon them, when the edge of the leaf becomes yellow. In doing this part, they must all be equably and frequently rubbed, for which reason the tea is called [Congo or] workman's tea.

After the leaves are well rolled, they are put into an iron pan to roast, in doing which it is important to observe certain rules. When the pan has become redhot, a handful of leaves are scattered on it, and the workman waits till the leaves are popped alike, when they are hastily taken out at once, for if there is any delay they may be reduced to a cinder. After this, the color and flavor [of the decoction] are tested, which are all the rules to be observed at this stage. The next operation is to prepare a fire for drying the

一細至其邊於日也鐵法一待快取後此便則
葉裏擦度金在名意於得茶內勻齊炭於後火
其窩務爲起法擦此放要取鏸爆齊成盡以之
至在擦黙水造多卽時炒鏸在粒撈恐味法籠
晾便細紅泡其勻夫好中紅撒每一遲色得焙
窩軟挪起後者手工挪鍋燒把其手上之時發

ˢk'í íp₂ yat₃ ʿün ; pín² tsoi² ‹wó ˢlí sai² ₅nó, sai² ch'át₃, mò² ch'át₃ chí² ʿhí ₅hung ʿtím ₅wai tò². ₅K'í hau² p'áu² ʿshui ʿhí ‹kam ‹pín ʿché. ₅K'í ts'ò² fát₃ tsoi² ‹ü ʿshau ₅wan ‹tó ch'át₃, ₅ming üt₂ ‹Kung ‹fú ; tsik₃ 'ts'z' í² ˢyá.

ₛNó ʿhò ₅shí fong² ‹ü t'ít₃ ‹wó ‹chung ʿch'áu íú² tak₃ fát₃. ‹Shíú ₅hung wók₂, 'ts'ü ₅ch'á yat₃ 'pá, sát₃ tsoi² wók₂ noí², toi² ₅k'í ˢmúi nap₃ páu² ₅wan, fái² ʿshau yat₃ ₅lau, ₅ts'ai ₅ts'ai 'ts'ü ˢshéung; ₅ch'í, ʿhung ₅shing tán². Hau² ‹chi shik₃ mí² tsun² ‹ü 'ts'z' ₅shí tak₃ fát₃. ˢÍ hau² pín² fát₃ púi² ₅lung ‹chí ʿfo, tsak₃

7. The curing performed at the hills is not repeated, unless the tea becomes damaged during its passage to Canton. The operation of roasting the leaves is attended with some inconvenience to the workman by reason of a yellowish, acrid fluid which exudes from the leaves, and irritates the hands. Pecco and other fine kinds are not roasted on hot pans, but after having been dried in the wind are placed over the fire in bamboo drying baskets, after which they are carefully packed in leaden canisters for exportation. The leaves which are to be made into Hungmuey are placed under cover for two or three days, until they begin to corrupt, after which they are dried in the sun and cured thoroughly. All tea is packed in boxes or canisters as soon as it is cured, the common kinds in large chests, and the fine sorts in leaden canisters. On its arrival in Canton, it is if required, often repacked in boxes and canisters of different sizes, which are always lined with lead. It is probable that the principal varieties of black or green tea are owing chiefly to the age of the leaf, while subordinate kinds are made by different processes in manufacturing. After the tea has been roasted, it is examined to see if there are any leaves without the yellow edge and red spots, and that have not burst, and they are taken out. Before being placed in the drying baskets, the roasted tea is aired for an hour; and particular care is taken that there be no smoke while drying.

There is is a slight difference in the shape of the leaf of green and black tea, but the principal cause of their diversity is owing to the different modes of curing them; in making green tea a gentle fire is used, and they are simply dried; but the leaves of black tea are roasted

leaves, for which the most compact charcoal is used; when it has become thoroughly ignited, and there is no smoke, it is covered over with ashes, and the basket placed upon the fire to dry the leaves. About ten catties are dried at once, for there must not be too many, lest the fire should not dry them equally. While drying they are unceasingly stirred and turned over by the hand, in order that the tea may be all alike dried; when dried sufficiently, it is immediately packed in boxes.

8. How is the quality of the tea tested?

A quantity of spring water is boiled in an earthen pot and poured upon it; if the water is not boiling hot, the leaves will float, and the color and flavor will not be well developed. Having got boiling water, then put the leaves into a covered cup, and pour the water upon them, when the flavor and color will both appear. In the best qualities of tea, the taste is aromatous and oily, and a clear yet strong fluid is in the cup. The inferior sorts are known by

無火以可色以茶火　呢滾水浮若蓋色者中香
透蓋焙不火停其至箱　Shí ₍ch'á yau² 'tím yéung³ ‹ní?
燒灰下度則不令透裝點葆之葉不茶起上滑等　Tsak› yung² ˢngá ‹pò, ‹tsín 'kw'an ‹shán 'shui p'áu' ‹chí; yéuk₂ 'shui mí² 'kw'an, ₍ch'á íp₂ pít› ₍fau, mí² shik› ‹kái pat› ch'ut›. Yéuk₂ 'kw'an tik›, ‹tséung ₍ch'á fông' koi' ‹chung noi², p'áu' 'hí mí² shik› ‹kái ín². ₍U shéung² 'tang 'ché, mí² shik› ‹héung wát₂, ‹ts'ing ‹chung tai' ₍yung. Há² 'tang 'ché, ‹héung pít› 'yé,
炭火籠爲多則翻勻赶又瓦泡茶皆將泡如香下　yung² ‹kín tán²; ‹shíú t'au² ₍mò ‹ín, yung² 'fó ‹fúi koi' 'fó; tsak› fông' ₍lung há² púi². ˢI shap₂ ‹kan ₍wai tò², pat› 'hó t'ái' ‹tó; ‹tó tsak› 'fó shik› pát› ₍wan. Tsak› pat› ₍ting ˢí 'shau 'káu ‹fán, ling² ₍k'í ₍ch'á 'fó shik ₍wan t'au²; chí' 'fó tsuk›, tsik› 'kón ‹chóng ‹séung.
用堅用放斤多勻攪色卽茶用水滾色的內現色濃　
烟則十太不手火足試則山未味滾盅皆味帶

on a hot iron until they pop, after which they are again dried, and these processes make the leaves black. The Chinese say that green tea can be made into black by roasting and curing it until it becomes black; but black cannot be made into green, because it is already of a dark color and cannot be changed. Fresh and tender leaves are roasted by a gentle fire, old and thick ones by a fervid heat. Ten things are to be observed in inspecting green tea: the leaf must be green and glabrous; it must be rolled firmly; all the twigs must be separated from the leaves; the texture of the leaf must be thick; no dirt or sticks in it; it must be well roasted; taste of the decoction aromatous; and the liquid clear, without a muddy appearance, which is the most important particular; and it must have an oily taste; leaf of a uniform color. It is also said that in good tea no pellicle floats upon the top of the infusion.

9. It is well known that the Chinese drink the simple decoction of tea without any addition and pour off the infusion almost immediately after the boiling water has been poured on. They also frequently drink the tea from off the leaves; a cup is provided with a cover that fits rather closely, and boiling water is poured upon a few leaves at the bottom, when the cover is immediately placed upon it until ready to drink. There are are also other plants used for tea by the poor Chinese; the leaves of one or two species of Camellia are sometimes employed for this purpose in districts where they are abundant, but these and all other plants are considered as poor substitutes for the true tea by the natives themselves.

an unpleasant smell, and a weak decoction. The leaves, which, when in the water, unroll without tearing, are the best. The other rules need not be detailed minutely; but those persons who are skillful in testing teas, judge according to the current price and demand in settling the value, for there is no fixed rule for examining.

以爛未者已觀茶

‹ts'ing pít› 'kwá. ˢÍ ˢch'am 'shui íp₂, fóng' pat› lán² 'ché, ˢwai ‹kai. ˢU fát› mí² tsun² shut₂; ˢwai shín² ‹kún 'ché, léung² ˢshí, tók₂ ká', ˢí ˢí; pat› 'hó ˢí yat› lat₂ ‹kún.

9. Are teas also produced in the province of Canton?

寡不法觀而律有

必放餘善價一束

Chí' ‹ü Üt₂ ‹tung ˢyau ˢch'á ch'ut› ˢ'm ‹ní?

They are, but the whole amount is not much; and those places where they are grown all give their names to the teas produced there. The places which produce the most black tea are Stony Kúlò, and the districts of Ts'ingün, and Wóp'ing. [The district of] Hókshán, Hónám, and Sámtóchuk [in the district of Wóp'ing], are the principal places which afford green tea. There is the Hungkam tea, so named because it grows partly in Námhung [in Kwóngtung], and partly in Kam chau [in Kóngsai]. The Shamk'ai is produced in Kwóngsai, and the O'nk'ai (Ankoi), in Fukkín, province; but of the varieties in the other provinces, it is unnecessary to speak minutely.

必沉者盡量不至出

野水爲述時可於唔有惟種名古俱又多又雄產乃安別盡途呢

係處以名清以山製雄州也西福皆

清葉佳惟度以粵呢

總幾皆爲勞是鶴竹有贛故廣溪省述

甚方地大和黑南綠因地岑也茶未

不地此如遠製河爲贛界又茶建有

Yik₂ ˢyau, 'ts'ung hai² pat› sham² ‹tó; ˢwai 'kí ch'ü' tí² ‹fóng ˢyau chung², ‹kái ˢí 'ts'z' tí² ‹chí ˢming, ˢwai ˢming. ˢU Tái² shik₂ 'Kú ˢlò, ‹Ts'ing 'ün, ˢWó ˢp'ing, ‹k'ü shí² ˢí chai' hak› ˢch'á. Yau² Hók₂ ‹shán, ˢHó ˢnám, ‹Sám ‹tó chuk›, chai' ˢwai luk₂ ˢch'á. Yau² ˢyau ˢHung kam', ‹yan ˢNám ˢhung, Kam' ‹chau, kái² tí² 'shó 'chán, kú² ˢyá. Yau² ˢSham ‹k'ai, ˢnái 'Kwóng ‹sai ˢch'á ˢyá; yau² ‹O'n ‹k'ai, Fuk› kín' ˢch'á ˢyá; pít₂ 'sháng ‹kái ˢyau, mí² pín² tsun² shut₂.

10. What distance in miles is the length of the road [by which the tea comes]?

沿里

程

ˢÜn ˢt'ò lò² ˢching 'kí ‹tó 'lí ‹ní?

9. Both black and green tea are produced in this province, but the quantity is not so great as in Fukkín and O'nfai. The tea plant is found in every province of China, but it is not cultivated for exportation in all of them. The Tartars and other races living on the north and west of China procure their supplies from the western provinces, and it forms an article of trade between Wannám and Burmah. There is a form of tea used by the Tartars called *brick tea*, which is made by softening the leaves and small twigs with boiling water, and then pressing them into large flat cakes resembling tiles.

至計八蘇三有餉
城山百江程十稅
省粵八至計八津
東武千里府百關
廣建二五州五里
由福程十蘇千一
沿點
先何隨箱賣行稅
茶賣此辦濫此茶
乃

明名千販放關
書某若東驗過回
氏葉粵查納裝點
報一人茶回恩意
能省國歸洋戶口
採畧此
發
商不耳製情
販形
途樣寫處帶運懇
之後到別係各辦
則之本
分能

ᶜYau ʻKwóng ᶜtung ʻsháng ᶜshing chíʼ Fukˋ kínʼ, ʻMò ᶜí ᶜshán, kaiʼ ᶜching íʲ ᶜtsín, pátˋ pákˋ, pátˋ shapˋ ᶜʻng ʻlí. Chíʼ ᶜKóng ᶜsú, ᶜSú ᶜchau ʻfú, kaiʼ ᶜching ᶜsám ᶜtsín, ᶜʻng pákˋ, pátˋ shapˋ ᶜyau yatˋ ʻlí.

ᶜÜn ᶜtʻò ᶜkwán ᶜtsun shuiᶜ ʻhéung, ʻtím yéungʲ pòʲ ᶜní?

ᶜSín ʻsé yatˋ ʻpan, ᶜshü ᶜming ᶜhó chʻüʼ ᶜyan shíʲ, ʻmau ᶜming, ᶜtsui taiʼ ᶜchʻáíp yéukˋ ᶜkón ᶜséung, wánʲ ᶜúi Utˋ ᶜtung fánʲ máiʲ; ʻhan ᶜyan ᶜchá ímʲ fóngʼ ᶜhang ᶜchí íʼ. Napˋ kwóʲ ᶜkwán shuiʲ hauᶜ ᶜnang ᶜchóng ᶜúi.

ᶜChʻá tòʼ ʻsháng, ʻtím yéungʲ fátˋ máiʲ pítˋ kwókˋ ᶜní?

ʻTsʻz' haiʲ ᶜkwai ᶜyéung ᶜshéung ᶜfan pánʲ; kókˋ pʻòʼ úʲ patˋ ᶜnang lámʼ pánʲ chʻutˋ ʻhau ᶜíʻ.

ʻTsʻz' tsakˋ chungʲ, ʻtsʻoi, chaiʼ, fánʲ, ᶜchʻá ᶜchí táiʲ léukˋ, ᶜtsing ᶜying ᶜnái ʻpún ᶜú ʻtsʻz'.

From the provincial city of Kwóngtung to the Mòi hills in Fukkín is reckoned upwards of two thousand, eight hundred and eighty *lí* (or about 900 miles). [From Canton] to Súchau fú in the province of Kóngsú, is reckoned upwards of three thousand, five hundred and eighty-one *lí* (or about 1200 English miles).

11. How are the duties collected at the various passes on the road hither.

A report is first written, stating definitely from whence the supercargo [of the tea] has come, what his name is, how many chests of tea he has with him transporting to Canton to be sold there; and requesting the favor of being examined, that the cargo may pass. After the duty is paid at the pass, the whole is allowed to proceed.

12. When the tea reaches Canton, how is it sold to go abroad?

This commodity is all carried to the hong merchants who manage it among them, for other shops are not permitted to receive and send it out of the port.

Such are the general particulars concerning the planting, picking, curing, and selling of teas.

10. Many streams have their sources in the Bohea hills, a part of which flow to the northwest, emptying themselves into the lakes of Kóngsai. The tea is carried down these streams into the lakes, and then passing around enter the river Kam, a large stream that drains the southwestern parts of Kóngsai, which is ascended as far as the water will permit. The tea is then taken out of the batteaux and carried by porters across the Múi ling, a chain of mountains which lie in the northern part of Kwóngtung, and reshipped on the river Chu, by which it raches Canton. The green tea is brought down to the lakes of Kóngsai by water carriage, from whence its route is the same as the black.

Section Fifth.

DIALOGUE ON BUYING WOOLENS.

買賣疋頭問答第五章

ˢMái mái² p'at› ₍t'au man² táp›; tai₂ ˢ⁾ng ₍chéung.

1. Are you well, Sir?

大班好吖

Tái² ₍pán, 'hò ₍á?

I am well;—and you, are you well?

好　你好吖

'Hò! ˢNí 'hò ₍á?

2. Well! If you only say so, I'm well.

好　你話過就好咯

'Hò! ˢNí wá² kwó', tsau² 'hò lok›.

What business have you to-day?

你今日有乜事幹呢

ˢNí ₍kam yat₂ ˢyau mat› sz'² kón' ₍ní?

3. I have come to call on you to-day to see if you will patronize me or not.

我今日嚟探你睇你有乜幫襯我冇

ˢNgó ₍kam yat₂ ₍lai t'am' ˢní, 't'ai ˢní ˢyau mat› ₍póng ch'an' ˢngó ˢmò.

In what way patronize you? Let me know, if you please.

點樣幫襯你呢你話我知囉

'Tím yéung² ₍póng ch'an' ˢní ₍ní? ˢNí wá² ˢngó ₍chí ló.

4. I have come to request, that you will be good enough to give me the different colors of your woolens; I wish, at the same time to inquire of you, if any new goods have arrived; for if so, then I will invite some

我就係嚟請你俾個的大呢嘅花色過我乘機問你有乜新貨

ˢNgó tsau² hai² ₍lai 'ts'ing ˢní 'pí kó' tik› tái² ₍ní ke' ₍fá shik› kwó' ˢngó; ₍shing ₍kí man² ˢní ˢyau mat› ₍san

Notes and Explanations.

Very much of the business of buying and selling in Canton is effected through the agency of native brokers, called *kingkí yan.* This section is designed to show, together with the names of woolen goods, the manner and phraseology in which conversation is sometimes carried on between these brokers and foreign merchants. *Mái mái* means buying and selling; *p'at t'au* is a general term for woolens; and *man táp* are question and answer, or dialogue.

1. The broker commences the dialogue by addressing his foreign friend with the compellative *táipán*, used as a term of respect by the Chinese, when addressing, or speaking of, foreigners. The term was formerly applied to the chief of the foreign factories, as it now is to the respective principals of the commercial houses in Canton.

3. *Póng ch'an* conveys the idea of assisting a merchant, or person of any pursuit, by giving him business or employment, and hence its meaning, patronage or to patronize.

4. *Tái ní* are the common broadcloths, the various colors of which are spoken of collectively under the term *fá-shik*, 'flower-colors.' *Siú ní* is the narrow description of woolens, used in opposition to the *tái ní* or broad kind.

merchants to come and purchase, who will give a good price for your goods, so that I may secure a little profit for myself: thus it will be for our mutual advantage.

人的又都呢
叫多我咁大
我出等錢有
等買你用我
有嘹俾的吖
到客價聽好
好啲百乜野
二係也公我
係俾咁呢唔
咁嚟怕唔貨
唔係係船貨
係總啫分又
貨的身薄幾
幾乎我掣個
好

fó' tò' ˢmò; 'tang ˢngó kíú' ˌyan hák› ˌlai ˢmái, ch'ut› ‹tó tik› ká' 'pí ˢní, 'tang ˢngó yau² chán² tik› yung² ˌts'ín; 'kóm ‹tò 'hò ‹á?

Very well! I have here two hundred pieces of woolens.

'Hò ‹lé! ˢngó ˢyau tái² ˌní í² pák› p'at›.

5. What kind of goods are they?

Hai² mat› ˢyé á'?

They are Company's woolens.

Hai² ‹Kung ‹sz' tái² ˌní.

6. Let me see them, will you? Lackaday! these are very poor goods indeed. Surely they cannot be Company's woolens; I fear they are goods of a second quality.

'Pí ˢngó 't'ai ˢhá ‹ó? ‹Ái ˢyá! ‹ní tik› fó' ˢyai tak› tsai². ˌ'M hai² ‹Kung ‹sz' fó'; p'á' hai² ˌshün 'chü fó'.

Not so, they are really very nice goods, only the mode of packing is not quite what it ought to be.

ˌ'M hai², fó' ‹tò hai² 'hò fó', 'tsung hai² ‹chóng ˌt'au ‹chang tik› ‹ché.

7. The body of the article is poor; it is thin; it has no nap upon it.

‹Shan fan² yau² ˌ'm 'hò; yau² pók₂, yau² ˢmò ˌmò.

You quite mistake, Sir! Wishing to buy cheap, you undertake to say that my goods are bad; but if the same goods were only for sale in your own shop, then you would declare that they were most excellent.

'Kí 'ká ‹né. ˢNí 'séung ˢmái ˌp'ing fó', 'shó ˢí tsau² wá² ˢngó tik› fó' ˌ'm 'hò ‹chí; ‹chai 'tò ˢní p'ò' ˌt'au mái², kó' chan² ˌshí, ˢní tsau² wá² 'hò ké' ‹chí lé'.

5. These broadcloths are styled *Company's* by the Chinese from the fact of their having been first, and for a long time, imported by the English E. I. Company.

6. *Shün chü fó*, shipmaster's cargo, denotes a second quality of broadcloths, such having been formerly imported by the masters of the Company's ships. *Yai tak tsai* designates very poor and worthless commodities.

7. *Kí ká*, several falsities, is a way of telling another that he is mistaken. The phrase *kó chan shí* or *ní chan shí* is used to denote that instant or this instant, always intending a very short space of time.

8. No such thing; you and I are old acquaintances; surely you cannot suppose that I would impose on you.

我 唔 心 總 亦 廣 亦 實

ˢ'M hai² ʻkóm wá², ˢní ˢngó ‹tò hai² ˢlò ‹séung ˢü; ˢ'm ‹tʻung chung² tʻam' ˢní ‹mé.

我 唔 都 通 我 事 係 會 東 唔 在 好 閒 要 呢

你 與 呀 點 你 我 老 我 易 呵 咪 在 一

話 相 你 你 管 買 係 嚟 容 知 蠻 實 銀

咁 老 嚟 知 不 會 我 想 咁 你 好 蠻 話 多

係 係 重 唔 我 你 賣 你 得 話 蠻 話 幾

唔 都 係 重 唔 我 你 賣 你 得 話 蠻 話 幾

講 你 碼 毫 而 野 賣 七 二 用 起 一

實 半 價 另 賣 冇 話 呢

三 個 價 情 也 價 九 餘 行 算 你

Hò lá', ʻhò lá', ˢmai ʻkóng ˧hán wá² lá'. Shat₂ tsoi² ˢní íú' ʻkí ‹tó ˧ngan yat› ˢmá ‹ní?

Shat₂ ká' yat› kó' ‹sám ˧hò pún', ling² ʻhéung.

ˢ'M mái² tak› ʻkóm ká'; ˧í ‹ká ˢmò kóm' ˧hóng ˧tsʻing.

ʻKóm wá², ˢní ʻpí mat› ˢyé ká' ‹ní?

Ín² tsoi² ʻpún tí² ká' mái² tak› kó' pún'; íú' ʻkau tsʻat› kʻau'; yau² íú' ˧chʻü ʻhéung í² ‹hò pún'; yau² ˧chʻü ˧hóng yung², ˢmúi pʻat› yat› ‹man. Sün' ʻhí ˧lai chí' ‹tó ʻpí

9. Well, well, Sir, let us have no more of this idle talk. Tell me truly, now, how much money you want a yard for this article?

10. It does not sell at so high a rate; the current price is by no means so high as this.

Well, if you talk in this manner, pray tell me what you will give?

11. Just now the local price, at which the article is selling, is one dollar and a half; from this you must discount three per cent.; and you must also take away the duty, twenty-five cents per yard, with the consoo charge of one dollar per piece. Summing up the whole, the very utmost I can

8. *Tʻam* is a local term, used commonly in conversation, having the meaning conveyed by the terms, impose on, take in, deceive, &c. Foreigners who have resided in the country for a long time, are called *lò Kwóngtung* by the people, a phrase which is sometimes translated "an old Cantoner."

give you, is one dollar and sixteen cents, to be paid in ready money.

交係多頭的厘要錢得你有都的得以且多士賣四咋好叫呀

ˢní yat› kó' yat› ˌhò luk₂, hai² ‹káu ín² ˌngan.

That's too bad! I can never lose so much.

12. All kinds of woolen goods, which are imported, are selling below their prime cost.

毫六係唔正餂餂幾你分講樣呢大年係唔本黎得惜前日正餉叫貨呀

一銀唔餂的有都要餂相二得宗唔別大我你出所況幾美日正百錢賣

個現噉個所本唔就我黙嘢啱有冇有帶本價總又喉某個個而價黙

ˌHái! ˌ'm shít₂ tak› kóm' ‹tó.
Kó' tik› ˌloi lò² p'at› ˌt'au, 'shó ˢyau ‹tò íú' shít₂ tik› 'pún lá'.

As for losing money on goods, if it is only a few per cent., it is of no great importance; but when you want me to lose twenty or thirty per cent., how can I ever do that?

Shít₂ hai² shít₂; shít₂ 'kí ˌlí tsáu² ˌ'm ‹séung ‹kón; ˢní íú' ˢngó shít₂ í² ‹sám ‹fan ˌts'ín, 'tím tsò² tak› ‹ní?

13. Well, then, since we cannot fix on any price for this article, let us talk about some other. Have you any fine broadcloth on hand?

Ó, ‹ní ‹tsung ˌ'm 'kóng tak› ‹ngám, yau² 'kóng pít₂ yéung². ˢNí ˢyau ‹í chéuk› tái² ˌní ˢyau ˢmò ‹né?

No, I brought some two years ago, but your people here would not pay what it cost me, and I suffered a loss on it, and therefore I have never brought any more since that time; and moreover, the amount consumed here is very small indeed.

ˢMò; ‹sín ˢléung ˌnín ˢngó ‹tò tai' ˌlai, 'tsung hai² ˢní tik› 'pún tí² ˌyan ˌ'm ch'ut› tak› ká', íú' shít₂ 'pún, 'shó ˢí 'tsung ˌ'm tai' ˌlai; fóng' 'ch'é yau² ˌ'm ‹síú tak› 'kí ˌtó.

14. Alas, what a pity! Why, only the day before yesterday, Mr. So-and-so sold upwards of a hundred pieces, at four dollars per yard, including duty,—so good is the price at which this article is now sold.

‹Ái ˢyá, ˌ'hó sik›! ˢMí sz'² ˢMau ˢmau, tái² ˌts'ín yat₂ mái² kó' yat› pák› 'kí p'at›, sz" kó' ˌngan ˌts'ín, ˌlín 'héung chá'; ˌsí ‹ká mái' tak› kóm' 'hò ká'.

What kind of stuff was it?

'Tím yéung² ké' fó' á'?

13. *Ngám* and *ó*, and also *hái* in No. 11, above, are local terms; they are not always used in precisely the same sense, nor is it possible to translate them in all cases by a single word.

15. It was not of the first quality superfine cloth, it was only of the second quality, in a flowered tillot, that opened at the side.

衣花裝裝裡礶至係月頭的粉字係小錢
上着嘅仔箱嘅鐵疋貨賣開鳳個粧工都二價
頂衣裝包木裝口十宗好橫龍係梳雙頭尺呢也
係冲開係丨箱馬裝邊呢至頭餘總櫛頭鷄的二樣有呢
唔係橫知備呢木有箱家賣家紙其好翼象袋賣的點家嘅人
又着袋你頭頭係頭每而好而金亮都雙頭素惡個呢而粗有

Yau² ⸢'m hai² 'ting shéung² ‹í chéuk›, hai² ‹ch'ung ‹í chéuk›, ‹fá toi² ⸢wáng ‹hoi ‹chóng ké'.

Do you know whether it was packed in bales, or whether it was put up in wooden boxes?

⸢Ní ‹chí hai² ‹páu 'tsái ‹chóng ⸢t'au, pí² hai² muk₂ ‹séung ‹chóng ⸢t'au ‹ní?

16. It was put up in wooden boxes, the inside of which were lined with tin, and ten pieces were packed in each box.

Hai² muk₂ ‹séung ‹chóng ké', ⸢lí ⸢t'au ⸢yau ⸢má 'hau t'ít› kún', ⸢múi ‹séung ‹chóng shap₂ p'at›.

Just now what kinds of goods are in the highest demand in the market?

⸢Í ‹ká ‹pín ‹tsung fó' chí' 'hò mái² ‹ní?

17. Just now the goods highest in demand are the habit cloths, with gold headings; also those put up in tillots, opening at the side. Those also with two dragons on the tillot heads are very good. But those with double wings [on the tillot heads], those loosely put up, white ground tillot heads, elephants and double I on the tillot heads, plain tillots, and those with eagle's heads, are all sold with difficulty.

⸢Í ‹ká chí' 'hò mái² hai² ‹kam 'chí ⸢t'au, ⸢wáng ‹hoi üt₂ léung². ⸢K'í ⸢ü ⸢lung fung² ⸢t'au ‹tò 'hò. 'Tsung hau-kó' tik› ‹shéung yik₂, ⸢lán ‹shó ‹chóng, 'fan ⸢t'au, tséung² ⸢t'au, ‹shéung ‹kung tsz'², sü' toi², ‹kai ⸢t'au, ‹tò hai² ók› mái² tik›.

Those narrow woolens, 32½ inches wide (worleys), how are they doing at present?

Ko' tik› i² ch'ik› í ⸢sió ⸢ts 'tím yéung² ‹ní?

18. At present they command no price at all.

⸢Í ‹ká ⸢mò mat› ká' ⸢ts'ín.

And coarse stuffs (such as baize), how are they?

‹Ts'ò ké' ‹ní?

19. Nobody wants them.

⸢Mò ⸢yan o.'

Attention to the manner and connection in which they are used will usually show their true meaning.

17. What the Chinese, in this instance, call *kai t'au*, are fair pictures of an eagle's head, and are consequently so put in the translation. The same style of giving misnomers occurs in some other instances, such as where the picture of the lion's head is styled *chú t'au*, a hog's head. The character *kung* is used to denote that kind of cloth marked with a double I on the tillots because of the resemblance between the character and the letter, as the Chinese prefer, in most cases, to describe the mark than to transfer it.

At the present time what is the best assortment of colors for woolen goods?

呢大好寶配餘嚟公樣就
呢藍得雜你司
的色青青其賣舊咁
個配蒲元好惡爺時
家樣要紅就就配陣嘞
而黠總花多色要個好係而知長
你做的係上唔咁咁抵回得丈重呀
你太乜嚟因過知多多
問呀
貨算起
的驗
家老呀
你太
唔幾
我從我驗暗正
都作有
佢正嘅
怕每嘩
有
我
我嚟佢我眞
爲當到要銀
係
唔好算有
唔
Í ká kó' tik› tái² ní, 'tím yéung² p'úi' shik› 'hò ní?

20. The greater part should consist of purple, mazarine, scarlet, and black, for these are the best; the other mixed colors are sold at present with great difficulty. You ought to sort them, as they used to be done, formerly, in the times of the Company —this would be the best plan for you.

'Tsung íú' p'ò ts'ing, 'pò lám, fá hung, sün ts'ing, p'úi› tak› tó tsau² 'hò; k'í ü tsáp› shik› tsau² ók› mái² lá'. Ní íú' p'úi' fán kau² Kung sz' kó' chan² shí; kóm' yéung² tsau² 'hò lák›.

No doubt of it.

Hai² dé.

21. In reference to your goods, I should like to know how the custom-house officer measured them for duty?

Í ká ní tik› fó' 'm chí lò t'ái' ím² sün' 'kí ch'éung á'?

Why is it, now, that you trouble me, by asking this question?

Ní tsò² mat› man² 'hí ngó kó' tik› lai á'?

22. It is not asked to trouble you, but because on a former occasion I was greatly taken in; not knowing beforehand that he examined and entered them as being so very long [as he did], I had consequently to suffer severely for it: truly I was deceived in the matter.

'M hai², yan wai² ngó ts'ung ts'ín shéung kwó' tóng' lai; ngó sín 'm chí tò' k'ü ím² ch'éung kóm' tó, íú' ngó óm' shít› kóm' tó ngan: chan ching' 'm 'tai.

On this occasion you have no cause to fear, for he examined them very favorably indeed, reckoning each piece at fifty cubits.

Ní úi 'm p'á'; k'ü tò ím² tak› 'hò múi p'at› tsók› 'ng chéung² sün'?

23. Well, have you on hand any long-ells or not?

Ní chung² yau pat› kí yau mò á'?

22. Much difficulty has long existed in regard to the measuring of goods in this market, and the cases in which deception is practiced are numerous. The phrase *shéung kwó tóng* alludes to the pawnbroker's occupation, and is used by unfortunate individuals whose necessities oblige them to procure money in this mode, when they think they have been deceived.

I have.

有

‘Yau.

24. What assortment of colors are they?

係 也 野 配 色 嘅 你

Hai³ mat› ˢyé p‘úi² shik› ké² ?

I'll let you see them, so that you may write down the different colors.

我 俾 你 睇 等 呵

ˢNgó ‘pí ˢní ‘t‘ai, ‘tang ˢní

抄 花 色 去

‹ch‘áu ‹fá shik› h‘ü² ‹ó.

25. Lackaday! What a motley assortment of colors you have here—too many of green, yellow, and gray—all of which are troublesome to sell.

唉 嚟 哋 咁 雜 色 嘅 灰 惡

‹Ái ˢyá! kóm² tsáp₂ shik› ‹ké² pí² ; ‹tò hai² luk₂, ˢwóng, ‹fúi ‹tó, kóm² tsau² fai² sz'² ók› mái² ?

嚟 多 都 咁 係 綠 黃 事 賣

多 咁 就 費

賣

If you will only examine the article, you will find that it is good and strong, though the assortment of colors is somewhat inferior.

你 睇 雖 然 配 色 身

ˢNí ‘t‘ai ‹sui ˢín p‘úi² shik› ˢ’m hai² ‘hò, tò² ‘tai ‹shan fan² ‘hò, yau² kít› shat₂.

唔 係 好 到 底

分 好 又 結 實

26. I see, however, that the goods are rather narrow.

我 睇 呢 個 貨 窄

ˢNgó ‘t‘ai ‹ní kó² fó² chák› tak› tik›.

得 的

If so, I will accordingly reduce the price, that I may sell them to you—indeed I will.

係 窄 的 我 減 的 的

Hai² chák› tik›, ˢngó ‘kám tik› ká² mái² kwó² ˢní, hai² ‹lé.

價 賣 過 你 係 喇

27. Now really and truly, how much money do you want for this article?

你 實 在 要 幾 多

ˢNí shat₂ tsoi² íu² ‘kí ‹tó ˢngan ‹ní ?

銀 呢

I will tell you the true price, the very lowest cash at which I can sell them is seven dollars and a half, you paying duty.

我 話 個 老 實 價

ˢNgó wá² kó² ˢlò shat₂ ká², chí² ‘shíu ts‘at› kó² pún², ˢní ch‘ut› ‘héung.

至 少 七 個 半 你

出 餉

28. I cannot give you so high a price, the very utmost I can give is seven dollars and twenty-five cents.

我 唔 俾 得 咁 高

ˢNgó ˢ’m ‘pí tak› kóm² ‹kò ; chí² ‹tó ‘pí ˢní ts‘at› kó² í² ˢhò pún².

至 多 俾 你 七 個

二 毫 半

You ought to add a little to your price, then it will do very well.

你 要 添 起 的 至

ˢNí íu² ‹t‘ím ‘hí tik› chí² tsò² tak›.

做 得

29. You ought to abate a little from your price, then it will do very well.

你 又 要 減 的 至

ˢNí yau² íu² ‘kám tik› chí² tsò² tak›.

做 得

24. *P'úi* means a class or sort, referring here to cloths of various shades well arranged in separate cases or divisions, and not where there are *tsáp shik*, motley colors.

Well, well, then, let us split the difference.

開 係 毫 交 月 銀 交 入 七 正 唔 唔 係 頭 鷄 都 鷄
拗 算 三 要 兩 俾 去 佢 唎 有 千 叉 叉 唔 係 貨 方 蚊 個
唎 唎 個 你 算 俾 和 你 叫 係 重 一 錢 錢 叉 鷄 比 蚊 的
好 好 七 半 我 我 怡 過 佢 就 你 重 呢 個 呢 平 狗 呢
唎 好 七 半 我 我 怡 過 佢 就 你 呢 呢 個 呢 平 狗 呢
1 就 多 係 絲 銀 呀 呀 係 過 數 唎 貨 呢 有 單 雙 雙 算 呢 要 小 好
好 唎 係 七 半 俾 我 和 你 叫 係 重 有 一 錢 錢 叉 鷄 比 蚊 的
佢 呀 幾 算 係 絲 銀 呀 呀 係 過 數 唎 貨 呢 有 單 雙 雙 算 呢 要 小 好

'Hò ‹lé, 'hò ‹lé, 'áu ‹hoi ⁵k'ü ‹lé.

30. Ah! that will do very well. What will be the price, when thus computed?

Á'! tsau² 'hò ‹lé. Sün' hai² 'kí ‹tó ‹né?

When computed at this rate, it will amount to seven dollars and thirty-seven and a half cents; and you must pay me ready money.

Sün' hai² ts'at› kó' ‹sám ₅hò ts'at› ‹sz' pún'; ⁵ní íú' ‹káu ín² ₅ngan 'pí ⁵ngó.

31. No, never, I am reckoning it at two month's credit.

⁵Mò á'; ⁵ngó sün' ⁵léung üt₂ ‹k'í á'.

This will never do; I want to pay money to the *I'wó hóng* (Howqua's). Do you go now and pay the money over to him, and ask him to put it to my account; and that will answer.

₅'M hai²; ⁵ngó íú' 'pí ₅ngan kwó' ₅I ₅wó. ⁵Ní h'ü' ‹káu ₅ngan kwó' ⁵k'ü, kíú' ⁵k'ü yap₂ ⁵ngó sò'; tsau² hai² ‹lé.

32. Very good; and what other cargo have you on hand?

'Hò ‹lé; ⁵ní chung² ⁵yau mat› ⁵yé fo' ‹ní?

I have still a thousand pieces of long-ells, but they are only single seal, and are not double seals; and they have neither double wings nor stars [on the shields]; but they are like the eagle's head, with two wings.

⁵Ngó chung² ⁵yau yat› ‹ts'ín p'at› ‹tán ₅ün ₅ts'ín pat› ‹kí, ₅'m hai² ‹shéung ₅ün ₅ts'ín; yau² ₅'m hai² ‹shéung yik₂; yau² ₅'m hai² ‹fá ₅lám, sün' hai² ‹kai ₅t'au ⁵léung yik₂.

33. What a pity! This description of goods must sell still cheaper than before. If they were only the large and small dog-[like figure], or that of the insect, they would do very well. But these eagle heads, and flowered til-

‹Ái ⁵yá! ‹Ní kó' fo' üt₂ fát› íú' ₅p'ing. 'Pí ‹fóng hai² tái² 'síú 'kau, ‹man ‹tsz', ‹tò chung² 'hò tik›. ‹Ní kó'

29. The phrase *áu hoi k'ü*, means split open it, i. e. divide the difference in the prices, named by us, into two equal parts, so that each may take an equal share.

31. *K'í* denotes a term of time, a fixed period, and here the context shows the term refers to the time of payment, thus showing how long the term of credit was to be extended.

32. The Chinese having but one coin, apply the word *ts'ín* as a general term for all coins bearing devices, and by a further extension, include stamped seals like those here described.

賣貨粗 難個又 至呢分 袋睇身 花我布鬆 頭嘅又又

‹kai ˧t'au ‹fá toi², chí' ˧nán mái² ké'. ˧Ngó 't'ai ‹ní kó' fó' yau² ˧mò ‹shan fan², yau² ‹ts'ò, yau² ‹sung.

lots, are sold with extreme difficulty. And I perceive, moreover, that this kind of goods has no substance—they are coarse and loose.

都嗟個餉只起 你我八連得試咯 樣錢俾你做睇賣 咁價多過唔吓至 係個至錢樣等價 雖俾我銀咁管的嗟

‹Sui hai² 'kóm yéung², ˧ní ‹tò 'pí kó' ká' ˧ts'ín ˧ngó ‹é?

Well, granting that they are, will you nevertheless, make me an offer for them?

‹Ngó chí' ‹tó 'pí pát› kó' ˧ngan ˧ts'ín kwó' ˧ní, ˧lín 'héung.

34. The very utmost I can give is eight dollars, including the duty.

'Kóm yéung² ˧'m tsò² tak›; chat› 'kún 'tang ˧há, 't'ai shí' 'hí tik› ká' chí' mái-lok›.

This will never do; so I have only to wait patiently for a while, and see if the price does not rise, then I can sell.

‹Ái ˧yá! ˧Ní 'séung 'hí ká' ˧'m ‹hing í²; ˧ngó 't'ai tak› ˧yau tít› ˧mò 'hí. 'Kóm ke' ˧yai fó', ˧ní íú' 'kón fái' mái² chí' chéuk›.

35. So indeed! You are then expecting the price will go up, which is not very probable; I conceive it will go down instead of rising. This kind of inferior goods, you ought to sell off immediately; this is the best thing you can do.

人貨信知牌至得 有等的寫計個緊多 睇葉量要伙呢至得 商萬你辦嚟多 換易千過好貨呀咯 好肯就你話唔頭緊係

'Hò ‹lé, ˧ní 't'ai ˧yau ˧yan 'hang ún² ˧ch'á íp› 'tang fó'; tsau² í², ‹shéung ˧léung tik›.

Very well; do you see if there is anybody who will consent to barter tea and other goods for them; if so, then it will be easy to come to an agreement.

˧Ní ‹ts'ín mán² íú' 'sé sun' wá² kwó' ˧ní 'fó kí' ‹chí, ˧'m 'hò pán² ‹ní ko' ˧p'ái ˧t'au fó' ˧lai; chí' 'kan, chí' 'kan á'.

36. You ought by all means to write a letter to your correspondents, advising them never again to send any more of this kind of goods having ticket ends; 't is of the utmost importance to do so.

Hai² lók›, ‹tó tak›, ‹tó tak›.

So indeed it is, and I thank you much for your

36. *Fóki* is a familiar phrase applied by one to his companions, or comrads: *fó* signifies a man who messes with another, or has his food cooked at the same fire with him, compounded of man and fire; *ki* means to calculate, to plan, and here it indicates the character of the Chinese merchant in his plans and calculations for acquiring gain. The phrase has become at Canton among foreigners, in some sort a sobriquet for the Chinese people generally, as John Bull is for the people of England, or Jonathan for those of the United States.

advice. I have here some camlets which I must commission you to sell.	我呢處有羽紗 拜托你賣	ˢNgó ‹ní ch'ü' ˢyau ˢü ‹shá pái' t'ók› ˢní mái².
37. Unfortunate indeed! of all things, camlets are the most difficult to sell; now-a-days these goods are not in general consumption.	嗟吔至唔好賣個 係羽紗而唔家消流 宗貨總故呢	‹Ái ˢyá! chí' ˌ'm 'hò mái² hai² ˢü ‹shá; ˌsí ‹ká kó' ‹tsung fó' 'tsung ˌ'm ‹síú ˌlau.
Why is this?	乜原故呢	Mat› ˌün kú' ‹ní?
38. It is because the northern people for the most part do not wear them, since their own silk camlets are far better, being both more durable and more handsome.	所有外江都唔本 興着佢因爲好又 地綢緞重睇	'Shó ˢyau ngoi² ‹kóng ‹tò ˌ'm ‹hing chéuk› ˢk'ü, ‹yan wai² 'pún tí² ˌch'au tun² chung² 'hò, yau² ‹k'am, yau² 'hò 't'ai.
Well then, see if you can barter them for some commodity or other.	好又 好唎你睇以貨 易貨都好唎	'Hò ‹lé, ˢní 't'ai ˢí fó' yik› fó' ‹tò 'hò ‹lé.
39. For what kinds of produce would you like to exchange them?	你想換乜野貨 嚫	ˢNí 'séung ún² mat› ˢyé fó' ‹né?
Teas, Nankeen, raw silk, rhubarb, and sundry other commodities, are all exchangeable. You may give the holder of the produce a rather high price, that I may be able to sell the camlets more readily.	茶葉湖絲大黃俾 雜貨都得你價我 貨客好的易睇乜 的羽紗就賣頭有 好唎俾我睇裝都 野號乜野番字 一二三號的明 你睇個都寫 D S SS 頭呢 在牌	ˌCh'á íp₂, ˌfû ‹sz', tái² ˌwóng, tsáp₂ fó', ‹tò tak›. ˢNí 'pí fó' hák› 'hò tik› ká', ˢngó tik› ˢü ‹shá tsau² í² mái².
40. Very good; if you please let me see of what quality they are, and how they are packed.		'Hò ‹lé; 'pí ˢngó 't'ai mat› ˢyé hò², mat› ˢyé ‹chóng ˌt'au.
I have got Doubles, Singles, and Second Singles; you may see the foreign letters D, S, and SS, which are distinctly written on the ticket-ends.		Yat›, í², ‹sám, hò², ‹tò ˢyau; ˢní 't'ai kó' tik› ‹fán tsz²², *de*, *ess*, *double-ess* ‹tò 'sé ˌming tsoi² ˌp'ái ˌt'au ‹ní.

38. The phrase *ngoi kóng*, beyond the river, is used by the people of Canton to designate those who come from the middle and eastern provinces to the city to trade, and by extension is also sometimes employed to denote persons from all parts of the empire, except this and the adjoining province of Fukkín.

40. Foreign letters, like D, S, SS., &c., may be often seen on goods in Chinese shops and warehouses. The names of manufacturers, affixed to their goods, sometimes become celebrated. Once, and for a long time, the English E. I. Company's mark was regarded as a sure warrant for a good quality of merchandise.

41. This ticket-end has not the two white fish-eyes, though it has the blue threads; it is only an imitation of the Company's cargo.

係個公 唔係裝 頭眼假 牌魚線 個白間貨 呢雙藍司

‹Ní kó' ˌp'ái ˌt'au ˢ'm hai² ‹shéung pák₂ ˌü ˢngán, hai² kó' ‹lám kán² sín', 'ká ‹chóng ‹Kung ‹sz' fó'.

Very true; but only observe the [low] price of the goods, and among them are some having the green fish-eyes.

野亦 七頭嘅 睇裡眼 你喺魚 咯錢線 係價有

Hai² lók›; ˢní 't'ai mat› ˢyé ká' ˌts'ín ‹é, ˢlí ˌt'au yik₂ ˢyau luk₂ ˌü ˢngán ké'.

42. Enough, enough! Have you on hand any Dutch camlets or not?

嚩 荷 你有 蟘緞 羅羽

Pá² lá'; ˢní ˢyau ˌHó ‹lán ˢü tün² ˢmò ‹né?

Of those Dutch camlets, I have sold all I had, but I have still some English imitations of Dutch, would you like them or not?

緞的唔 羽有愛 重你的 咯仔呢 緞呢

Kó' tik› ˌHó ‹lán ˢü tün² mái² sái' lók›, chung² ˢyau tik› ˢü tün² 't'sai, ˢní oi' ˢ'm oi' ‹ní?

43. I do not want any of your English imitations of Dutch; nobody will wear them. What other goods have you?

毛重 紅着 人呢 布呢 貨

ˢ'M oi', ˢní tik› ˌHung ˢmò ˢü tün² ˢmò ˢyan chéuk›; chung' ˢyau mat› fó' ‹ní?

I have got bombazetts, Angola cloths, lastings, figured bombazetts, merinoes, coarse bunting, and worsted thread;—will you purchase or not?

綢綢線 羽羽毛 花布呢 紗扯羽 羽綾斜 羽買個

ˢYau ˢü ‹shá 'tsai, ˢü ˌch'au, ˢü ˌling, 'ch'é ‹fá ˢü ˌch'au, ˢü ˌts'é, ˢü pò', ˢmò sín'; ˢmái ˢ'm ˢmái ‹ní?

44. These articles of merchandise are, at present, not at all in vogue.

總 家 而 行 通 的 唔 個

Kó' tik› fó' ˢí ‹ká 'tsung ˢ'm ‹tung ˌshang.

Though they may not be in vogue, yet they must be sold. Is it possible that nobody will ever want them? According to what you say, my best plan would be to shut up my doors, and wholly desist from business!

賣人不做 要有話唔 都總咁門 行通你了 通唔依關 唔呀愛如生

ˢ'M ‹tung ˌshang, ‹tò íú' mái² á'. ˢ'M ‹tung 'tsung ˢmò ˌyan oi'? ‹I' ˢní 'kóm wá², pat› ˌü ‹kwán ˢlíú ˌmún, ˢ'm tsò² ‹shang í' lók›.

42. The meaning of *ütün tsai*, in the closing part of this paragraph, is explained in the beginning of the next, by *Hungmò*, a vulgar, but common name, for English.

45. No, I meant no such thing; and only intended to say that, the price being now so very low, I was afraid you would not like to part with your goods. You had better let a few days pass, when the price certainly must rise a little. Have you yet any new goods, which have come to your consignment?

My long-cloths are still at Whampoa, not having yet been brought up from the ship. Moreover, in the vessels recently arrived, it is very probable there are goods to my consignment; but not having yet received any invoices or samples, I cannot inform you with certainty respecting them.

過未如必有呀黃有大在收唔
唔時必再起乜我埔新約內到
係價肯過的新的未到我總貨
咁冷角幾價貨洋曾個都係單
話淡手日你到布起幫有未貨
不你不是重冇在重船貨曾辦
過未如必有呀黃有大在收唔到囉
係價肯過的新的未到我總貨得咧就然話至行咧
咁冷角幾價貨洋曾個都係單實貨通咧請囉咧
話淡手日你到布起幫有未貨你辦知
不你不是重冇在重船貨曾辦知就我
好幫
你來
再

ˢ'M hai² 'kóm wá²; pat› kwó' ˌshí ká' ˢlang tám², ˢní mí² pít› 'hang lat› 'shau. Pat› ˌii tsoi² kwó' 'kí yat₂, shí² pít› 'hí tik› ká'. ˢNí chung² ˢyau mat› ‹san fó' tò' ˢmò á'?

ˢNgó tik› ˌyéung pò' tsoi² ˌWóng pò', mí² ˌts'ang 'hi. Chung² ˢyau ‹san tò' kó' ‹póng ˌshün, tái² yéuk› ˢngó ‹tò ˢyau fó' tsoi² noi²; 'tsung hai² mí² ˌts'ang ‹shau tò' fó' ‹tán, fó' pán², ˢ'm wá² tak› shat₂ ˢní ‹chí.

46. Very well. So soon as your samples do arrive, will you be so good as to inform me?

Certainly I will.

'Hò ‹lé. Fó' pán² tsau² tò', ˢní tsau² ‹tung ‹chí ˢngó ‹ló?

Tsz'² ˌín ‹lé.

47. Upon this understanding, I'll bid you good bye, wishing you success in your sales.

Go in peace! you will, of course, come again and patronize me.

'Kóm wá², 'ts'ing lók›, ˢní 'hò mái² chí' ‹ló.

'Hò ˌhang ‹lé; tsoi² ˌloi ‹póng ch'an'.

48. You are very kind. Good bye!

Good bye!

'Hò wá². 'Ts'ing!

'Ts'ing!

45. *Fópán*, in the dialect prevalent in Canton between foreign and native merchants, is usually translated *muster*; thus there are musters of teas, musters of silks, &c. The names given to cloths of foreign manufacture by the Chinese are not always the same in different places; sometimes persons will learn the foreign names, and call the fabric by it, while others not having heard its original appellation, are obliged to invent a descriptive term for the article, which in places remote from each other, may be also unlike. The same remark applies to other articles of import besides woolens.

Section Sixth.

DIALOGUE ON BUYING PIECE GOODS.

買賣布疋問答第六章

ˢMái mái² pò' pˈat› man² táp›; tai² luk₂ ‹chéung.

1. You have opened a shop for the sale of all kinds of piece goods, have you not?

Yes, yes. No mistake!

2. Have you foreign long-cloths?

I have both white long-cloths, and gray long-cloths; but those domestics are all sold off.

3. If you have samples, will you let me see them?

Here I have some small samples.

4. Small samples are of no use whatever, for one cannot form a correct opinion from them; pull out a whole piece, and let me look at it.

Here is a piece which has a six gold thread end.

5. I want a seven gold thread end.

I have it; I have also three red thread ends, and twelve red thread ends.

你開一間舖賣
各樣布疋係嗎
有錯有錯

你有洋布有呀
有咧白丨元色
布都有個的組
丨賣嘅咯

你有辦俾我睇
吓呵

呢處有小辦
小辦唔中用唔
睇得清楚撾疋
成疋嘅俾我睇
呢處有一疋係
六金頭

我要七金頭
有重有三紅頭
十二紅頭

ˢNí ‹hoi yat› ‹kán pˈò' mái kók› yéung² pò' pˈat›, hai² ˢmá?

ˢMò tsˈó'! ˢmò tsˈó'!

ˢNí ˢyau ˢyéung pò', ˢmò á'?

ˢYau ‹lé; pák₂ pò', ˢün shik› pò', ‹tò ˢyau; kó' tik› ‹tsˈó pò' mái² sái' lók›.

ˢNí ˢyau pán² ʻpí ˢngó ʻtˈai ˢhá ‹ó?

‹Ní chˈü' ˢyau ʻsíu pán²,

ʻSíu pán² ˢ'm ‹chung yung², ˢ'm ʻtˈai tak› ‹tsˈing ʻchˈó; ˢtsím pˈat› ˢshing pˈat› ké' ʻpí ˢngó ʻtˈai.

‹Ní chˈü' ˢyau yat› pˈat› hai² luk₂ ‹kam ˢtˈau.

ˢNgó íu' tsˈat› ‹kam ˢtˈau.

ˢYau; chung² ˢyau ‹sám ˢhung ˢtˈau, shap₂ í² ˢhung ˢtˈau.

Notes and Explanations.

This dialogue is supposed to be held between two natives, one a shopman and the other his customer. The language is designed to correspond with that commonly used among the common people, in their daily intercourse for business. Different trades among the Chinese have a great number of slang expressions peculiar to themselves, and shopmen abound in them; there are also many phrases in common use alluding to buying and selling, strikingly characteristic of the trading propensities of this people.

2. It will be seen that nearly all the articles enumerated in this section are cotton; and the names, English and Chinese, are those by which they are commonly known in this market.

6. Very well; bring me also a piece of red and gold crossed end.

正 一 攞 嘅 重 喇 好
係 有 金 夾 紅
嘅 布 都

'Hò ‹lé; chung² 'ló yat› p'at› ˢhung káp› ‹kam ké'.

I have it also here.

‹Tò ˢyau.

7. Have you also any tape ends?
No, I have not.

嘅 頭 素 有 重 你
係 有
冇 咯

ˢNí chung ˢyau sŭ' ˢt'au ké'?
ˢMò lók›.

8. I know the most saleable kind are these tape-ends, but as for those stamped with St. George and the Dragon, nobody wants them.

係 頭 素 到 知 我
的 個 係 總 賣 好
人 有 就 印 馬 人
愛 嘅 喺

ˢNgó ‹chí tò' sŭ' ˢt'au hai² 'hò mái², 'tsung hai² kó' tik› ˢyan ˢmá yan' tsau² ˢmò ˢyan oi' ké' lák›.

Right, you're quite right: just now I calculate that the qualities 72s and 66s are the two chiefly in consumption; here I have them both.

9. Lackaday! This cloth of yours is all starched as stiff as buckram; if your goods were really taken up soft, it would surely be an improvement in them. Those goods, the long-ells, are they in single or double pieces?

家 而 錯 有 錯 有
樣 兩 比 處 算 重
有 都 的 個 流 通
係 都 刮 嘅 果 好
嘅 漿 淨 係 你 正
布 水 的 你 正 嘅
係 貨 係 備 嚟
正 雙 嘅

ˢMò ts'ó'! ˢmò ts'ó'! ˢí ‹ká chung² sün' ts'at›-í² luk₂-luk₂ ˢléung yéung² ‹t'ung ˢlau; ‹ní ch'ü' ‹tò ˢyau.

‹Ái ˢyá! kó' tik› ‹tò hai² 'fan ‹tséung ké', kwát› ‹tséung ké'; ˢsŭ 'kwó hai² tsing² 'shui pŏ', tsau² 'hò. ˢNí tik› fó' hai² ‹tán p'at›, pí² hai² ‹shéung p'at› ké' ‹né?

I have some of eighty yards in length, and also of forty yards, which you may have at your pleasure.

嘅 碼 十 八 有 有 亦
一 碼 十 四 有 有 又
嘅 碼 啱 要 你 你 隨

Yik₂ ˢyau pát₂ shap₂ ˢmá ké'; yau² ˢyau sz'' shap₂ ˢmá ké'; ˢts'ui ˢní íŭ' ché.'

10. Give me some of your goods, I wish to see if they are long enough, and broad enough.

睇 我 貨 够 長 的 呢 俾
唔 闊 够 長 就 够 啊 吓

'Pí ‹ní tik› fó', ˢngó 't'ai ˢhá, káu' ˢch'éung kau' fút› ˢ'm káu' ‹ó.

They are full breadth, but they are not quite long

Fút› tsau² káu', ˢch'éung

8. Goods stamped with St. George and the Dragon, are styled by the shopmen, *yan má yan*, or man horse stamp. The phrase *mò ts'ó* is used to express whatever is right, or correctly said, having no confusion or mistake; *ts'ó* originally meant the confused appearance of gold or metal as it occurs in the ore.

10. *Kóm shéung há*, so above below, is a common phrase for expressing about, the medium, so and so, and other similar terms used in conversation.

enough, as they fall short about one yard, more or less.

11. How much will you deduct on that account?
Why, when I see what the whole amount will be, then I can tell you how much.

12. Tell me now, what is the true and real price you want for these goods?

What quantity of goods do you want?

13. I want 100 pieces of the seven gold thread ends, 200 of the red gold crossed ends, 300 of the 66s and 72s half and half; and see now that you do not charge an exorbitant price.

I always set a just price; my merchandise is good, and my price fair. The seven gold thread ends sell at $5. 80; the red and gold crossed ends at $5. 60; and the 72s and 66s, half and half, sell at $5.40. Lumping them all together and summing up the whole, I make the average price just $5.56, at which price I will sell them to you.

14. Exorbitantly dear! you ought to reduce the price a little; I will give you $5. 45 for the whole lot, and that will be quite enough.

That will never do, for it does not equal the prime

上呢就要金金半大錢的個個五拉五減個錙本
咁銀多貨七夾對咁價個五五半啲個你要五罟够
碼多幾係實呢多百紅叱開道實賣金對嗰五過你一唎唔
一幾計多貨銀幾一百叱個公價頭夾叱喊作賣齊俾半係得
爭處番數幾的多要要二百莫呀講眞金紅叱四算六得我毫就做
够下割照割幾呢幾你我頭三你價我貨七八六個扯毫硬的四買唔

tsau² ʂ'm kau', ‹chang yat› ʿmá kóm' shéung² há² ch'ü'.

Kót› ‹fán 'kí ‹tó ʂngan ‹ní?

Chíú' shò' kai' 'kí ‹tó, tsau² kót› 'kí ‹tó hai² ‹lé.

‹Ní tik› fó', shat₂ ká' íú' 'kí ‹tó ʂngan ‹ní?

ʿNí íú' 'kí ‹tó fó'?

ʿNgó íú' yat› pák› ts'at› ‹kam ʂt'au, í² pák› ʂhung káp› ‹kam, ‹sám pák› ts'at›-í² luk₂-luk₂ túi' pún'; ʿní mók› kó' ‹hoi kóm' tái² ká' ‹á.

ʿNgó 'kóng ‹kung tò² ká' ʂts'ín, fó' ‹chan, ká' shat₂. Kó' tik› ts'at› ‹kam ʂt'au, mái² ʿ'ng kó' pát›; ʂhung káp› ‹kam, ʿ'ng kó' luk₂; ts'at›-í² luk₂-luk₂ túi' pún', ʿ'ng kó' sz'². Ham² páng² láng² ‹lá 'ch'é sün', tsók› ʿ'ng kó' ʿ'ng ʂhò luk₂, mái kwó' ʿní.

Ngáng' tak› tsai'! ʿNí íú' 'kám tik›; ʿngó 'pí ʿní ʿ'ng kó' sz' ʂhò pún', yat› ‹kú 'náu ʿmái tsau² hai² ‹lé.

ʂ'M tsò² tak›; ʂ'm kau' 'pún;

13. *Túi pún*, half and half, that is, one half of the 66s, and the other half of the 72s.

14. *Yat kú náu* or *yat kú láu*, quasi, one drag of the net, is an expression for averaging the price of a number of things, and taking the whole at a medium rate; *yat kú kwát*, one scrape of the drag, is another mode of expressing the same thing.

絲六個線口簿亞布野花布
上饅憾嘅自乜嘢有洋錦紅睇
鱗然擰俾

cost; I will take off the six odd cents, and then it will certainly do.

15. That will suit to a hair. Book the sale, and let there be no backing out of it afterwards.

Ah! when once a sale is entered in the book, there is indeed no way for recanting. A'mat, bring that chintz, and let the gentleman see it.

16. What kind of chintz have you?

I have every description; I have five colored chintz, and rich speckled ground chintz, showy flower patterns, and also Turkey red chintz: I will open them all out for your inspection.

17. Lackaday! All these chintzes are taken up soft, they will never do; glazed chintzes are all the rage just now.

In buying these chintzes, pray what use do you intend to make of them?

18. I am buying them for the purpose of making bed-covers, door-screens, awnings, linings for sedans, chair cushions, and so forth.

If so, then will not this white ground article be just the thing for you?

19. It gets dirty very easy.

This dark mottled ground then, will suit you.

20. Dark mottled ground will not suit, it makes no sort of display at all.

我就減就係咧就咬反上悔花睇
就叫一反的客有乜都布有開
布五地花水時嘅市
被轎地
做遮樣白
漕好
唔好
嘢
我哋買嚟天各個咗
面觀叫嘅
門簾褥呢好
椅話至易整古銅
容呢古得
又
雲

ˢngó tsau² ʻkám kó› luk₂ ‹sz› tsau² hai² ‹lé.

ʻKóm tsau² ˢngáu sín› hʻam². ˢShéung pò² ˢmò ʻfán ʻhau ké› lá›.

ˢÁ! yat› ˢshéung pò² tsz›› ˢin ˢʼm ʻfán fúi›. Aʻ› mat›, ‹ning kó› tik› ‹fá pò› ˢlai, ʻpí ˢyan hák› ʻtʻai.

ˢNí ˢyau mat› ˢyé ‹fá pò› ?

Kók› yéung² ‹tò ˢyau; ˢyau ˢʼng ʻtsʻoi ‹fá pò›, ˢyau ʻkam tí² ˢün ‹chí, ˢyau ˢyéung ˢhung ‹fá pò›; ʻpái ‹hoi ˢni ʻtʻai.

‹Ái ˢyá! ‹ní kó› tsing² ʻshui ké› ˢʼm ʻhò; ˢí ‹ká ˢshí ‹hing ‹tò íu› láp₂ mín² ké›.

ˢNí ˢmái ‹ní kó› ‹fá pò›, chéuk› mat› yung² ?

ˢNgó tí² ˢmái ˢlai tsò² ˢpʻí mín², ˢmún ˢlím, ‹tʻín› ‹ché, kiú² chʻan², ʻí yuk₂, kók› yéung².

Kóm› wá², ‹ní kó› pák₂ tí² ké› chí› ʻhò kwá² ?

ˢYung í² ʻching ‹ú ‹tsò.

‹Ní kó› ʻkú ˢtʻung ʻhò.

ʻKú ˢtʻung yau² ˢʼm ʻhò, ˢʼm tak› sháp›.

17. *Hing* means to rise, and when used with regard to commercial articles is applied to those in general and extensive use, or to those which at the time are very fashionable.

This single plate is fine.

呢 個 單 色 好

‹Ní kó' ‹tán shik› 'hò.

21. This is miserably inferior, it is coarse, and very thin, and the threads are far apart; the article is of no use whatever.

呢 個 吩 過 頭 又
粗 又 稀 削 又 疎
唔 着 使

‹Ní kó' ₅yai kwó' ₅t'au, yau² ‹ts'ò, yau² ‹h'í shéuk›, yau² ‹shó; ₅'m chéuk₂ 'shai.

Miserable indeed! You rigidly exact perfection, I can never come up to your standard. You want your goods better than anybody ever before had them, then they will suit you.

嗟 哋 你 咁 師 傅
骨 唔 交 得 你 准
咯 你 嘅 野 要 加
料 嘅 至 做 得
呢 的 花 布 都 唔 彩
愛 你 揀 大 一 花 葉 俾
紅 地 大 家 用
我 做

‹Ái ₅yá! ₅Ní kóm' ‹sz' fú² kwat›, ₅'m ‹káu tak› ₅ní 'chun lók›. ₅Ní ké' ₅yé íú' ‹ká liú² ké' chí' tsò² tak›.

22. I do not want any of these chintzes. Do you select for me a piece of deep rose colored ground, large flowered pattern, and let me have it for my own private use.

呢 處 有

‹Ní ch'ü' ₅yau.

Here you have it.

呢 定 咁 嚟 唔 做
得 搵 過 一 定 新
鮮 嘅 囉

‹Ní p'at› kóm' ₅ch'áu ₅'m tsò² tak›; 'wan kwó' yat› p'at› ‹san ‹sín ké' ‹ló.

23. This piece is so rumpled, it won't do; pick out another piece for me, one that is spick and span new.

呢 處 有 定 原 來
頭 拿

‹Ní ch'ü' ₅yau p'at› ₅ün ₅loi ₅t'au ₅ná.

Here is a piece for you, which has never before been out of the fold.

愛 點 價 錢

Oi' 'tím ká' ₅ts'ín?

24. How much do you want for it?

六 吃 現 銀

Luk₂ ‹man ín² ₅ngan.

Six dollars, ready money.

五 個 半 都 做 得
佔 蚌

₅'Ng kó' pún' ‹tò tsò² tak›, 'kú lá'?

25. I think five and half is enough, is it not?

唔 做 得

₅'M tsò² tak›.

No, it is not.

咁 話 攞 定 添 囉

'Kóm wá², 'wan p'at› ‹tím ‹ló.

26. Well, as you say so, then get me another piece.

---

21. *Sz' fú kwat*, or schoolmaster's bones, refers to the exactness with which the master or foreman of a shop examines the work of the apprentices, criticising every imperfection, and demanding better work; he is as strict and unfeeling as a bone deprived of its flesh. Slang phrases, like this, are of very frequent occurrence among the common people.

22. *Ká yung*, or family use, is said of goods intended for domestic consumption, in contradistinction to those bought to be resold.

26. *A'mat* is not the name of a person, but like the term Mr. So-and-So is used here and elsewhere to indicate the place of one spoken to.

Ámat, bring another piece of the same kind as the former. Besides I have twilled cloth, fine linen, coarse linen; but I do not know whether you wish any of them or not.

正的蘇唔
攞有布愛
樣重竹你
照嚟布知
七過紋唔
亞添斜布
愛

Á' mat›, chiú' yéung² 'ló p'at› ‹tím kwó' ˛lai. Chung² ˛yau tik› ˛ts'é ˛man pò', chuk› pò', ˛má pò', ˛'m ‹chí ˛ní oi' ˛'m oi'.

27. I do not want any of them. Have you on hand any cambrics?

唔愛你嚟
布有咯
有

˛'M oi'. ˛Ní ˛yau ‹ká ‹shá pò' ˛mò ‹né?

I have none.

˛Mò lók›.

28. Give me a look at some of your checks and stripes, if you have them.

俾個的布
柳條
有

布疋
盤睇
棋我

'Pí kó' tik› ˛k'í ˛p'ún pò', ˛lau ˛t'íú pò' ˛ngó 't'ai ˛há.

Here we have them.

˛Yau.

29. What a pity! The checks in these checkered goods are far too small; and your stripes are much too broad; they are all unsuitable.

喺布條唔
咁盤仄合
呢眼闊式
的太過

盤柳都
棋細頭

‹Ái ˛yá! ‹Ní tik› ˛k'í ˛p'ún pò' ˛p'ún ˛ngán t'ái' sai'; ˛lau ˛t'íú yau² fút› kwó' ˛t'au; ‹tò ˛'m hóp₂ shik›.

Well, if none of these please you, I have another description of goods here—the warp is blue, and the web is red—which I will give you to look at; and if you still say these goods are bad, then it will be of no use for you to seek for any others.

你宗緯都唔
宗藍俾話使
線經睇好買
重紅呢你咯

有線宗就
我手啦惡呀好

˛Ní ˛'m ‹ngám, ˛ngó chung² ˛yau ‹tsung ˛lám sín' ‹king, ˛hung sín' ˛wai, 'pí ˛ní 't'ai; ‹ní ‹tsung ‹tò wá² ˛'m 'hò, ˛ní tsau² ˛'m 'shai 'wan ˛mái lók›.

30. Ah, what stuff! why, I'd not take it, if you'd give it to me. Come now, let me look at some of those handkerchiefs.

喺都巾
咁唔過
仄有發
你愛我
有都紅
俾睇你
費嘅好

過的罷咁事睇

‹Ái ˛yá! ˛ní sung² kwó' ˛ngó ‹tò ˛'m oi'. 'Pí tik› 'shau ‹kan kwó' ˛ngó 't'ai ‹pá ‹lá.

Here, here, here they are, Sir. *(Said aside.)* Oh! you are such a troublesome fellow to sell goods to, that it is no easy matter to deal with you. *(Aloud.)* Do you want rose red? Well look, see if these will suit you.

˛Yau, ˛yau, ˛yau. ˛Ní kóm' ók› 'tá fát› ‹tò fai' sz'² á'. Ï'ú' ˛múi ˛hung ké'? 't'ai 'hò ˛'m 'hò.

29. The *k'í p'ún* is the chess-board of the Chinese, which is marked into squares like ours, except that there are eighty-one instead of sixty-four squares.

係紅呢又中假有色混眞的個有好厭嘅睇
算梅點樣就你係都角嚟個花必係是都係有
淺係紅花頭緻你個佢就咪氣塊個花藍邊花
咁唔花個過精紅嘅呢聞洗你晦板干俾藍是
水紅個過精紅嘅呢聞洗你晦板干俾藍是
色水咁淺算梅點樣就你係都角嚟個花必係是都係有
Shik› ʻshui kóm' ʻtsʻín, sün' hai² ʻshui ˌhung, ˌsʼm hai² ˌmúi ˌhung.

‹Ní kó' ‹fá ˌhung, ʻtím ‹ní?

‹Sham kwó' ˌtʻau; ‹fá yéung² yau² ˌsʼm ‹tsing chíʻ.

ˌYéung ˌhung ké', ˢní tsau² ‹chung íʼ lók›.

ˌÚ ˌwá! ‹Ní kó' hai² ʻká ˌyéung ˌhung. ˌMan ˢkʻü ‹tò ˢmò ˌtsʻui, yat› ʻsai tsau² lat› shik› ké' lók›. ˢNí ʻmai ˌlai wan² ˢngò lóʻ.

‹Ái ˢyá! Fúi' híʼ ‹tau, ‹chan ching' chóng² ˢpán.

ˌʼM ‹séung ‹kón! ʻPí kó' tik› pák› tí² íʼ ˌlám ‹fá; kó' ‹tsung ˢní tí² shí² pít› ˢyau ʻhò ké'.

Yat› tik› fó' ‹tò hai² ʻhò ké'; ʻtsung hai² ˢní ˢmò ím' tsuk›; ˌnán ʻkóng ‹é.

‹Ní tik› íʼ ˌlám ‹fá ké', ‹chai ‹hoi yat› ‹pín, tsoi' ʻtʻaï ‹sám

水紅個過精紅嘅呢聞洗你晦板干俾藍是
咁唔花頭緻你個佢就咪氣塊個花藍邊花
淺係紅花頭緻你個佢就咪氣塊個花藍邊花
算梅點樣就你係都角嚟個花必係是都係有
係紅呢又中假有色混眞的個有好厭嘅睇
色水咁淺算梅點樣就你係都角嚟個花必係是都係有
水紅個過精紅嘅呢聞洗你晦板干俾藍是
咁唔花頭緻你個佢就咪氣塊個花藍邊花
係紅呢又中假有色混眞的個有好厭嘅睇

31. This color is so very light, that it looks like water red; certainly it cannot be rose red.

This scarlet then, what do you think if it?

32. Too deep by far; and the flower patterns are by no means handsome.

This Turkey red will certainly suit your fancy.

33. Tush! This is not really Turkey red. Smell it, why it has no smell whatever; at a single washing, the whole of the color will come out. Come now, don't you try to make game of me, [by showing me such stuff.]

Ah me! how unfortunate I am, I have really met with a cruel disappointment.

34. Never mind, never mind! Hand me those [handkerchiefs] with the white ground and two blue patterns, this description; of goods you surely must have of a good quality.

All my articles are good enough; but the whole difficulty is with you, who will never be satisfied; it is hard to tell you [all I think].

35. Now as for these two blue patterns, put them by one side, and let me have yet another look at your three

33. *Tsʻui* is here used in a local sense, meaning the scent of a thing, or any peculiar smell that marks it; *lat* is also a provincial term for taking out, or depriving of. *Fúi hí*, dusky aspect, refers to the clouded countenance of a man who has suddenly been disappointed, alluding to the dusky appearance of the sky at twilight; *chóng pán* or impinging boards, means in this connection, a discord between two players, or a want of harmony in parties, from one not agreeing with, or disappointing, the other.

35. You afford me no patronage, literally, you are not to me a god, or genius, of wealth. Near the doors of Chinese shops is a small niche, within which is a shrine to Plutus, and by offering incense to it the tradesman hopes to get rich; very often the names of other divinities are inscribed in the niche along with that of the god of wealth.

呢係着
嗟方唔
嘅結嘅
花係樣
藍唔字
三的日
使

個神半
你財大
睇係我
賬唔混
屁都足
混樣足
日

怒樣處喀都嘅頭喀貨
使各呢揀色堆事多囉
唔喀齊已顏煎喀咁眞喀
吓好都自樣餓的我的罷
耐喀色你各食實混過睇
忍好顏喀囉係咯咪俾我
好出的唔的

唔呢憂貴
你嚇唔係
怕錢巾總
又價絨咯

人個花
冇講藍
都就二
平唎地
吔好白
嗟愛的

blues. Ah, these surely are not square, their form is that of a parallelogram; they are of no kind of use whatever.

ʂlám ‹fá ké'. ‹Ái! ‹ní tik› ʂ'm hai² kít› ‹fóng, hai² yat₂ tsz'² yéung² ké' ; ʂ'm chéuk₂ ʻshai.

Well, upon my word, you are a troublesome fellow; looking at you after this fashion, you afford me no patronage, but have thus annoyed me full half a day!

Wan² p'í' chéung' ; ʻt'ai ʿní kó' yéung² ‹tò ʂ'm hai² ʂts'oi ʂshan, tsuk› tsuk› wan² ʿngó tái² pún' yat₂.

36. Have a little patience. Don't get angry!

Well, well, all sorts of colors are here mixed together. Come now, select for yourself.

ʿYan noi² ʿhá ; ʂ'm ʻshai nò².

ʻHò lák₂! ʻhò lák₂! kók› yéung² ʂngán shik› ‹tò ʂts'ai ‹ní ch'ü' lák₂. ʿNí tsz'² ʻkí ʻkám lák₂.

37. Well done! All sorts of colors, then, amount to just so many old odds and ends of goods! Really and truly, my good Sir, don't you try to play off so many of your tricks on me; but give me the really true and good whites, that I may see what kind of material they are.

ʂHái! Kók› yéung² ʂngán shik› ‹tò hai² shik₂ ʻpáu ‹ts'ín ‹tüi ké' lók›! Shat₂ tik› lók›, sz'² ʂt'au, ʻmai wan² ʿngó kóm' ‹tó lók› ; ʻpí kwó' tik› ‹chan ‹lán fo', ʿngó ʻt'ai p'a lák₂.

Good articles! Yet I fear that you will not give me the price for them, I do indeed. Here also are these twilled bandana handkerchiefs, I have no fear that you won't find them good, though in price they are rather dear.

ʻHò fo'! Yau² p'á' ʿní ch'ut› tak› ká' ʂts'ín pó'. ‹Ní tik› hók₂ ʂyung ‹kan, ʂ'm ‹yau ʂ'm ʻhò lók›, ʻtsung hai² kwai² tik› ‹ché.

38. Lackaday! Were they as cheap [as dirt], no man would like them. Come now, let us again talk about those handkerchiefs with the white ground and the two blue pat-

‹Ái ʿyá! ʂP'ing ‹tò ʿmò ʂyan oi'. ʻHò ‹lé, tsau² ʻkóng kó' tik› pák₂ tí² í² ʂlám ‹fá

37. *Ts'ín túi* are cakes made on the last day of the year for the festivities of the next day: they are thus carried, as it were, from one year to another, and supply the allusion of goods left on hand the last year forming part of the stock of this. *Shik páu*, eaten sufficient, means that the goods have been on hand a long time, and are, like these cakes, still carried over to another year.

terns; what price do you want for them?

I will calculate it, *(he says to himself.)* Each dozen stood me in $1.80 prime cost; then adding thereto charges and expenses, therefore, *(addressing his customer,)* for every handkerchief I ought to reckon one mace and two candareens of silver.

39. I will give you one mace and one candareen apiece, and I wish to purchase of you a thousand handkerchiefs.

Very well, very well; and I will reduce the price five cash; were you even to buy ten thousand, you should have them all at this same [moderate] price.

40. Very good; and this you will trust me with, for just now I have no ready money to pay you; do you consent to the bargain or not?

I do not consent; as for trusting you, there is no occasion to say a word about it.

41. That is very strange, I declare! So then you will not believe me, eh? Whenever you want anything from me, I shall grant it according-ly, and that will be all right.

It is not that I will not believe you, but only because my capital is small, and I must keep it constantly in circulation. Moreover, as the case is, I cannot collect my outstanding debts; I am daily urging people, and yet I cannot get their accounts

嘅我臣加每二我算一好減一價係啫肯唔使古信隨唰唔係轉都日

幾打一起條分俾過千唰個萬咯咯冇唔做講怪得時係本動唔係

多過個盤該算一錢一你條好五條都現肯得咯咯哂得時俾唔錢因收咁

價嚟八費銀一錢我要我你係係銀呀賒就都咁都信少爲得催都

錢每承使一分買就買咁賬你賒俾就唔都係時就得要各起都唔

嘅打本用錢

kě'; 'kí ‹tó ká' ₅ts'ín ‹né?

₅Ngó 'tá kwó' ché'. ₅Múi 'tá ₅shan yat₉ kó' pát₉, ₅shing 'pún; ‹ká 'hí ₅p'ún fai' 'shai yung², ₅múi ₅t'íu ‹koi ₅ngan yat₉ ₅ts'ín í² ‹fan sün'.

₅Ngó 'pí yat₉ ₅ts'ín yat₉ ‹fan sün' kwó' ₅ní; ₅ngó íu' ₅mái yat₉ ‹ts'ín ₅t'íu.

'Hò ‹lé, 'hò ‹lé! ₅Ngó tsau² 'kám kó' ₅'ng ₅li; ₅ní ₅mái yat₉ mán² ₅t'íu ‹tò hai² kom' ká' lók₉.

Hai² lók₉! ‹tò hai² ‹shé chéung' ‹ché; ₅mò ín² ₅ngan 'pí ₅ní; 'hang ₅'m 'hang á'?

₅'M tsò² tak₉; ‹shé tsau² ₅'ts 'shai 'kóng lók₉.

'Kú kwái' lók₉! 'Kóm ‹tò ₅'m sun' tak₉ ‹mé? ₅Ts'ui ₅shí íu', ₅ts'ui ₅shí 'pí ₅ní, tsau² hai² ‹lé.

₅'M hai² ₅'m sun' tak₉, 'tsung hai² 'pún ₅ts'ín 'shíu, íu' ₅lai chün' tung². ‹Yan wai² kók₉ chéung' ‹tò ₅'m ‹shau tak₉ 'hí; yat₂ yat₂ hai² kóm'

41. *T's'ui shí íu, ts'ui shí pí*, according to the time want, according to the time give; *ts'ui shí* are here used as correllative terms, like when and then.

in. And were I now again to grant credit, I should not find a moment's leisure, which would still more prejudice my business.

以日候 要日法 再陣越 番個開 得去得 收出唔事

‹tsúi ‹tò ˢ'm ‹shau tak› ‹fán. Tsoi² íú' ‹shé ch'ut› h'ü', kó' chan² yat₂ yat₂ ˢ'm ták› ˢhâu, üt₂ fát› 'ng² sz'².

42. Well then, if I pay you ready money, what discount ought you to make in your price for the cash down?

好過多 現現交扣 銀我應 你呢 銀幾 來

'Hò ‹lé! ˢNgó ‹káu ín² ˢngan kwó' ˢní, ‹ying k'au' ín² 'kí ‹tó ‹ní?

Make what discount? Why, we arranged at first for paying down the cash.

扣講 本係愛貨計重 七現睇夫欄我現啀 呀嘅都你俗唔都 K'au' mat› ín² á'? 'Pún ˢloi 'kóng ín² ˢngan ké'.

43. But observe now;—when I wanted these goods from you, I did it foolishly, not knowing what I was about. Besides, having a poor border, the article is narrow, all of which I said nothing about; and still you are unwilling to make any discount for ready money.

你孖邊窄扣肯 ˢNí 't'ai ˢngó ‹tò hai² ‹má ‹má ‹fú, ts'au' ˢní oi' ‹ché. ‹Pín ˢlán yau² suk₂, fó' yau' chák›, ˢngó ‹tò ˢ'm kai' káu'; k'au' ín² ˢní ‹tò chung² ˢ'm 'hang ‹mé!

Alas for you! My goods are all full thirty-three and a half inches wide, which is just enough, being two cubits and two and a half tenths. And now what more defects will you urge, in order to lower the price? You have already agreed to a bargain, and why now do you recant? However, to end the trouble, I will make, in your favor, a discount of three per cent., which will surely do. Ah, Sir! you are truly a very hard man to trade with; there is no occasion to fear that anybody will get away the profits of your money.

都烟二七 貨個尺動已反咯 我十够你呢有好七係利賺 的三二重你七處現唎害得 啱够治寸擔講呢個我眞有倒 ‹Ái ˢyá? ˢNgó tik› fó' ‹tò kau' ‹sám shap₂ ‹sám kó' ‹ín chí², tsuk› kau', í² ch'ik› í² ts'ün' pún'. ˢNí chung² tung² mat› tám' ‹kón ‹ní? ˢNí ˢí ‹king 'kóng ˢshing, ˢyau mat› 'fán fúi' ‹ní? 'Kí 'hò ch'ü' lók›, 'pí kó' 'kau ts'at› ín² ˢngan kwó' ˢngó, tsau² hai² ‹lé. ‹A'i ˢyá! ‹chan ‹chan lí² hoi²; ˢ'm ‹fóng ˢyau ˢyan chán² tak› ˢní ˢngan 'tò lók›.

43. *Má má fú* is a doltish, silly person, one who does what others request him to do, without reflecting upon the consequences.

44. You must still get a little more angry than before, for I wish you to make a further discount of four cents per thousand for scales weight.

Mind you, Sir, this is the way we calculate the prices with foreigners; we Chinese [among ourselves] have no regulation of this sort.

45. Enough, enough! Have you got any cotton yarn, or any cotton thread?

I have got cotton yarn, but my cotton thread is all sold off.

46. Is your cotton yarn water twist, or is it mule twist?

I have got both.

47. Of what assortment of numbers is it?

The assortment ranges from Nos. 18 to Nos. 40.

48. How many pounds are there packed in a single bale?

The bales are each 400 lbs., and the bundles are 10 lbs. exactly.

49. Let me look at the article: upon my word, this yarn is very loosely twisted, it is full of lumps, and can never answer for warp, it can only be used for weft, and for nothing else.

And this quality?

添秤番本有呀賣水嘅
你重要扣四個係哋例你冇線紗係紡火有數呀四做磅百只
我重呀
頭
喺人地罷綿綿哋
你紡兩係十號
裝包大仔俾呢紗絲緯呢
咁算冇咧線紗喀
的備樣乜八止
綿係都號
幾呢
多
包十
睇貨多
我個節經
宗
呢
法呢罷綿有
宗我宗咧紗綿
呢
十一包吔又得棉
呢
嗰鬆做做
叮又唔可

ˢNí chung² íú› ‹nau ‹nau ‹t'ím, ˢn gó chung² k'au› sz" kó› ch'ing› ₅t'au á›.

‹Ái ˢyá! ‹ní ‹tsung hai² ‹fán ₅yan sün› fát›; ˢngó tí² ˋpún tí² ˢmò ‹ní ‹tsung lai².

Pá² ‹lé! pá² ‹lé! ˢNí ˢyau ₅mín sín›, ₅mín ‹shá, ˢmò ‹á?

₅Mín ‹shá ˢyau, ₅mín sín› mái² sái› lók›.

ˢNí tik› ₅mín ‹shá hai² ˋshui ˢfóng pí² hai² ˋfó ˢfóng ké›?

₅Léung yéung² ‹tò ˢyau.

Hai² mat› hò² shò› á›?

Shap₂ pát› hò² chí› sz" shap₂ hò² ˋchí.

‹Chóng ˋkí ‹tó póng² tsò² yat› ‹páu ní?

Tái² ‹páu sz" pák› póng², ‹páu ˋtsai shap₂ póng².

ˋPí ˢngó ˋt'ai ˢhá; ‹ái ˢyá! ‹ní kó› fò› yau² ‹sung, yau² ‹shá tsít› ‹tó, ₅'m tsò² tak› ‹sz› ‹king, ˋchí ˢhó tsò² ₅mín ˋwai ‹ché.

‹Ní ‹tsung ‹ní?

45. *Pá lé* or *pá líú* is a common phrase for finishing the discussion of a subject as, it is enough, there's an end of the matter, 'twill do, etc.

48. *Póng* is an attempt to express the English word pound, as *ínchí* is inches, and *táshan* is dozen; these three are in very common use.

50. This quality, although it may be called hard twisted and clean, white and smooth [in the main]; yet after all, it has some seeds and dirt, and you ought to sell it somewhat cheaper.

淨底屎 緊到紗賣攞 然滑泡的每 雖白黑平算 宗係有要扯 呢又重你拉 三一員唔 十好多係係

‹Ní ‹tsung, ‹sui ˩ín 'kan tsing² yau² hai² pák₂ wát₂; tò' 'tai chung² ˥yau hak› ‹páu ‹shá 'shí, ˥ní íú' ˩p'ing tik› mái².

Arranging one number with another, I will put it at thirty-one dollars per pecul.

‹Lá 'ch'é sün' ˥múi tám' ‹sám shap₂ yat› ˩ün.

51. Well, well, there is no occasion for so much talk about the matter, say thirty dollars and the bargain is settled at once.

咁就俾 講吱讓 使十咯 咯三係 係咯係 係你呢 'Hò lók›, ˩'m 'shai 'kóng kóm' ‹tó lók›; ‹sám shap₂ ‹man, tsau² hai² lók›.

Good, good! I will yield the difference, and say no more about it.

Hai² lók›! hai² lók›! yéung² 'pí ˥ní hai² lé'.

52. This bale is damaged by sea water, and that is torn; you must, on that account, therefore, make a reduction, and the price will answer.

個減呀 漬要得酌 水你做斟 有爛至再易 包又的咯容 咁係的你開 兼一春一 單我行俾 攞單咧 要貨然坐 ‹Ní ‹páu ˥yau 'shui tsik›, kó' ‹páu yau² lán²; ˥ní íú' 'kám 'kóm tik›, chí' tsò² tak› á'.

Yes, yes, we will again consult about that, there will be no difficulty on that point.

Hai² lók›; tsoi² ‹cham chéuk› kó' tik› ˩yung í².

53. You must procure me a bill from the hong merchants, and also an invoice of the goods.

To be sure I must.

˥Ní íú' 'ló ˩hòng ‹tán ‹kím ‹hoi fó' ‹tán 'pí ˥ngò.

Tsz'² ˩ín ‹lé.

54. Be seated!

˥Ní tsó²!.

Good luck attend you. (Then aside, he says to himself,) aye, you are a very screw, a perfect skinflint! I would indeed much rather be without your custom than with it.

一係嗰 係蝦第 又銼觀 嚟蔴幫 好行芝 個鈸幫 'Hò ˩hang. ˩Hái! yau² hai² yat› kó' ‹chí ˩má ts'ó', ‹há ‹ch'un cháp₂! ˩'M ‹póng ch'an' tai² yat›, ‹póng ch'an' tai² í² ‹ché.

54. *Chí má* is the hemp plant, the seeds of which are proverbially small, but even these his miserly heart wishes to file off, and save the chaff; *há ch'un* are crab's eggs, and these he wishes to cut in two with a pair of shears. The sentence, not patronize is number one, patronize is number two, compares the loss with the obtaining of his custom, and losing it is better than keeping it.

Section Seventh.

NATIONAL COINS.

國寶類第七章

Kwók› ‘pò lui²; tai² ts‘at› ‹chéung.

1. What precious metals are there in common use in your country?

貴處有也寶貝
時常使得嘅呢
有金銀銅錢
金每兩銀約換銀又
多少錢多少兩呢
找金價每七兩銀千四
銀十找錢一
兩五百文
銅錢點樣做嚟
使嘅呢
銅錢係常使之
錢新由部立一委將發交鑄
矩省城設錢員銅
內鑄錢斤兩
過

Kwai² ch‘ü² ˢyau mat› ‘pò púi² ˌshí ˌshéung ‘shai tak› ké² ‹ní?

There are gold, silver, and copper coins.

ˢYau ‹kam, ˌngan, ˌt‘ung ˌts‘ín.

2. For about how much silver can a tael of gold be exchanged? and how many copper pieces can be obtained for a tael of silver?

‹Kam ˢmúi ‘léung yéuk› ún² ˌngan ‹tó ‘shíú? ˌngan ˢmúi ‘léung yau² ‘cháu ˌts‘ín ‹tó ‘shíú ‹ní?

A tael of gold is exchanged for about seventeen taels of silver; and for a tael of silver fourteen or fifteen hundred pieces of copper are given.

‹Kam ká² ˢmúi ‘léung yéuk› ún² ˌngan shap ˌts‘at› ‘léung; ˌngan ˢmúi ‘léung ‘cháu ˌts‘ín yat› ‹ts‘ín sz” ˢ’ng pák› ˌman.

3. How are these copper pieces prepared for use?

ˌT‘ung ˌts‘ín ‘tím yéung² tsò² ˌlai ‘shai ké² ‹ní?

These copper pieces are those in constant use, and the new coin is thus cast. From the Board [of Revenue at Peking] models are obtained, and in each provincial city a mint is established, over which a director is appointed. When the mint is to be worked, the director weighs out the proper quantity of copper and delivers it to the workmen to be cast into money, and to be returned ac-

ˌT‘ung ˌts‘ín hai² ˌshéung ‘shai ‹chí ˌts‘ín; ‹san ˌts‘ín ‘kú chü² ‹kw‘ai ‘kü. ˌYau Pò² ‹pán shik›, kók› ‘sháng ˌshing lap₂ yat› ˌts‘ín kuk›, noi² ch‘ít› yat› ‘wai ˌün. ‹U chü² ˌts‘ín ˌshí, ‹tséung ˌt‘ung túi² kwó² ‹kan ‘léung, fát›

Notes and Explanations.

Coinage, in the strictest sense of the word, is hardly applicable to the Chinese mode of working the precious metals, as the sequel will show. The term *pò* denotes things which are highly esteemed, and hence it is here used for the precious metals.

3. A *kuk* is a confined place, an oven-like place; a powder manufactory, as well as a mint, is called by this name; because the operations are kept secret, and the workmen restrained in their egress and ingress.

cording to the quantity given; but it often happens that these workmen throw sand into the mold with the metal, and are thus enabled to purloin the copper. When they are about to cast, they take the metal and put it into a furnace to be fused, and afterwards pour it into a clay mold. This mold has a reverse (or back), and an obverse (or face); the face has a device for each dynasty and reign; on the reverse is the name of the reign, with the addition of the two words, current money, being in all four words; thus, *Mánlik's current money*, is an instance in point. Afterwards when the metal has become cold and hard, it is turned out of the mold.

The weight of each piece of the money is one mace *(ts'ín)*, and hence it is called by the same name; the value fixed by government is the thousandth part of a tael's weight of silver.

Moreover, the second, fifth, and eighth days of each month are the periods fixed for commencing the work; and the third, sixth, and ninth are the days for weighing the money, and delivering it to the commissioner of finance. The people who work the mint are required to be always in the establishment, not being at liberty to go in

鑄但砂取銅鎔印面代國二如字銅出一錢厘
爲計小竊將內泥底每將寶字四其傾重曰一文二開上餉在意
以之以可時爐於有朝則通四寶至後文之以一以期日支常任
人兌多則鑄紅傾印每底上成通後然一名定錢月爲九交人能
之回入內銅於後其則式加共曆是冷錢故價作每日六兌之不
錢成時襍其放化內面一號字萬便凍每錢官銀又八三司錢內

‹káu chü' ₅ts'ín ‹chí ₅yan, ⁵í ₅wai chü' ₅shing ₅úi túi² ‹chí kai'; tán² ₅shí ₅yan ‹tó ⁵í 'síú ‹shá tsáp₂ noi², tsak› 'hó sít› 'ts'ü ₅k'í ₅t'ung. Chü' ₅shí ‹tséung ₅t'ung fóng' ‹ü ₅hung ₅lò noi², ₅yung fá'; hau² ‹k'ing ‹ü ₅nai yan' noi². ₅K'í yan' ⁵yau 'tai mín²; mín² tsak› 'múi ₅ch'íú 'múi toi² yat› shik›; 'tai tsak› ‹tséung kwók› hò² ‹ká ⁵shéung ‹t'ung 'pò í² tsz'², kung² ₅shing sz" tsz'²; ₅ü Mán² lik₂ ‹t'ung 'pò sz" tsz'² pín² shí². Hau² chí' ₅k'í ₅t'ung tung' ⁵lang, ₅ín hau² ‹k'ing ch'ut›.

'Múi ₅ts'ín yat› ₅man, chung² yat› ₅ts'ín, kú' ₅ming ‹chí üt₂ ₅ts'ín; ‹kún ká' ting' ⁵í yat› ₅lí ₅ngan, tsók› ₅ts'ín yat› ₅man.

Yau² ⁵múi üt₂ ⁵í í² ⁵'ng pát› yat₂ ₅wai ₅k'í ‹hoi ‹kung; ‹sám luk₂ 'kau yat₂ ⁵shéung ₅fán ‹sz' túi² ‹káu ‹chí 'héung. Ts'ò' ₅ts'ín ‹chi ₅yan ₅shéung tsoi² kuk₂ noi², pat› ₅nang yam² í' ch'ut› yap₂; ₅wai ₅lun

3. The writing on the face of these copper pieces is in the Mantchou character, which is unintelligible to most of the Chinese. The name of the dynasty is placed on the left side, and that of the reigning monarch on the right of the square hole. The value of these *cash*, as they are called by foreigners, has fallen much within a few years, having formerly approximated nearly to the standard. The amount of pure copper contained in them varies almost as much as their value. Tutenague is the principal alloy contained in it.

and out at pleasure; but they are changed in rotation: and, except on the third, sixth, and ninth days, when after they have weighed and delivered the money over to the commissioner of finance, are they permitted to leave the mint, but are required to return on the same evening.

4. This being the way it is made, how is it passed?

The newly made coin always passes current with the old money.

5. Where is this copper procured?

It is found in all the provinces, but the greatest supplies are from Wannám; and in all cases the working of the mines is under the direction of the government.

6. In what manner does silver pass current?

The native sycee silver is used by officers and soldiers, and in the payment of taxes, &c.; but in the markets foreign coins are current, and are exchanged for copper money.

7. How is this native silver prepared?

It is manufactured at the shops of native bankers. Suppose, for example, that the officers of the several departments and districts are wishing to pay over [to the heads of the government] the revenue arising from the land-tax, and the various duties on merchandise, they go to the bankers' shops, and obtain the amount in pure silver, making up to the bankers any deficiency there

入六藩後回呢勻處
換三上然復使撈邊惟係所
班於錢時晚樣錢咯
輪獨帶兌至點古使銅係有多官樣紋餉使銀使係啫做呢咯使
惟已日交外話埋常的嘅省南皆銀產官市錢銀銀做縣稅店上照都較歸點嘅兵上找換樣傾如解到足所補呢銀府丁銷紋低銀
入而九司出咁同照個嚟各雲有白土支但洋紋紋店州雜銀銀耗

‹pán ún² ₅yan ₅í ⁵í: tuk₂ ‹ii ‹sám luk₂ 'kau yat₂, tái' ₅ts'ín ⁵shéung ₅fán ‹sz' ‹káu túi² ₅shí ₅ín hau² ch'ut› ngoi², chí' ⁵mán fuk₂ ₅úi.

'Kóm wá², 'tím yéung² 'shai ‹ní?
₅Tung ₅mái 'kú ₅ts'ín ‹lò ₅wan, chíú' ₅shéung 'shai lók›.

Kó' tik› ₅t'ung hai² ‹pín ch'ü' ₅lai ké'?

Kók› 'sháng ‹tò ⁵yau, ₅wai hai² ₅Wan ₅nám káu' ‹tó; ₅wai 'shó ⁵yau ‹kái ‹kwai ‹kún 'ts'oi.

Pák› ₅ngan 'tím yéung² 'shai ₅ní?
'T'ò 'ch'án ké' ₅man ₅ngau, ₅wai ‹chí ‹kún ‹ping 'héung 'shai lók›; tán² ⁵shí shéung² ‹tò hai² 'shai ₅yéung ₅ts'ín 'cháu ún² ‹ché.

₅Man ₅ngan 'tím yéung² tsò² ‹ní?
₅Man ₅ngan hai² ‹k'ing ‹síú ₅ngan tím' tsò² ké'. ₅U kók› 'fú, ‹chau, ün², íú' kai' tí² ‹ting, tsáp₂ shui², tsak› tò' ‹k'ing ‹síú ₅ngan tím' ‹k'ing tsuk› shik› ₅man ₅ngan ⁵shéung túi² 'shó ⁵yau ‹tai hò', chíú' shó' 'pò tsuk›.

7. There are a great many of these *ngantím* in Canton; the largest are private banks'; the inferior ones are managed by shroffs and money-changers. The term *man* is applied to silver to denote its fineness and purity; *saisz'* or floss silk, from whence comes *sycee*, is another term.

庫照課銷其低
上回塩傾兌畧
爲司餘往上丁
代藩其則足地色
卽有憑稅傾與二店人入寶冷面號餉樣有是銀呢
店取爲各店色一
其匠傾元小錠年某字倘店紋嘅
爐化如有出的或店庫該鎔
銀鎔印大取年縣某上爲處邊
有銀泥有後某某匠後僞
內將一錠凍有有銀然低問在
諸或封州山有廠安銀
山已禁有廠安南礦西之極
有採惟緬廣
銀盡演屬

may be between it and the money they bring to their shops. The bankers having paid over into the provincial treasury the money for the officers, bring back a receipt for proof of the same. Besides, those who have to pay the duties on salt, take the money to the bankers who pay its equivalent in pure silver, at a rate one or two per cent. below that arising from the land tax.

ˌNgan tím² ʻtsik› toi² ˌwai ˢshéung fú², ʻts'ü ˢyau ˌfán ‹sz² ˌúi chíú² ˌwai ˌp'ang. ˌK'í ˌü ˌím fó² kók› shui², tsak› ˢwóng ‹k'ing ‹síú tím², ‹k'ing tsuk› ˢshéung túi², ˌk'í shik› ˢü tí² ‹ting léuk₂ ‹tai yat› í² shik›.

These banks have furnaces, in which the workmen place the silver to fuse it, and then pour it into clay molds, and in this way it is formed into ingots, some of which are large and some are small. After the metal is cold and hard, it is thrown out of the mold,—the ingot having upon it the date of a given year, of a given district, and perhaps also the kind of tax for which it was cast to pay, with the names of the workmen and the shop where it was cast. Then after it has been lodged in the provincial treasury, if found to be debased, inquiries can be made respecting it at the shop.

ˌK'í tím² noi² ˢyau ˌngan ˌlò, tséung² ˌyan ‹tséung ˌngan ˌyung fá², ‹k'ing yap₂ yat› ˌnai yan², ˌü ˌün 'pò ting², ˢyau tái² ˢyau 'síú. ˢLang tung² hau² 'ts'ü ch'ut›, ting² mín² 'yau ˢmau ˌnín tik› ˌnín hò², ˢyau ˢmau ün², wák› ˢmau 'héung, ˌngan tséung² ˢmau tím² tsz²² yéung². ˌI'n hau² ˢshéung fú², 't'óng ˢyau ‹tai ngai², ˌwai ‹koi tím² shí² man².

8. Where is the sycee silver found?

ˌMan ˌngan tsoi² ‹pín ch'ü² ˌlai ké² ‹ní?

Silver mines exist in several parts of the empire, some of which may have been already exhausted, and the working of others prohibited; but the most extensive mines, and those from which the greatest part of the fine silver is obtained, are at Fóshán, on the frontiers of Burmah, belonging to Tséungchau in Wannám, and at Sungsing in Cochin-

Noi² tí² ‹chü ‹shán ˢyau ˌngan kw'óng² 'ché, wák₂ ˢí 'ts'oi tsun² wák₂ fung² ‹fung kam²; ˌwai ˌTín ˌnám Tséung² ‹chau ˢyau ˢMín shuk₂ ‹chí 'Fó ‹shán 'ch'óng, 'Kwóng ‹sai ‹pín ugoi² ˢyau ‹O'n ˌnám ‹chí Sung² ‹sing 'ch'óng ˌngan kw'óng² kik₂

9. The facts here stated, respecting the mines at Fóshán and Sungsing, are obtained from a recent memorial to the throne respecting the exportation of sycee, the state of the finances, &c.

china, on the frontiers of Kwóngsai.

此由多銀紋是唔係係乃設商人人能取
投採常得兩
旺出
wong² ˌman ˌngan ‹to ˌyau 'ts'z' ch'ut›.

9. Are these mines open to any who please to work them?

可係唔係聽兩處五二內地人呢
'Hó shí² ˌyan ˌyan ˌnang 'ts'ü hai² ˌ'm hai² ‹ní?

They are not; but are intrusted to certain merchants who pay duty on them, and are worked by Chinese. At both of the places, some forty or fifty thousand men are constantly employed every year; the quantity obtained does not exceed two millions of taels, which is brought into China.

ˌ'M hai², ˢnái ch'ít› ‹shéung ˌt'au shui², ting² noi² tí² ˌyan 'ts'oi 'ts'ü, ˢléung ch'ü² ˢmúi sui² ˌshéung yik₂ sz²› ˢ'ng mán², 'shó tak› pat› kwo² í² pák› mán² 'léung, ‹tsai ˌúi noi² tí² ‹ché.

取投採常得兩
役不實金
10. How is it with regard to gold?

‹Kam 'tím yéung² ‹ní?

The establishments which deal in gold purchase it at the current price, and sell it again in the same manner.

金金買發
店舖賣
採價
時以
‹Kam tim² 'í ˌshi ká² ts'oi ˢmái ‹fán ˌlai ˢí ˌshí ká² fát› mai² lók›.

11. Is there a large amount of gold in your country?

你多金
地金
幾貴呢
處有
ˢNí tí² kwai² ch'ü² ˢyau 'kí ‹tó ‹kam ‹ní?

There is but little, and therefore it is dear.

金在有有
係邊在在
少處銅砂
故此
嘅傾
淘出出
貴呢
‹Kam hai² 'shíú, kú² 'ts'z' kwai².

12. Where is it found?

Tsoi² ‹pín ch'ü² ˌlai ké² ‹ní?

Some is obtained from copper after it is melted, and some is obtained from sand by washing.

ˢYau tsoi² ˌt'ung noi² ‹k'ing ch'ut›, ˢyau tsoi² ‹shá ˢlú ˌt'ò ch'ut› ˌlai ké².

13. What are the ancient coins?

There are, you see, several kinds of these coin; such as the celestial deity's, that which rained down in Hámyeung, the golden five pearl, &c. &c. Besides these there are several kinds of foreign coin.

古你陽錢又
錢睇雨就有
點天錢係別
樣帝金喇國
嘅錢五其嘅
呢咸銖餘呀
'Kú ˌts'ín 'tim yéung² ké² ‹ní?

ˢNí 't'ai ‹t'ín tai² ˌts'ín, ˌHám ˌyéung ˢü ˌts'ín, ‹kam ˢ'ng ‹chü ˌts'ín, tsau² hai² ‹le. ˌK'í ˌü yau² ˢyau pít› kwók› ké² á².

12. It may be doubted whether any gold is obtained from copper in China, as here stated; the statement is made on the authority of persons who have had no opportunity to test the matter by experiment. Some of the streams in the western parts of the empire afford gold dust, but the precise localities and the quantity produced are unknown.

14. What description of coins have foreign countries in circulation?

番銀有貢士單加四脚呂考西又鬼三烏安康唎

國使好鷹哥鷹國工又宋貢國喚頭才弋息國

有噸幾銀國銀出銀舊銀銀

幾呢樣乃鑄乃噸卽頭也係

多唎係的咪大乃佛

覓唎唎裙大襴

及名有錢國係

邊總另國何就

‹Fán kwók› ˢyau ʻkí ‹tó yéung² ˢngan ʻshai ké' ‹nî?

There are a good many kinds.

ˢYau ʻhó ʻkí yéung² ‹lé.

The 'tribute eagle money' is made in the country of Mexico.

Kung² ‹ying ˢngan ˢnái hai² Mak› sz'² ‹kó kwók› chü' tik› ‹lé.

The 'single eagle money' comes from the United States of America.

‹Tán ‹ying ˢngan ˢnái Mí' lí² ˢká kwók› ch'ut› ké'.

The 'four I I I I money,' or the 'large petticoat fringes,' or 'the old head' money comes from Spain.

Sz" ‹kung ˢngan tsik› tái² ˢkw'an kéuk›, yau² kau² ˢt'au, ˢnái Tái² 'Lü sung' ˢngan ˢyá.

The 'beautiful tribute money' is that which comes from France.

'Háu kung' ˢngan hai² Fat› 'lán ‹sai kwók›.

General names for dollars are 'flower edged,' and 'devil's head.'

Yau² ún² ‹chí ‹fá ‹pín, kap› 'kwai ˢt'au, 'ts'z' ‹chí 'tsung ˢming.

15. Besides these, the *Sám ts'oi t'ò* also speaks of the coins of the U'-yik-shán-lí country, of the O'n-sik, the Hó, the Kóng, and other countries.

‹Sám ˢts'oi ˢt'ò ˢwan, ling² ˢyau ‹U' yik› ‹shan ˢlí kwók› ˢts'ín, ‹O'n sik› kwók› ˢts'ín, ˢHó kwók›, ‹Kóng kwók›, 'tang ˢts'ín, tsau² hai² ‹lé.

14. The Chinese are very fastidious in their choice of foreign coins, rejecting some and choosing others merely with regard to the device. Spanish dollars with pillars, especially those issued in the reign of Charles IV. are the most current, often bearing a slight premium; while on the other hand, the coins of all the American states are passed with difficulty, even at a discount of two, three, and even six per cent. Other names, besides those given above, are in use, taken from the various devices on the different coins; *pò koi*, or 'precious cover' is a name given to the crown surmounting the pillars in Carolus dollars; 'the two candlestick dollars' is a term by which the Spanish coin is also known. Bolivian dollars are called *lám t'ung chù*, 'grasping the copper pillar,' from the central figures. 'Precious goose,' 'precious duck,' 'flying hen,' dollars are other appellations given to the coins of the American states.

15. The names of these ancient and foreign coins are taken from the *Sám Ts'oi T'ò*, a Chinese encyclopedia, to which the antiquarian, if disposed, can refer for further information respecting this subject.

Section Eighth.

VARIETIES OF SILK.

各 款 綢 緞 第 八 章

Kók› ʻkún ₅chʻau tün'; tai² pát› ‹chéung.

1. The produce of a single silkworm is called a floss, ten of which make a [thread of] silk. The ends taken up and drawn out of the simple cocoons are also called silk.

一蠶所吐爲忽
十忽爲絲抽引
精繭出緒亦曰
絲

Yat› ₅tsʻám ʻshó tʻò' ₅wai fat›, shap₂ fat› ₅wai ‹sz'. ‹Chau ₅yan ‹tsing ʻkín chʻut› ʻshü, yik₂ üt₂ ‹sz'.

2. One piece of silk costs the lives of a thousand silkworms.

一片之絲千蠶
之命

Yat› pʻín² ‹chí ‹sz' ‹tsʻín ‹tsʻám ‹chí ‹ming.

3. The culture of the mulberry and hemp, raising of the silkworm and spinning, commenced with Yünfí.

桑麻蠶績自元
妃而始興

‹Sóng ₅má ₅tsʻám chik› tsz'² ₅Yün ‹fí ₅í ʻchí ‹hing.

4. Nanking [raw] silk is that which comes from the department of Uchau; Canton [raw] silk is produced in this province.

湖絲乃湖州府
綵土絲乃本土
之絲也

₅Ú ‹sz' ₅nái ₅Ú ‹chau ʻfú ‹sz'; ʻtʻò ‹sz' ₅nái ₅pún ʻtʻò ‹chí ‹sz' ₅yá.

5. The Nanking silk, when woven, is called Nanking senshaw. The native silk, when woven, is called

湖絲織名喚湖
牛郎土綵織名

₅Ú ‹sz' chik› ₅ming ún² ₅sú ₅ngau ₅lóng. ʻTʻò ‹sz' chik›

Notes and Explanations.

The names of the principal kinds of silken fabrics, sought by foreigners in this market, are here enumerated. The varieties in color, figure, quality, &c., are very numerous, and constantly changing. Inquiries respecting prices, &c., may be formed at pleasure on the model of phrases given in preceding sections.

1. The words *silk* and *satin*, like the articles themselves, seem to be of Chinese origin. Endeavoring to imitate the word *sz'* or *sze*, the foreigner, whatever language he used, would naturally approximate to the same sound; hence the words serica, seres, &c., and the English word silk. In like manner *sz'tün*, or *szetwan*, would become, in the west, sindon, seda, seta, and satin. Silk was probably first brought to Rome in the time of Pompey and Julius Cæsar; it became common in the fourth century; and in the sixth century, two Persian monks brought eggs of the silkworm from China to Constantinople.

3. Yünfí was consort of the ancient monarch, Wóngtai, the yellow emperor, who lived according to Chinese chronologists, about 4300 years ago.

4. The Nanking raw silk is called *ú sz'* or lake silk, from the name of the department of Úchau in Chítkóng, where some of the finest silk is cultivated, but it is here applied in a wider sense including all the raw silk brought from northern provinces, most of which comes from Chítkong and Kóngsú. The *ú sz'* is divided in *taysaam* and *tsatlee;* the best quality of the latter is considered to be the finest and whitest silk produced in any part of the world.

Canton senshaw; a distinction is made between the two, and they are thus named.

土	牛	郎	則	有	兩	₅ming 't'ò ₅ngau ₅lóng, tsak›
種	分	別	而	名	之	ˢyau ˢléung 'chung ‹fan pit₂ ₅í ₅ming ‹chí.
上	等	結	素	薄	絹	6. Superior fine wove plain lutestring. Shéung² 'tang kít₂ sü' pók₂ kün'.
二	等	班	絹			7. Second quality mixed lutestring. I'² 'tang ‹pán kün'.
本	機	上	紡	彩	絹	8. My own loom's best flowered lutestring. 'Pún ₅kí shéung² 'fóng 'ts'oi kün'.
黃	色	織	花	絲	絹	9. Yellow flowered lutestring. ₅Wóng shik› chik› ‹fá ‹sz' kün'.
粉	地	五	色	絲		10. Light ground lutestring with various colors. 'Fan tí' ˢ'ng shik› ‹sz' kün'.
各	式	花	薄	絹		11. Every description of flowered lutestring. Kók› shik› ‹fá pók₂ kún'.
上	頂	五	色	素	緞	12. Superior plain satin of every color. Shéung² 'ting ˢ'ng shik› sü' tün'.
二	頂	花	柳	條	緞	13. Second quality of flowered striped satin. I'² 'ting ‹fá 'lau ₅t'íú tün'.
新	織	時	樣	閃	緞	14. New and fashionable changeable satin. ‹San shik› ₅shí yéung² 'shím tün'.
古	銅	色	花	局	緞	15. Flowered satin of a brownish red color. 'Kú ₅t'ung shik› ‹fá kúk₂ tün'.
呀	蘭	素	八	絲	緞	16. Plain crimson satin with eight threads. ₅Ngá ‹lán sü' pát› ‹sz' tün'.
白	地	五	彩	扯	起	17. Figured eight threaded satin with raised flowers on a white ground. Pák₂ tí² ˢ'ng 'ts'oi 'ch'é 'hí ‹fá pát› ‹sz' tün'.
花	八	絲	緞			
深	藍	斜	紋	花	五	18. Deep blue twilled Levantine satin with five threads. ‹Sham ₅lám ₅ts'é ₅man ‹fá ˢ'ng ‹sz' tün'.
絲	緞					
次	等	革	斜	紋	五	19. Second quality of cross barred twilled Levantine satin, with five threads. Ts'z" 'tang kik› ₅ts'é ₅man ˢ'ng ₅sz' tün'.
綵	緞					
漢	府	緞	乃	緞	之	20. The satin used by the Chinese officers is of the very best kind. Hón² 'fú tün' 'nái tün' ‹chí tsü' 'hò 'ché.
最	好	者				
線	縐	紋	直	無	斜	21. In camlets, the threads are straight not crossed. Sín' tsau² ₅man chik₂ ₅mò ₅ts'é.

13. *Lau t'íú*, willow lines; the stripes of the cloth are so designated because of their resemblance to the long depending branches of the willow tree, covered with lanceolate shaped leaves.

14. *Shím* is the common word for expressing the flash of lightning, or any quick glancing of light from off a brilliant surface; it is applied to those kinds of silk goods, which by a change of position, are somewhat iridescent, including both changeable and water colored silk; the last is also called *shui pó man* or water waved streaks, which is very near the English term.

20. *Hón fú* is literally officers of Hón, i. e. Chinese officers. The Chinese often call themselves sons of Hón, esteeming it an honor to bear the name of that ancient dynasty; this explanation is doubted by some, who say the term refers to Hónyéung fú, one of the departments in the province of U'pak.

綢緞等兩裝土素黑線身滑樣十人而滑川織爲花亦皆爲花亦姓故光結厚此綢乃顏色花其花綢身軟用紡綢之貴

Shéung² 'tang sü' hak› sín' tsau².
ˢYéung ‹chóng 'tˢò ‹chóng ˢléung 'tang sín' tsau².

22. Superior plain black camlets.

23. There are two kinds of camlets, one packed for foreign, and one for domestic, use.

Luk₂ ‹ká ‹fá ˢch'au ‹shan wát₂ ˢí 'hí ‹fá, ˢk'í ‹fá yéung² 'kí 'chung ˢngán shik› yik₂ shap₂ ˢü shik›; ˢnái Luk₂ sing' ˢyan 'chí chik›, 'ts'z' ˢch'au, kú² ˢí ˢming ‹chí.

24. The *Luk* flowered pongee has a smooth body and raised flowers, which are of many colors, ten or more in variety; it was first woven by a man who was surnamed Luk, whence this sort of pongee has since been thus called.

'Fú ˢch'au hau² kít› ‹kwóng wát₂ ˢts'z' tün'.

25. The pongee from Hóngchau fú is very thick and lustrous resembling satin.

Sz'² ‹ch'ün ˢch'au ch'ut› Sz' ‹ch'ün.

26. Sz'ch'ün pongee comes from Sz'ch'ün [province].

Kwai² ‹fá ˢch'au wai² ˢk'í chik› ch'ut› kwai² ‹fá.

27. Cassia flowered pongee has figures like the flowers of cassia woven into it.

'Kam ˢch'au ‹kái ˢyau ‹fá ˢwai káp› náp₂ ˢlí yung².

28. Ornamented pongees are flowered, and used for the inner part of double garments [as lining].

Puk› ˢün ˢch'au ˢmò ‹fá yik₂ ‹tó ˢwai náp₂ ˢlí.

29. The pongee known by the name *puk ün* has no flowers, and is also much used for lining.

‹Shang ˢch'au ‹shang ‹shá chik› ‹kái tsók› há² ‹í.

30. Stiff pongee, which is woven of loose threads, is used for summer dresses.

Shuk₂ ˢch'au ‹shan 'ün shuk₂ ˢwai í² pát› üt₂ yung².

31. Soft pongee has a soft yet solid texture, and is worn in the second and eighth months.

'Fóng ˢch'au shéung² 'fóng ‹shá chik› 'pí ‹chí ˢyau kwai².

32. Reeled pongee is woven of the best reeled threads, and is the most expensive kind.

26.—34. As with other fabrics which are much sought after, so it is with silk among the Chinese, there are numberless varieties depending on the color, texture, or quality, the district in which it is grown, and the mode of weaving, each of which has its appropriate appellation known to those familiar with the trade. In a work of this kind, it would be comparatively of little use to designate the many names indicating all the shades of difference growing out of these causes, since they could hardly be described so as to be recognized, and experience is usually the only means to an acquaintance with them. This is particularly the case with the various sorts of pongee and senshaw, which are much worn by the Chinese.

寧紬厚結多爲
冬天禮服
椒卜椒織成花
如椒黻起
薯黃紬染以薯黃晒面
搗膠次膠色赤染於
數光亮
黑膠晒綢亦用膠
染紬而成織
串紬湖絲所
比之懷佳
白紬原來色
白加染各色
棉紬以棉雜絲
而織皆染各色
不甚光亮亦無
嬌艷
沈紬乃沈姓始
製古人甚尚之
綢紗因有綢紋
而名有素有花
花樣數十種顏
色各異惟貴
嬌艷人多
熟羅有五
三梭之名

33. *Ningch'au* pongee is thick and firm, and is much used for ceremonial winter dresses.

34. *Tsíú puk* pongee is woven with raised flowers which resemble those of the pepper.

35. Rust colored senshaw is dyed in a jelly, made from gambier, several times, and dried in the sun until the dye appears on the surface in a lustrous rust color.

36. Black senshaw is also dyed in a jelly, and then exposed in the sun to make it complete.

37. *Chün* senshaw is woven from Nanking silk, and is the best kind.

38. *Pák wái* senshaw is at first of a white color, and is afterwards dyed of various hues.

39. Cotton senshaw is woven of a mixture of cotton and silk, and is dyed of various colors; it is not very lustrous or beautiful.

40. The *Sham* senshaw was first woven by a man surnamed Sham; formerly, it was held in high repute.

41. Crape is so called because the threads are crinkled; there is plain and figured, of many tens of colors, all of which differ among themselves; the tints are very delicate and elegant, and the goods are highly prized.

42. There is fine law with five [threads in a] bar, and another with three [threads in a] bar.

ˌNing ˌch'au hau² kít› ‹tó ˌwai ‹tung ‹t'ín 'lai fuk₂.

‹Tsíú puk› ˌch'au chik› ˌshing ‹fá ˌü ‹tsíú 'tím ˌpan 'hí.

ˌShü ˌléung ˌch'au ˋí ˌshü ˌléung 'tò ‹káu 'ím ˌch'au 'ím shái' shò' tsz'² ‹káu ín² ‹ü mín² ‹kwóng léung' shik› chik›.

Hak› ‹káu ˌch'au yik₂ yung² ‹káu 'ím shái' ˌí ˌshing.

Ch'ün' ˌch'au ˌÚ ‹sz' 'shó chik› 'pí ‹chí ˌyau ‹kai.

Pák₂ ˌwái ˌch'au ˌün ˌloi shik› pák₂ ‹ká 'ím kók› shik›.

ˌMín ˌch'au ˋí ˌmín tsáp₂ ‹sz', ˌí chik› ‹kái 'ím kók› shik› pat› sham² ‹kwóng léung' yik₂ ˌmò ‹kíú yím².

'Sham ˌch'au ˋnái 'Sham sing² 'chí chai'; 'kú ˌyan sham² shéung² ‹chí.

Tsau² ‹shá ‹yan ˋyau tsau² ˌman ˌí ˌming; ˋyau sü' ˋyau ‹fá; ‹fá yéung² shò' shap₂ 'chung ˌngán shik› kók› ˌí' ˌwai shik› tsü' ‹kíú yím² ˌyan ‹tó kwai² ‹chí.

Shuk₂ ˌló ˋyau ˋ'ng ‹só ˋyau ‹sám ‹só ‹chí ˌming.

35, 36. This description of silk is worn by the poorer classes of natives very extensively, for summer clothing. It is cheap — a whole suit costing between four and five dollars—and

織有素杭紗有密亮時如帳爲以絲用而花滑光面出通之分色當其乃薄紙扁帶紗巾各染加顧繡成頭棉之以緯絲與成織

‹Shang ˧ló ˥í ‹shang ‹sz' chik› ˥í pín² há² ‹t'ín yúng².

˧Ling ‹hing pók₂ mín² ˧í ˥yau ling² shik› yik₂ ˥yau ‹fá sü'.

˧Hóng ˧ling mín² ‹kwóng wát₂; ˧Hóng‹chau 'shó ch'ut›.

‹Shá ˥yau ‹t'ung ‹shá ˥yau mat₂ tí² ‹shá ‹chí ‹fan.

Léung' ‹shá wai² shik› ˥yau léung'.

‹Ch'un ‹shá wai' ‹tóng ‹ch'un ˧shí ˧nang chéuk₂.

'Héung ˧wan ‹shá ˧k'í ‹fá ˧ü ˧wan.

˧Man cheung² ‹shá 'nái ˧wai chéung² 'shó yung².

‹Kí ‹shá ‹hí pók₂ ˥í ˧wai kít› 'ts'ói 'píú 'chí.

Kók› shik› ‹sz' 'pín tái'.

Kò' sau² ‹fá tsau² ‹shá ‹kan.

˧Yung ˥í ‹sz' ‹ká 'ím kók› shík› ˧wai ‹chí kò² sau².

‹Shá 'fong ‹sz' ˧shing ‹chí ˥í tsók› chik› pat₂ ˧t'au ‹king 'wai.

'Tsín ˧yung ˥í ˧mín ˥ü ‹sz' ˧í chik› ˧shing ‹chí.

生以綾靚杭州紗地亮春能響雲蚊所機結各顧絨色紗作剪而生以羅便輕色綾所有紗之爲一謂着雲紗一帳用稀彩式絲以絲以夏薄亦面有光面通紗有分色有春花其花爲乃爲以薄紙扁帶紗巾各染加顧繡成頭棉之以緯絲與成織

43. Stiff law is woven of raw threads, and is often used for summer dresses.

44. Damask silk is light and thin; its surface is lustrous, and there are plain and figured kinds.

45. Hóngchau damask silk has a smooth and brilliant surface; it is woven in the department of Hóngchau.

46. Gauze is assorted into the transparent and dark ground varieties.

47. Glazed gauze is very lustrous.

48. Spring gauze is so called because it is adapted for wearing in that season.

49. Watered gauze has the figures like clouds.

50. Musketo curtain gauze is used to make bed curtains.

51. Coarse gauze is very thin and light, and is employed for festoons, and for pasting paper upon.

52. Every sort of silk ribands.

53. Embroidered and figured crape handkerchiefs.

54. Floss is made of silk and is dyed of various colors for embroidering.

55. [Silk] yarn is spun from raw silk, for making the warp and woof when weaving silk goods.

56. Velvet is woven from both cotton and silk.

from the color does not show dirt, and is withal very enduring. The two forms of *ch'au* in these two sentences are precisely alike in meaning, and at all times interchangeable.

42, 43. The fine law is a beautiful fabric, about two feet broad, woven with stripes running across, and figures in the body of the cloth. The name law is derived from the Chinese *ló*, and is applied to the fine kinds, which are both plain and figured. The common or stiff law is a coarse fabric, and little of it is exported.

Section Ninth.

EDICT FOR THE DELIVERY OF OPIUM.

諭令繳鴉片第九章

U² ling² ʻkiú ‹á pín²; tai² ʻkau ‹chéung.

臣廣諭悉
大湖林知到廣厚船十一多貨置辦如尙否視
差書堂人船利前及來帶銷不地馬可覓一帝
欽尙部夷夷獲從不年十所全無天市處皇
朝部督國得商以歲近數論不貨問利別大
天兵總各照通是每隻百不無何試此有我

‹T'ín ʂch'íú, ‹yam ‹ch'ái, tái² ʂshan ‹Ping Pò² shéung² ‹shù, ʂU ʻkwóng ʻtsung tuk›, pò² ʂt'óng, ʂLam, ü² kók› kwók› ʂí ʂyan ‹chí sik›.

1. Lam, high imperial commissioner of the celestial court, a director of the Board of War, and governor of U'kwóng, issues his commands to the foreigners of every nation for their full information.

Chiú² tak› ʂí ʂshün tò² ʻKwóng ‹t'ung ‹shéung, wók₂ lí² sham² hau². Shí² ʂí ʂts'ung ʂts'ín ʂloi ʂshün, ʂmúi sui² pat› k'ap₂ shò² shap₂ chik›; kan² ʂnín ʂloi chí² yat› pák› shò² shap₂ chik› ‹chí ‹tó; pat› lun² ʻshó tái² ʂhó fó², ʂmò pat› ʂtsün ‹síú; yuk₂ chí² ʂhó fó² ʂmò pat› lap₂ pán². Shí² man² ‹t'ín tí² ‹kán, ʂù ʻts'z' lí² ʂshí ʂmá ʂt'au, shéung² ʂyau pít₂ ch'ü² ʻhó mik₂ ʻfau? ʂNgó tái² ʂwóng tai² yat› shí² ʂt'ung

2. It is known that the foreign ships which come to Canton for general trade, have obtained very large profits. This is herein evinced; that, while formerly the vessels arriving each year were hardly reckoned by tens, the number of late years has amounted to a hundred and several tens; that whatever commodities they may have brought, none have failed to be disposed of; and that, whatever they may have sought to purchase, there have been none which they could not at once obtain. Let it be asked, whether, between heaven and earth, so advantageous a commercial mart can anywhere else be found? It is because our great emperors, in their universal benevolence, have granted you commercial pri-

Notes and Explanations.

THIS edict bearing directly on the commercial and other relations with this country, and being also a specimen of highly finished composition, will not be inappropiate here. Papers of this kind, respecting foreigners, usually come through the hong merchants' hall, where the originals are retained, and copies are sent to the foreigners. On some important occasions they are transmitted through the offices of the local magistrates. In the present case it came directly from his excellency, bearing the seals of his high commission. The word *ú* is employed both as a noun and as a verb; it is a command, an order; or to command, to order; referring always to that which is issued by a superior authority to inferiors, and which by the latter must be regarded as a rule or law for their obedience. *Ling* has something of the same import: *ú ling kíú*, an edict commanding the delivery of *ápín*, opium.

vileges, that you now enjoy these commercial advantages. If once our ports are closed against you, for what profit can your several nations any longer look? Moreover, our tea and rhubarb, without which you foreigners have no means of supporting life, are without stint or grudge granted you year by year for exportation beyond sea. Favors never have been greater.

3. Are you grateful for these favors? Then you ought to fear the laws, and in benefiting yourselves should not do injury to others. Why do you take the drug opium, which is not eaten in your own countries, and bring it into this land to defraud the people of their property, and to injure their lives? I find that with this thing you have deceived and

易利各況夷無爾洋莫
同爾倘國茶若以年絕大
貿此爾圖外即聽出恩
准沾封利大得命販靳
爾得港可黃此乃運惜
仁纔一何葉不爲年不焉
須可爾片騙命此
感利何食來而爾等
恩已得之內害等
即不將鴉地人以
等法人不帶財查
害國烟人乎

ˌyan ʻchun ˢí mau² yik₂ ˢí ˌtsʻoi ‹chím tak› ʻtsʻz' lí². ʻTʻóng yat› ‹fung ʻkóng ˢí kók› kwók› ˌhó h² ʻhó ˌtʻò? Fóng' ˌchʻá íp₂, tái² ˌwóng, ngoi² ˌí yéuk₂ pat› tak› ʻtsʻz', tsik› ˌmò ˢí ˌwai ming², ˢnái tʻing' ˢí ˌnín ˌnín fán' wan² chʻut› ˌyéung, tsüt₂ pat› kan' sik›. ‹Yan mók› tái² ˌín.

ˢÍ ʻtang ʻhám ‹yan? Tsik› ‹sü wai' fát›, lí² ʻkí pat› ʻhó hoi² ˌyan. ˌHó tak› ‹tséung ˢí kwók› pat› shik₂ ‹chí ‹á pʻín' ‹ín, tái' ˌloi noi² tí², pʻín' ˌyan ˌtsʻoi, ˌí hoi² ˌyan ming² ˌú? ˌChʻá ˢí ʻtang ˢí

1. Lam:—as is usual in official papers of this kind, only his family name is given, and it is placed after his titles, the reverse of western usage. Literally, it reads thus; heavenly dynasty's imperially commissioned great minister, War-Board president *(shéungshü)*, Lake-broad general government office-occupier *(pò-tóng)*, Lam. Foreigner is a mild translation of *í;* there are within the boundaries of the empire numerous tribes of uncivlized mountaineers, who are designated *í yan;* thus there are two classes of *í yan;* those within the empire are called *noi í* and all without the empire are *ngoi í*. The term is used here nearly in the sense in which the Greeks and Romans used the word barbarian. *Chí shik*, fully to know, i. e. for your full information.

2. *Chíú tak* is a technical phrase: *chíú* light shining forth, information respecting any subject, *tak* obtained, appears, or is manifest. *Kwóng* is an abbreviation of Kwóngtung. *Tung shéung* an open market, one accessible to all without distinction. *Shí í* here by, i. e. the fact stated in the preceding clause *is* confirmed *by this*, what is hereinafter adduced. *Tái wóng tai* may be rendered great august ruler, or dread sovereign; *tái wóng* is an epithet indicative of the highest dignity, applied to great sovereigns, to deities, to heaven, &c. There cannot be, among men on earth, but one *tái wóng tai* at the same time; and to him, as vicegerent of heaven, all other rulers are subordinate. *Tsik mò í wai ming*, then nothing to use for life; if the ports of the empire are once closed, not only will there be an end to your profits; *fóng* but, moreover, and what is still worse, you, *ngoí í* foreign brbarians, not being able to procure tea and rhubarb, will then have nothing to subsist upona

3. *Pat shik chí áp'ín ín*, not eaten of opium smoke, i. e. t.he smoke of opium which is no$_t$

deluded the people of China for tens of years past, and that the unjust hoards thus acquired cannot be numbered. With such conduct the hearts of men are roused to indignation, and heavenly reason cannot deal leniently.

已得可所所禁可帝盡所販者食爾地地度閩切悉
物蠱數義計憤容
歷不勝共難
從前寬漏而之內片卽亦來卽人大於倆
倘偷聞除有鴉立者等方民本海伎
天各今震而地開正議至應同臣外早皆
朝口大怒後民烟法死天與遵家夷
例猶皇必已人館吸罪朝內法居一深
惑十之此亦
華年財人天
民所不心理
'ts'z' mat₂ 'kú wák₂ ₅Wá ₅man, ᵌí lik₂ shò' shap₂ ₅nín, 'shó tak₃ pat₃ í² ‹chí ₅ts'oi pat₃ 'hó ‹shing kai'. 'Ts'z' ₅yan ‹sam 'shó kung² ᵌfan, yik₂ ‹t'ín ᵌlí 'shó ₅nán ₅yung.

4. Formerly, the prohibitions of the celestial court were comparatively lax; and it was possible clandestinely to penetrate the various ports. Now the great emperor, hearing of this, and roused to indignation, will utterly exterminate it ere he stop. Whoever of the people in this land traffic in opium, or establish houses for smoking the drug, shall instantly be visited with the extreme penalty of the laws; and it is also in contemplation to regard those who smoke as guilty of death. And you, having come to the territories of the celestial court, ought equally with the people of the land to obey its laws and statutes.

₅Ts'ung ₅ts'ín, ‹t'ín ₅ch'íú lai' kam' shéung² ‹fún; kók₃ 'hau ₅yau 'hó ‹t'au lau². ‹Kam tái² ₅wóng tai' ₅man, ₅í chan' nò², pít₃ tsun² ₅chü ‹chí, ₅í hau² ᵌí. 'Shó ᵌyau noi² tí² ₅man ₅yan fán' ‹á p'ín', ‹hoi ‹ín 'kún 'ché, lap₂ tsik₃ ching' fát₃; k'ap₃ shik₂ 'ché, yik₂ ᵌí 'sz' tsúi². ᵌÍ 'tang ₅loi chí' ₅t'ín ₅ch'íú tí² ‹fóng, tsik₃ ‹ying ᵌü noi² tí² ₅man ₅yan ₅t'ung ‹tsun fát₃ tò².

5. I, the commissioner, having my home in the maritime province of Fukkín, had early a profound acquaintance with all the arts

'Pún tái² ₅shan ‹ká ‹ku ₅Man 'hoi, ‹ü ngoi² ₅í yat₃ ts'ít₃ chí² ᵌléung, 'tsò ‹kái ‹sham s'ik₃ ₅k'í ₅ts'éung.

---

inhaled. *Noí tí*, inner land, is used by the Chinese with emphasis, and is equivalent to the common phrase, our country; it has originated in the idea that this land is placed in the centre of the world, and that all other kingdoms and lands are placed on the extreme borders, the outer regions, of it. *Wá man*, the adorned people, i. e. the Chinese, the civilized, or the people adorned with learning and virtue.

4. *Lai kam*, laws prohibitive, the prohibitions of the government were, *shéung fún* somewhat lax, so that its, *kók hau* several ports, *yau hó* possibly might admit, *t'ò lau* a clandestine leaking—in of opium, or out of sycee. *Chan nò*, quaking wrath, fearful anger is what causes terror and agitation, like that excited by the falling of a thunderbolt, or the quaking of the earth. *Ching fát*, execute the laws, i. e. inflict capital punishment in conformity to the laws.

5. *Man hoi*, seas of Man; Man is an ancient classical name of Fukkín; the commissioner is from the department of Fukchau, the capital of the province. The terms of his commission run thus, literally; *ping ting* pacifier and settler, *ngoi wák* of the outer regions, *lui tsz'* repeatedly, *lap* established in, *kung chí* meritoriousness, *yam chái* imperial commissioner,

and shifts of the outer barbarians. Hence I have been especially honored by the great emperor, with his grant of, plenipotentiary powers, or *High imperial commissioner, and for repeated services sent to settle the affairs of the frontiers.*

6. Should I search closely into the offenses of foreigners, in carrying on for so many years past their traffic, they would be found to be already beyond the bounds of indulgence. But considering that they are men from afar, and hitherto not aware that the prohibitions were so severe, I cannot bear, in carrying out the present plain enforcement of the laws, to cut them off, without first giving instructive admonition.

7. I find, that on board the warehousing vessels, which you have now lying at anchor in the Lintin and other offings, there are stored up some tens of thousands of chests of opium, which it is your purpose and desire to sell clandestinely, without ever considering the present severity of the measures for seizing it at every port. How will men dare again to give it escort? And in every province the same severe measures are in operation for seizing it. Where else, then, will any be found who will presume to join in the traffic? At the present time opium is entirely stopped. All men know it to be a nauseous poison. Why then will you be at the trouble of laying

蒙平立臣辦人罪容人有明不
特給次大查夷之姑遠知與忍
以頒屢差來該賣可係未今不
是帝域欽前究敗不究倘禁法誅
詳皇外之防追年已念前嚴約而
其大定功關若積即惟從此申
教查仃存箱賣如有而挐與
片入

伶船萬售口復送嚴敢鴉人何
泊蹩數行海豈護皆處時行毒
現之片私挐爲亦何此不嬗
等洋鴉欲不嚴敢省有售止爲
等有意獨此人各更銷禁知

Shí² ˢí tak₂ ˢmung tái² ˢwóng tai² ‹pán k'ap› ˢp'ing ting² ngoi² wák₂, ˢlü ts'z' lap₂ ‹kung ‹chí ‹yam ‹ch'ái tái² ˢshan, ‹kwán ˢfóng ‹ts'ín ˢloi ˢch'á pán².

Yéuk₂ ‹chui kau' ‹koi ˢí ˢyan tsik› ˢnín fán' mái² ‹chí tsúi², tsik› ˢí pat› 'hó ‹kú ˢyung. ˢWai ním' kau' hai² ˢün ˢyan, ˢts'ung ˢts'ín shéung² mí² ‹chí ˢyau 'ts'z' ˢím kam', ‹kam ˢü ˢming ‹shan yéuk› fát›, pat› 'yan pat› káu' ˢí ‹chü.

ˢCh'á ˢí 'tang ín² pók₂ ‹Ling ‹ting, 'tang, ˢyéung ‹chí ‹tun ˢshün, ˢts'ün ˢyau ‹á p'ín' shð' mán² ‹séung, í' yuk₂ ‹sz' ˢhing kau² mái², tuk₂ pat› ‹sz' 'hoi 'hau ˢü 'ts'z' ˢím ˢná. 'Hí fuk₂ ˢyau ˢyan 'kóm ˢwai ú² sung'? ˢI' kók› 'shang yik₂ ‹kái ˢím ˢná. Kang' ˢyau ˢhó ch'ü' 'kóm ˢü ‹síú kau²? 'Ts'z' ˢshí ‹á p'ín² kam' 'chí, pat› ˢhing. ˢYan ˢyan ‹chí ˢwai ˢsham tuk›.

tái shan high minister. The remaining six characters, *kwán fóng ts'ín loi chá pán*, belong to what precedes the words, ping ting, &c. It is to be construed thus, *pán k'ap . . . . . kwán fóng ts'ín loi ch'á pán*, conferred and gave previleges and powers . . . . . to come forward to examine and act.

6. *Yün yan*, distant men, men from afar; these words often form a convenient and appropriate term for the word foreigner or foreigners.

it up on board your store-ships, long detaining them on the high seas, not only expending to no purpose your labor and wealth, but even exposing it to unforeseen dangers from storms and fires.

9. Wherefore I proceed to issue my commands. When these reach the foreign merchants, let them immediately take the entire amount of opium in their storeships and deliver it up to government. Let it be ascertained clearly by the hong merchants how many chests are delivered up by each person, and what is the whole amount in catties and taels. Let these particulars be brought together in a clear tabular form, and presented to government for examination, that in strict conformity thereto it may be received and destroyed, to the utter extirpation of the evil. Not the smallest particle must be withheld or concealed.

10. At the same time let these foreigners give a bond, written jointly in the foreign and Chinese languages, declaring plainly, "That their ships, hereafter resorting hither, will never bring opium; that if they should bring it, as soon as discovered the whole shall be confiscated, and the men suffer the extreme penalty of the laws; and that such punishment will be submitted to willingly."

从枉火
蠹獨風也諭速船官何若干册明害匿夷甘來帶來盡法樣
到即鴉由人千斤呈燬不
字結船鴉一没情
苦掟費更合該遵片洋名箱兩官化得一漢聲永片經官甘
貯大工不行夷照盡商下統造黠以絲面字明不如查人服
在洋貲可諭商將數查繳共具驗絕毫出合嗣敢有出即罪
夷不恐測飭等蠹繳明出若清收其藏具同後夾帶貨正字

‹Hó 'fú ˢch'ü tsoi² ˌí tun² 'kau ting² tái² ˌyéung, pat› tuk₂ 'wòng fai' ‹kung ‹tsz' 'kung ‹fung 'fó, kang' pat› 'hó tsak› 'yá.

Hóp› ˌshing ü² shik›. Ü² tò' ‹koi ˌí ‹shéung 'tang, ‹ts'uk tsik› ‹tsün chíú', ‹tséung 'tun ˌshun ‹á p'ín' tsun² shò' 'kiú ‹kún. ˌYau ˌyéung ˌshéung ˌch'á ˌming ˌhó ˌyan ˌming há² 'kíú ch'ut› yéuk₂ ‹kón ‹séung, 't'ung kung' yéuk₂ ‹kòn ‹kan 'léung. Tsò' kü² ‹ts'ing ch'ák›, ˌch'ing ‹kún 'tím 'ím ‹shau ˌming 'wai fá', ˢí tsüt₂ ˌk'í hoi'. Pat› tak› ‹sz' ˌhò ˌch'óng nik›.

Yat› mín² ch'ut› kü² ˌí tsz'² hòn' tsz'² hóp₂ ˌt'ung ‹kóm kít₂, ‹shing ˌming, tsz'² hau² ˌloi ˌshün, ˌwing pat› 'kóm káp› tái' ‹á p'ín'; ˌü ˢyau tái' ˌloi, yat› ‹king ˌch'á ch'ut›, fò' tsun² mût₂ ‹kún, ˌyan tsik› ching' fát›, ˌts'ing ‹kóm fuk₂ tsúi² tsz'² yéung².

7. *Tun shün*, store-house ships, ships remaining stationary and serving as depôts. *Shàm tuk* is a nauseous, deadly, or virulent poison.

9. *Hóp* wherefore — uniting into one view all the particulars which have been narrated and closing the case, forming my judgment and decisions according to those particulars — *hing ü shik* I proceed to issue my commands. *Tím ím* is an examination made of goods according to a list, on which the several items of goods are *tím*, or marked, as soon as they are *ím*, examined and verified. The phrase *wai fá* means utter destruction: *wai* is destruciton by fire, and *fá* si a change wrought in the nature of any substance or being. *Yung fá* is another phrase for expressing the same idea.

10. *Kóm Kít*, a sweet knot, a voluntary bond: the phrase is used on all accasion in which the people bind themselves to observe specific regulations.

11. I have heard that you foreigners always attach great importance to the word *good faith*. If then you will really do as I, the commissioner, have commanded, will deliver up the entire amount already here, and assuredly prevent the introduction of that which has not arrived,—thus evincing contrition for guilt and a dread of punishment,—the past need not be investigated. And I, the commissioner, will then, in conjunction with the governor, and lieutenant-governor, address the throne, imploring the great emperor to vouchsafe extraordinary favors, not only to forgive former errors, but also—as we will request—to confer rewards, to encourage a spirit of contrition and fear. After this, commercial intercourse will be enjoyed as formerly; and your character as good foreigners will not be lost. Moreover, by an honorable traffic, you may freely acquire profits and become rich. Will not this be most honorable?

重本來未來刑往會部帝特請獎此既且可不猶
聞該信臣盡者能可大督奏外免予悔照失經利面
一大者來是尙本同院格寬酌其後不正獲體
平果諭呈絕罪追卽堂大恩慈犒之貿貨賣富
日如已繳不畏既當撫皇不並以心易夷儘豈
夷字所數斷悔不臣部懇施前賞懼常爲買致
悟
迷
不
悟
猶

ˌMan ‹koi ˌsí ˌp'ing yat˩ chung² yat˩ *san*' tsz'². 'Kwó ˌü 'pún tái² ˌshan 'shó ü², ²i ˌloi 'ché tsun² shò' ˌch'ing 'kiú, mí² ˌloi 'ché tün² tsüt˩ pat˩ ˌloi, sh.² ˌnang fúi' tsúi² wai' ˌying, shéung² 'hó pat˩ ‹chui kí' ˢwóng. 'Pún tái² ˌshan, tsık˩ ‹tóng úi² ˌt'ung tuk˩ pò² ˌt'óng, 'fú pò² ün' tsau' 'han tái² ˌwóng tai' kák˩ ngoi² ‹shí ‹yan, pat˩ tak˩ ‹fún ˢmín ˌts'ín ‹chín, ping² 'ts'ing chéuk˩ ˌü 'shéung hò', ˢí 'tséung ˌk'í fúi' kü² ‹chí ‹sam. 'Ts'z' hau² chíú' ˌshéung mau² yik˩, kí' pat˩ shat˩ ˌwai ˌléung ˌí. 'Ch'é ching' ‹king ˢmái mái² 'tsun 'hó wók˩ lí² chí' fú'. 'Hí pat˩ 't'ai mín²?

12. But if you obstinately adhere to folly, and will not

'T'óng chap˩ ˌmai pat˩ 'ng²;

11. *Man* is used to denote what one hears, as current rumors, reports, &c. *San*, good faith, is truth, verity, or sincerity; one who forfeits his word, *shat san*, loses or breaks his good faith. *Tsau* is used appropriately for all addresses made to the sovereign, as *pan* is for all those which are made to the magistracy; it is used both as a noun and as a verb; it is a memorial, or to memorialize. *Kák ngoi shí yan*, limits beyond extend favors; that is, vouchsafe extraordinary favors. *Shéung hò* are rewards, such as are conferred on heroes and others, who have acted in a manner to merit favor. *I tséung* to encourage, *k'í fúi kú chí sam*, the repentance and fear 's mind; meaning, to develop a spirit of fear and contrition. *Chíú shéung*, according to the ordinary course, or in the usual manner. *T'ai mín* substantial face, respectable, honorable.

12. *T'óng* if you, *chap* adhere to, *mai* your folly or blindness, *pat 'ng* and will not awake, to a sense of duty, *yau* still, *sz'* thinking, *níp* falsely, *pan* to address me. *T'ók ming*, to commit to the name, *shui shau* of seamen, that is, to bring it in under the name of seamen, pretending that the resident merchants have nothing to do with it. *T'óng sik*, to bar and shut up, to bar any inquiry, *í kíú* and deliver, *shap chí yat í* one or two of ten. It is a favorite mode of expressing relations of quantities among the Chinese, to speak of so many tenth

awake; if you yet think, under cover of false representations to continue your illicit traffic; or to pretend that it is brought by seamen, unconnected with the foreign merchants; or deceitfully to declare that it shall be returned to your country, or cast into the sea; or to take occasion to go to other provinces seeking to sell it; or to stifle inquiry by giving up one or two tenths: in all these cases it will be evident that you retain a contumacious and disobedient spirit, upholding vice and unwilling to reform. Then, although the celestial court treats with tenderness and great mildness men from afar, still, as it cannot bear with their scorn and contempt, it will be right to subject you likewise, according to the new law, to the same severe course of punishment.

13. On this occasion, I, the commissioner, while at the capital received in person the sacred commands, that wherever law exists, it must be executed. Moreover, having brought these full powers and privileges, enabling me to do whatever seems right—powers with which those ordinarily given for inquiring and acting in regard to other matters cannot be compared: so long as the opium remains unexterminated, so long will I, the

或來或國乘覓繳皆惡朝不應一
私帶涉該或省而是怙天亦玩例創臣論既以尋可日一
售手無回中他窪二抗以懷藐新懲大聖且得非務一臣
禀水商帶海赴搪一違雖綏其照重本承行防事他片大
揑名夷稱入而或之心悛遠任遵從次面必關行辦鴉本
思託與詭投問售十有不柔能即體此京在此宜查若絕

ʂyau ‹sz' níp₂ 'pan kau² ‹sz'; wák₂ t'ok› ʂming 'shui 'shau tái' ʂloi, ˢü ʂí ‹shéung ʂmò shíp›; wák₂ 'kwai ‹ch'ing tái' ʂúi ‹koi kwók›, ʂt'au yap₂ 'hoi ‹chung; wák₂ ʂshing ‹kán ʂí fú² ‹t'á 'sháng mik₂ kau²; wák₂ ʂt'óng sik› ʂí 'kíú shap₂ ‹chí yat› í²: shí ‹kái ˢyau ‹sam ʂwai k'óng', fú² ók› pat› ‹só. ‹Sui ˢí ‹t'ín ‹ch'íú ʂyau ˢün ‹shü ʂwái, yik₂ pat› ʂnang yam² ʂk'í ˢmíú ún², ‹ying tsik› ‹chün chíú' ‹san lai', yat› 't'ai ʂts'ung chung² 'ching ch'óng'.

"Ts'z' ts'z" 'pún tái² ʂshan tsz'² ‹king mín² ʂshing shing' ü², fát› tsoi² pít› ʂhing. 'Ch'é kí' tái' 'ts'z' ‹kwán ʂfóng tak› ˢí pín² ʂí ʂhing sz'², ‹fí ʂts'am ʂshéung ʂch'á pán ‹t'á mò² 'hó 'pí: yéuk₂ ‹á p'ín' yat› yat₂ mí² tsüt₂, 'pún tái² ʂshan yat› yat₂ pat› ʂúi.

parts. So much is this the case, that to say *yat í fan*, one or two parts, expresses the same thing as to say *shap chí yat í*, one or two parts of ten. Even qualities are thus compared: a person is said to be so many tenths recovered from illness; and *shap fan*, ten parts, is the most common term used to denote perfection.

13. *Tsz' king* [coming] from the capital, *mín ching* have face to face received, *shing* the sacred [that is, the emperor's] commands. *Kwán fóng* is a compound term, here meaning powers to prohibit, stop up, and regulate everything pertaining to the traffic: *Ts'am shéung*, searchingly constant, is a common term for the constant and ordinary routine of things, for whatever is common and usual. *Chai* swearing, *ü ts'z' sz'* that in this affair. *séung ch'í chung* [I will] join the beginning and the end, that is, thoroughly investigating it, leaving no part unexamined; the sentence is peculiarly emphatic and terse, and is a good instance of the nervousness of which the language is capable.

事中民倘悔但威民制而久難中輿不爾此出知與哉販
此無地憤改非軍召足餘艙何我版並恐從遠不形勢慣
與斷內公知圖兵號已有封更通里盈貨計等尚殊異中
誓終理看動不是官卽壯而則港交萬豐夷生爾豈之之館
回始之察皆夷利陸盛丁命暫封其數產資國矣商逸寡夷
不相止況情該惟水壯閒其且則絶原百藉各休經勞衆至

Chai² ˢü 'ts'z' ɛz'² ‹séung 'ch'í ‹chung: tün' ˌmò ‹chung 'chí ‹chí ˢlí.

Fóng' ch'át› hón' noi² tí² ˌman ˌtsing, ‹kái tung² ‹kung ˢfan, 't'óng ‹koi ˌí pat› ‹chí 'koi fúi', ˌwai lí² shí² ˌt'ò, ‹fí tán² 'shui luk₂ ‹kún ‹ping ‹kwan ‹wai chóng' shing²; tsik› hò² chíú² ˌman ‹kán ‹ting chóng', ˢí tsuk› chai' ˌk'í ming² ˌí ˢyau ˌü. ˌÍ 'ch'é tsám² tsak› ‹fung ‹ch'óng, 'kau tsak› ‹fung 'kóng, kang' ˌhó ˌnán tsüt₂ ˌk'í ‹káu ‹t'ung? ˢNgó ‹chung ˌün shò' mán² ˢlí 'pán ˌü, pák› 'ch'án ‹fung ˌying; ping²' pat› tsik₂ ‹tsz' ˌí fò'; 'kung ˢí kók› kwók› ‹shang kai', ˌts'ung 'ts'z' ‹yau ˢí. ˢÍ 'tang ˢün ch'ut› ‹king ‹shéung, 'hí shéung² pat› ‹chí ˌlò yat₂ ‹chí ˌshü ˌying, ˢü chung' 'kwá ‹chí í² shai² ‹tsoi!

Chí' ˌí 'kún ‹chung kwán'

14. *Hò chíú man kán ting chóng*, by proclamation call out the serviceable and able-bodied from among the people. This designates a kind of *posse comitatus*, formed by levies of such men as the magistrates of districts choose to select from among the able-bodied of the male population, between the ages of sixteen and sixty. All men between these ages are to hold themselves at the service of the state in military emergencies. What the commissioner would express seems to be, that the undisciplined levies would be so strongly actuated by popular feeling against the foreign opium dealers, that they would form a sufficient power unaided by the regular military, to enforce the severest treatment. The words *fung ch'óng* signify only the closing of the holds of ships, but this, in China, implies also the prohibition to leave the port, and forbids them too from entering. Our central empire, or more literally, our central

commissioner, not return. I swear that I will progress in this business from beginning to end: certainly I will not stop midway in its execution.

14. Furthermore, I observe the popular feeling is all so roused to public indignation, that, if you foreigners remain insensible to reformation and contrition, continuing to make gain your sole object, there will not only be arrayed against you the martial terrors and powerful energies of our military and naval forces; but the able-bodied of the people, being called on, will be more than sufficient for placing your lives within my power. And moreover, by a temporary embargo, or by a permanent closing of our ports, what difficulty will there be in effectually cutting off the intercourse? Our central empire, comprising a territory of many thousands of miles, and possessing in rich abundance all the products of the soil, derives no profit from your foreign commodities; you may, therefore, well fear that the means of livelihood of your several nations will cease. You, who have come so far for commerce, how is it that you do not perceive the difference between toil and repose, between the power of the many, and that of the few!

15. As to those crafty foreigners, resident in the

本記鴉不有責並卽臣賞其
夷倘賣亦白夷片者大獎惟
奸已不夷剖奸鴉結本加辱
之早而良爲出繳具夷優榮
片臣名之不指呈先良先福取
鴉大其片可能令首是必禍自
今榮限一甘督示觀無道月
紹導稟實同院得悔二
伍開回切會部毋後
洋到日取聽堂收諉特十四日
商館內具候撫繳延諭九
令等三面結部期望及光初
年

fán' ‹á p'ín' ‹chí ‹kán ₅í, 'pún tái² ₅shan 'tsò ⁵í pí² kí' ₅k'í ₅ming. ₅Í pat› mái² ‹á p'ín' ‹chí ₅léung ₅í, yik› pat› 'hó pat› ₅wai 'pau pák₂. ⁵Yau ₅nang 'chí ch'ut› ₅kán ₅í, chák› ling² ₅ch'ing ₅kíú ‹á p'ín' ping² 'shau ‹sín kü² kít› 'ché, tsik› shí² ₅léung ₅í; 'pún tái² ₅shan pít› ‹sín ‹yau ‹ká 'tséung 'shéung. Wó² fuk› ₅wing yuk₂ ₅wai ₅k'í tsz'² 'ts'ü.

‹Kam ling² ₅yéung ‹shéung ⁵'Ng Shíú² ₅wing 'tang, tò' 'kún ‹hoi tò². Hán² ‹sám yat₂ noi², ₅úi 'pan; yat› mín² 'ts'ü kü² ts'ít› shat₂ ‹kóm kít›; t'ing² hau² úi² ₅t'ung tuk› pò² ₅t'óng 'fú pò² ün² shí² ₅k'í ‹shau 'kíú. ₅Mò tak› ‹kún móng² 'wai ₅ín, hau² fúi' ₅mò k'ap₂. Tak₂ ü².

Tò² ‹kwóng, shap₂ 'kau ₅nín, í² üt₂, ‹ch'ó sz" yat₂.

16. Now I am about to command the hong merchants, *'Ng Shíúwing* [or Howqua] and others, to proceed to your factories to instruct you. A term of three days is allowed for your reply; at the same time, let the duly attested bond be given; while you wait for me, in conjunction with the governor and lieutenant-governor to appoint a time for the opium to be received. Indulge no idle expectation, seeking for delay, till repentance will be too late! A special edict.

Given this 19th year of Tòkwóng, 2d month, 4th day. [March 18th, 1839.]

foreign factories, continually selling opium, I, the commissioner, was early furnished with a list of their names. And those good foreigners, also, who have not sold opium, must not fail to be distinguished. Those who will point out the bad foreigners, compel them to deliver up their opium, and are first to give the bond, are the good foreigners; and I the commissioner, will early and liberally reward them. Weal and woe, honor and disgrace, now remain with you yourselves alone to choose.

place of origin, is a common designation for China, considered as the centre of civilization, if not of the earth, and the birthplace of mankind. *Shò mán lí pán ü*, several myriads of *lí* registered and mapped, *pák ch'án fung ying*, and having a hundred (or all) products in exuberant fullness.

CHAPTER VII.

MECHANICAL AFFAIRS.

七篇 工藝

‹Kung ngai²; ‹p'ín ‹ts'at›.

Section First.

NAMES OF ARTIFICERS.

名匠第一章

‹Ming tséung²; tai² yat› ‹chéung.

工匠營造起居所類者	‹*Kung tséung*², ₅ying tsò² 'hí ₅kü 'shó lui² 'ché.
軍器匠作兵械	‹*Kwan hí' tséung*², tsok› ‹ping hái².
紙蓮花師傅將	'*Chí* ‹*t'ung* ‹*fá* ‹*sz' fú*², ‹tséung ‹t'ung 'chí 'háu tsò² ₅ü ‹fá.
蓮紙巧造如花	
工作者乃手藝	‹*Kung tsók*› '*ché*, ₅nái 'shau ngai² ₅yan ‹chí 'tsung ₅ming;
人之總名凡藝	₅fán ngai² shín² ‹chün ₅mún, tsak› ₅wan ₅mau tséung²,
擅專門則云某	wák₂ üt₂ ₅mau ‹sz' fú².
匠或曰某師傳	

1. *Architects* are those who plan and build all kinds of lodging-places.

2. *Armorers* make military implements.

3. *Artificial flowermen* take pith-paper, and skillfully work it into the form of flowers.

4. *Artisan* is a general name for all skillful handicraftsmen; and whoever is thus skillful in one occupation, confining himself to that alone, is then called this or that artificer, or this or that workman.

Notes and Explanations.

In all those manipulations which are in any great measure dependent on the exact sciences, the Chinese for the most part are poor proficients. The construction of chronometers, thermometers, and such like instruments, they have seldom if ever attempted. In less exact works they succeed better. For example, the *shui ch'é*, 'water carriage,' as they name the fire-engine, introduced among them since the commencement of the nineteenth century, is now manufactured extensively by them, and in such a manner as to show that they are not deficient in imitative skill. *Tséung* denotes simply an artisan or an artificer.

1. *Kung tséung* is literally defined thus, 'build make rising dwelling places kinds the agents;' i. e. *kung tséung*, or architects, are those persons who construct all the kinds of buildings which are required for the various purposes of life.

3. *Sz' fú* is a complimentary term, often applied to workmen, indicating that they possess skill and learning. Tutors and masters are sometimes so denominated.

4. *Tsók* means to do, to make; preceded by *kung* work, and followed by *ché*, it denotes

5. An *awning maker*, by using matting, bamboos, and posts, constructs rooms and houses.

6. A *baker* is one who makes and bakes bread, and so forth.

7. *Barbers* are those persons who improve the appearance, and shave the hair.

8. *Basket makers*, using bamboo splints, weave them into different kinds of baskets.

9. The *blackletter printer*, first taking a sheet of paper and spreading it upon a stone table, thoroughly wets it; he then with cotton beats the paper into the characters [cut in the stone], and having touched it over with ink, takes it off, thus completing the blackletter characters.

10. *Blacksmiths* are those who beat and make iron utensils.

11. A *bookbinder* is one who binds and trims books, prepares stationary, and so forth.

12. Those who make bows and arrows are named *bowmakers*.

13. A *brazier* is one who fuses and casts utensils of brass.

杉竹篷以匠棚
炕乃屋以成搭
整也師樓頭饅
竹以傅師飽造
者笠篾人髮頭剃
用紙將透於落容
字之造裝釘名鍛卽銅匠器者
鍊爲箭物等弓造箭器
打鐵匠者
乃帖先浸紙墨帖乃
匠上捶過法成
編織籃器
師傅
人

*ꜱP'áng tséung*², *ꜱí ꜱp'ung chuk*›, *ch'ám'*, *táp*› *ꜱshing ꜱlau uk*›.

*Mán*² *ꜱt'au ‹sz' fú*², *ꜱnái hóng' tsò*² *mín*² *‹páu 'ché.*

*T'ai' ꜱt'au ‹sz' fú*², *ꜱnái 'ching ꜱyung lók*₂ *fát*› *ꜱyan ꜱyá.*

Chuk› *hí' ‹sz' fú*², *ꜱí chuk*› *mít*₂ *‹pín chik*› *ꜱlám lap*› *'ché.*

Fát› *t'íp*› *tséung*², *‹sín ‹tséung 'chí ‹p'ò ‹pí shéung*² *tsam' t'au'*, *yung*² *ꜱmín ‹fá 'ch'ui 'chí ‹ü tsz'*² *‹chung, ngoi*² *kwó' mak*₂, *'hí ‹chí, tsak*› *ꜱshing fát*› *t'íp*› *tsz'*².

'Tá t'ít› *tséung*², *ꜱnái 'tá tsò*² *t'ít*› *hí' 'ché.*

*‹Ting ‹chóng tséung*², *ꜱnái ‹ting ‹chóng ‹shü tsik*› *'tang mat*₂.

*Chai' tsò*² *‹kung tsín'*, *ꜱming ꜱwai ‹kung tsín' tséung*².

*'Ta ꜱt'ung tséung*², *tsik*› *tün' lín*² *ꜱt'ung hí' 'ché.*

---

the doer of work, a workman, an artisan. *Ngai*, which also means to do, has the additional meaning of order; it is an orderly, a scientific, doing; and hence is applied to the fine arts, such as music, writing, &c. *Shín chün*, taken together, mean to assume the power of acting independently; here, in connection with the words preceding and following them, the shade of meaning is changed: *shin ‹chün mún*, is to select and confine one's self to a single occupation.

5. *P'áng* is applied the most frequently to mere temporary buildings, such as the tents and barracks of soldiers in field service, small mat sheds for victualers in the streets and market-places, and the large temporary structures erected for theatrical exhibitions.

7. *T'ai t'au lò*, shave head old-man, is also a common appellation for the tonsor, whose business it is to shave the hair from the head as well as the beard from the face.

11. *Ting* means to nail; *chóng*, to bind or place in order, here signifies not only putting of the leaves in order, but also the trimming of them with the knife. *T'sik* joined with *shü* implies all kinds of books, letter-paper, &c.

14. *Brickmakers* build furnaces, make and burn bricks and tiles.

窯結傳師砌乇造燒

‹*Chün* ˢ*ngá* ‹*sz*' *fú*², kít› ˢ*íú* ‹*shíú tsò*² ‹*chün* ˢ*ngá*.

15. Those who slaughter and dress living animals are named *butchers*.

曰名者傳師生殺宰屠

'*Tsoi shát*› ‹*shang* '*ché*, ˢ*ming üt*₂ ˢ*tʻò* ˢ*yan*.

16. A *cabinet maker* is one skilled in the manufacture of trunks, boxes, and so forth.

17. The *calenderer*, by the use of a calendering stone, makes the cloth smooth and glossy.

18. *Carpenters* construct rafters and build houses, lodges, temples, and such like edifices.

19. A *cartwright* makes carriages with wheels.

20. A *carver* of *wood* cuts and engraves flowers, and so forth, very finely on all kinds of utensils.

造物石也成者刻細

Káp› *mán*² ‹*sz*' *fú*², ‹*tsing tsò*² *káp*› *mán*² ˢ*lung* ‹*séung* '*tang mat*₂.

Shín' *pò*' ‹*sz*' *fú*², ˢ*í shik*₂ *shín*' *wát*₂ ˢ*kʻí pò*' '*ché* ˢ*yá*.

*Muk*₂ *tséung*², *ká*' ‹*háng kʻoi*' ˢ*shing* ˢ*lau kók*› ˢ*tsʻz*'ˢ*ü*.

*ˢÜ tséung*², *tsò*² ˢ*lun* ˢ*ü* '*ché*.

Sai' ‹*fá muk*₂ *tséung*², ‹*tíú hak*› ‹*fá* '*tsʻò* '*tang mat*₂ *yau*' *sai*' *hí*' ˢ*ming*.

21. A *chandler*, having mixed [vegetable] tallow with oil, dips the wicks and makes candles.

22. A *clothes' mender*, when garments have been rent, weaves and mends them the same as before.

蠟燭若故

‹*Kíú chuk*› ‹*sz*' *fú*², ˢ*í láp*₂ ˢ*wó* ˢ*yau* ‹*kíú* ˢ*lam* ˢ*shing chuk*›.

Chik› '*pò* ‹*sz*' *fú*², ‹*shám yéuk*₂ *pʻó*' ‹*chʻün chik*› '*pò* ˢ*ü kú*'.

16. The student will not fail to notice the manner in which *tsò*, to make, is connected with other words: here it is *tsing tsò;* in No. 3, it is *háu tsò;* in No. 6, *hóng tsò;* in No. 10, *tá tsò;* in No. 12, *chai tsò;* and in No. 14, *shíú tsò*, are used. In No. 13, the two terms *tün lín* are nearly synonymous, and may be translated in a similar manner, by the use of two similar terms; they are also used in a metaphorical sense, to denote a magistrate who can shape a case in law into any form he pleases.

17. The stone used in this process, by workmen in Canton, is perhaps four feet long and one foot thick, made like the crooked axletree of a carriage. It is so made as to give a plane surface on the under side about two feet long, while a foot at each end is scolloped out, on a line approximating to a segment of a circle, and rising on the upper side so as to preserve the height of the stone uniform from top to bottom. Several thick planks three feet long, are firmly imbedded in the floor of the shop, having their upper surface made smooth as glass; this surface bends downwards, so that it resembles a section of the inner part of a hollow cylinder; and one end of the piece of cloth to be calendered is spread out upon it; a small cylinder of very hard wood is then laid on the cloth; and the workman, having the stone made ready to fall upon and move the little cylinder as a roller, mounts on top of the stone, placing one foot on each end, and commences a seesaw motion, which carries the little cylinder rapidly and heavily over the cloth for some minutes; he then pitches the stone off on end, moves the cloth forward, and resumes the seesaw. There is a wooden frame above the stone on which he leans when rolling.

23. A *cobbler* is vulgarly called an old shoemender [or an old man who mends shoes].

24. A *coffin-maker* cuts and makes coffins and cases of longevity.

25. *Colliers* are those who go to the hills and dig coals.

26. Those who are said by the world to make wooden combs are *comb-makers*.

27. *Compositors* are those who take moveable types, and arrange them into pages for printing.

28. A *confectioner* takes green fruit and stews it in sugar.

29. The *cooper*, when casks and tubs are about to fall to pieces, binds them together again with hoops.

30. The *currier* first tans the skins, and then dyes them with colors.

31. A *cutler* is one who forges and tempers knives and scissors.

32. A *distiller* is one who distills grain, and makes spirits.

33. A *dyer* is one who dyes silks, satins, and piece-goods.

呼	俗	者	鞋	爛	補
製	傳	師	板	補	爲
者	生	長	槨	壽	鬪
掘	山	入	人	煤	棺
者	活	木	做	號	材
而	板	乃	成	之	字
糖	用	傳	師	餞	蜜
將	盆	桶	匠	以	乃
回	箍	箋	銷	色	之
皮	其	先	匠	其	染
鍊	鋼	乃	匠	器	刀
蒸	乃	傳	師	酒	作
染	布	綾	綢	髮	房
疋	匹	緞	紗	羅	綢

'*Pò lán*² ₅*hái* '*ché*, suk₂ ‹*fú* ₅*wai* '*pò* ₅*hái* 'lò.

Tau' *shau*² '*pán* ‹*sz*' *fú*², chai' tsò² ‹*kún kwók*› ₅*ch*'*éung* ‹*shang* '*ché*.

'*Ts*'*oi* ₅*múi* ‹*yan*, yap₂ ‹*shan* kwat₂ ₅*múi* t'*án*' 'chí.

Shai' hò² tsò² muk₂ ‹*sho* '*ché*, ₅*wai* '*ching* ‹*shó* ‹*sz*' *fú*².

'*Pái* '*pán* ₅*yan*, ⁵*nái* chap› út₂ tsz²² '*pái* ₅*shing* ‹*shü* '*pán* ₅*í yan*' ‹*chí*.

*Mat*₂ *tsín*' ‹*sz*' *fú*², yung' ₅*tóng* ₅*í* 'chü ‹*shang* 'kwò.

‹*Fú* '*t*'*ung* 'lò, 't'ung ₅*p*'*ún* ‹*tséung lít*₂, ⁵*nái* ⁵*í mít*₂ ‹*fú* ₅*úi*.

₅*P*'*í tséung*², ‹*sín* ‹*síú* ₅*k*'*i* ₅*p*'*í hau*² ⁵*ím* ₅*k*'*í shik*›.

*Lí*² *hí*' *tséung*², ⁵*nái kóng*' lín² tsò² ‹*tò* '*tsín* ‹*chí* ₅*yan*.

‹*Ching* '*tsau* ‹*sz*' *fú*², ⁵*nái* ‹*ching* ⁵*mai tsók*› 'tsau 'che.

⁵*Ím* ₅*fóng* ‹*sz*' *fú*², ⁵*nái* ⁵*ím* ‹*sz*' *fát*› ₅*ch*'*au*, ₅*ling*, pò' p'*at*›.

24. Literally, this name means, 'wrangle longevity board master;' *kún*, or *kúntsai*, is the most common name for coffin; *kwók* is a case occasionally used now, but very often in former times, for inclosing coffins; *ch*'*éung shang*, 'long life,' is nearly equivalent to *shau pan*: the idea of the four characters, *kún kwók ch*'*éung shang*, is simply coffin.

27. The Chinese have wooden types, which have however seldom been used for printing books. *Pái pán*, to spread out or arrange these blocks or types, is used, therefore, as equivalent to *chap tsz*', which is the common and vulgar phrase.

32. The business of distilling is carried on in China to a great extent, but on a limited scale,—the establishments being very small and very numerous. Rice is the only kind of grain employed for this purpose

繡物以扇病卉鑄人燒等補瓦將而飾乃人裝

顧錦之捕攫扇獸人花者鼓大吹解補破鑲玻璃之金鎗造各

繡於中雀禽工醫也王也鑄手炮玻璃玻瓷玻璃之匠銃各帽

師衣巾等鷹畜手者製治牛種手卽鼎銅師料缸匠器片裁金製火欵師

傳精等鷹畜欵馬花鼓之傳器乃缸傳器首匠器火傳精時

Kú sau' ‹sz' fú², ‹tsing sau' 'kam ‹yü ‹í ‹kan 'tang mat₂ ‹chí ‹chung.

Pò² tséuk› 'shau, ch'uk› ‹ying ˢí wók₂ ˢk'am 'ché.

Shín' ‹kung, chai' kók› 'fún shín'.

Shau' ‹í, chí² ˢngau ˢmá ping² ˢyan ˢyá.

‹Fá ˢwóng, ‹tsing chung' ‹fá 'wai 'ché ˢyá.

'Kú chü' 'shau, tsik› 'kú chü' tái² p'au' ˢt'ung 'ting ‹chí ˢyan.

‹Ch'ui ‹pó ˢlí ‹sz' fú², ‹shíu 'kái ‹pó ˢlí líu² hí' 'tang.

'Pò ˢts'z' ‹kóng tséung², ˢnái 'pò p'ó' lán² ˢts'z' hí' ‹kóng ˢngá.

‹Séung ‹pó ˢlí ‹sz' fú², ‹tséung ‹pó ˢlí p'íu' ˢts'oi tók₂ ˢí ‹séung ‹chí.

‹Kam tséung² chai' ‹kam 'shau shik›.

‹T'ˢséung ch'ung² 'fó hí' tséung², ˢnái tsò² kók› 'fún 'fó hí' ˢyan.

‹Chóng mò² ‹sz' fú² ‹tsing ‹chóng kók› shik› ˢshí 'fún mò².

34. An *embroiderer* tastefully works variegated devices upon garments, handkerchiefs, and so forth.

35. A *falconer* breeds hawks in order to catch other birds.

36. The *fan-maker* constructs all kinds of fans.

37. The *farrier* is a man who cures the diseases of oxen and horses.

38. A *florist* carefully plants and rears all kinds of flowers.

39. A *founder* is one who fuses metal, and casts cannon and brazen tripods.

40. A *glassblower* melts and cuts glass into various articles of furniture.

41. A *glass-mender* is one who mends broken and cracked porcelain and crockery.

42. A *glazier* takes flat pieces of glass, measures and cuts them into panes and glazes them.

43. The *goldsmith* makes golden ornaments of dress.

44. A *gunsmith* is one who makes all kinds of firearms.

45. The *hatter* ingeniously makes fashionable hats of every description.

34. Both men and women are employed as embroiderers, some of the latter earning ten twenty, or more dollars per month. The elegant products of their needles are well known.

35. The training of hawks was formerly practiced in China to a great extent, and the sports of falconry pursued by the people, but they are now almost wholly neglected.

41. This is usually done by wires; a row of small holes, on both sides of the crack, is drilled partly through the porcelain, and then short clamps are made to span across from side to side, drawing the parts close together. Glass, even when very thin, is mended in the same manner.

46. The *herbalist* is one who collects medicinal plants on hills and sells them to other people.

47. The master of a hotel or tavern is called an *innkeeper*.

48. A *jeweler* cuts and carves every description of things which are made of precious stones.

49. The *joiner* undertakes the making of windows, doors, and so forth.

50. The *lapicide* is one who ingeniously carves from stone every kind of article.

51. The *landscape-painter* carefully portrays landscapes, human beings, and all kinds of flowers.

52. A *lime burner* takes the shells of oysters and burns them into lime.

53. *Masons* are those persons who undertake to build houses, temples, and other dwellings.

54. The *matmaker* takes grass, and weaving it together, makes mats.

55. *Mirror grinders* are those men who brush and polish old mirrors.

56. A *mother-of-pearl cutter* turns and makes pearls, and valuable articles for toys.

57. A *maker of musical instruments* is one who cuts and forms these instruments.

58. *Musicians* play on all kinds of wind and stringed

採	藥	先	生	乃	採
山	藥	而	賣	與	人
客	寓	歇	店	內	之
主	人	日	店	主	
玉	器	師	傅	雕	琢
各	款	玉	石	器	皿
造	窓	木	匠	承	辦
窓	門	等	物		
石	器	匠	乃	精	琢
各	項	石	器	者	
畫	工	精	寫	山	水
人	物	花	草		
燒	灰	俺	以	蠔	殼
燒	而	成	灰		
垠	水	師	傳	承	接
建	造	樓	房	祠	宇
織	蓆	師	傳	用	草
編	織	成	蓆		
省	鏡	匠	乃	擦	磨
舊	鏡	之	人		
車	寶	匠	車	造	珠
寶	玩	器			
作	樂	師	傳	調	製
樂	器	人	也		
童	子	八	音	吹	彈

'Ts'oi yéuk₂ ‹sín ‹shang, ˢnái 'ts'oi ‹shán yéuk₂ ˢí mái² ˢu ˢyan.

Hák› yü² hít› tím' noi² ‹chí 'chü ˢyan üt₂ tím' 'chü.

Yuk₂ hí' ‹sz' fú² ‹tíú téuk› kók› 'fún yuk₂ shik₂ hí' ˢming.

T'sò² ‹ch'éung muk₂ tséung² ˢshing pán² ‹ch'éung ˢmún 'tang ˢmat.

Shik₂ hí' tséung², ˢnái ‹tsing téuk› ‹kók› hóng² shik₂ hí' 'ché.

Wák› kung, ‹tsing 'sé ‹shán 'shui ˢyan mat₂ ‹fá 'ts'ò.

‹Shíú ‹fúi 'lò ˢí ˢhò hók› ‹shíú ˢí ˢshing ‹fúi.

ˢNai 'shui ‹sz' fú² ˢshing tsíp› kín' tsò² ˢlau ˢfóng ˢts'z' ˢù.

Chik› tsik₂ ‹sz' fú² yung² 'ts'ò ‹pín chik› ˢshing tsik₂.

'Sháng king' 'tséung², ˢnái ts'át› ˢmó kau² king' ‹chí ˢyan.

‹Ch'é 'pò tséung², ‹ch'é tso ‹chü 'pò ún² hí'.

Tsók› ngók₂ ‹sz' fú² ˢt'iú chai' ngók₂ hí' ˢyan ˢyá.

ˢT'ung 'tsz' pát› ‹yam ‹ch'ui

47. Hotels, except in the large cities, are few in this country, in consequence no doubt of so many travelers going in boats. The names of those who take lodgings in hotels and taverns are registered by the landlord, who is required to keep his list open for the inspection of the magistracy.

55. This is said with reference to metallic mirrors, such as were extensively used in China and Japan; from the latter country fine ones are now sometimes brought.

instruments, and also those of percussion, to aid vocal music.

助以索絃音者八唱

ₛtʻán pát› ‹yam ₛín sók› ˢí chó² chʻéung² ʻché.

59. The *presser of oil* takes ground-nuts and sesamum seeds, and so forth, and presses them and makes oil.

花撦將傳師蔴油芝油料成

Chá² ₛyau ‹sz' fú² ‹tséung ‹fá ‹shang ‹chí ₛmá ʻtang mat› chá₂ ₛshing ₛyau.

60. Those who take glass, to melt and work it into ornaments, are denominated *ornament workers.*

飾傳油者描生工後者色名

ˢÍ liú² ‹shíú tsók› ʻshau shik› ‹chʻing ₛwai ‹*shíú líú* ‹sz' *fú²*.

61. A *house-painter*, taking oil and varnish, paints and ornaments houses and temples.

油漆粉飾屋宇以爲燒料作首師傳以爲燒料師傅以爲燒造於之

ₛ*Yau tsʻat› ‹sz' fú²* ˢí ₛyau tsʻat› ʻfan shik› uk› ˢü ʻché

62. The *portrait-painter* deliniates the human form and expression to the very life.

寫像先生以爲生

ʻ*Sé tséung²* ‹*sín ‹shang*, ₛmíu ʻfúi ₛyan ₛyung máu² ₛwai ‹shang.

63. A *paper-maker* is one who manufactures paper.

繪人容貌紙爲工

ʻ*Chí tséung²* chaiˀ ʻchí ₛwai ‹kung.

64. A *pedler* first buys articles and then afterwards carries them through the streets for retail.

紙匠製紙買而後

Fánˀ ʻtsai, ‹sín ʻmái ₛí hau² ‹tʻíú ˢshéung ‹kái ‹ling mái² ʻché.

65. A *pencil-maker* manufactures all kinds of pencils which are of any note.

販仔上街零賣者

Pat› tséung² ‹tsing chai² kók› shik› ₛming pat›.

筆匠精製各色

66. Those who make pewter utensils of all descriptions, the world denominate *pewterers.*

打造各式錫器

ʻTá tsò² kók› shik› sik› hí' shaiˀ ‹chʻing ʻ*tá sik*› ‹sz' *fú²*.

67. A *potter* makes and burns all descriptions of pots and jars.

世稱瓦師傳造

‹*Kóng ₛngá ‹sz' fú²* ‹shíú tsò² kók› hóng² ‹kóng ₛngá.

缸瓦項缸瓦

68. The *printer* spreads ink on the blocks, and then prints from them.

刋刷匠刷墨於

ʻ*Hón sát› tséung²* sát› mak₂ ‹ü ʻpán shéung², ₛí hau² yanˀ ‹chí.

板上而後印之

64. The number of these pedlers is very great, and they engage in all sorts of traffic. Some of them come to the wholesale dealer or to the farmer, and propose to hawk their goods for a certain per centage; others buy them and make as much profit as they can by retail. Poultry, vegetables, fruit, and other eatables are everywhere peddled; earthenware, lackered-ware, &c., are also vended in this manner.

67. Earthen and porcelain vessels for containing liquids are extensively used among the Chinese; some of them are very capacious, and others display the taste of the artist. Stoneware, or coarse earthen jars, are sometimes seen as large as hogsheads; earthen cooking utensils are here employed, which elsewhere are made of iron or wood. Artificial grotto work, images of all kinds, as well as table furniture, are also made by the potter or porcelain burner. In burning the ware, the contrivances to save fuel are sometimes very ingenious, and exhibit the economy of the Chinese.

69. *Quarrymen*, going among the hills, quarry out the rocks.

開山入人石取石砍鑿

'*Ts'oi shik*$_2$ ₅*yan* yap$_2$ ‹*shán* ‹*hoi tsok*$_2$ '*ts'ü shik*$_2$ '*ché*.

70. *Rope-makers* manufacture ropes from coir, hemp, or grass.

成造以棕絞纜或蔴或草傳師者

'*Káu lám*^{2} ‹*sz*' *fú*^{2}, ^{5}*í* ‹*tsung wák*$_2$ ₅*má*, *wák*$_2$ '*ts'ò* '*káu* ₅*shing*.

71. A *saddler* is one especially engaged in the manufacture of saddles.

造專以絞纜蔴傳師鞍馬者

^{5}*Má* ‹*ón* ‹*sz*' *fú*^{2}, ‹*chün tsò*^{2} ^{5}*má* ‹*ón* '*ché*.

72. *Sail-makers* sew together cloth or matting for sails.

或布或以棕蔴草縫之成篷帳

₅*Fung* ^{5}*lí* ₅*yan*, *wák*$_2$ *pò wák*$_2$ '*ts'ò tsik*$_2$ ₅*fung* ‹*chí*.

73. A *seal-maker* engraves all forms of devices and characters on stone for seals.

各上各式圖書精工刻成圖章文字

Tsun' ₅*t'ò* ‹*chéung tséung-hak*$_2$ *kok*$_2$ '*t'ai* ₅*man tsz*'^{2} ₅*t'ò* ‹*shü shéung*^{2}.

74. The *shipwright* carefully constructs vessels of every form and description.

各上各樣船隻俱備工匠精造船隻

‹*Chóng* ₅*shün tséung*^{2} ‹*tsing* ‹*chóng kok*$_2$ *shik*$_2$ ₅*shün chik*$_2$.

75. The *shoemaker* is a manufacturer of shoes.

₅*Hái tséung*^{2} ^{5}*nái tsò*^{2} ₅*hái* '*ché*.

76. The *spectacle-maker* takes quartz crystals, and turning them in a lathe, makes spectacles.

者造鞋水晶石乃工匠以鏡眼如成車眼

₅*Ngán king*' *tséung*^{2} ^{5}*í* '*shui* ‹*tsing* ‹*ch'é* ₅*shing* ₅*ü* ₅*ngán king*'.

77. The *spinner* takes cotton and spins it into thread (or yarn).

花棉將條紗成紡紗人以蔴織成線

'*Fóng* ‹*shá* ₅*yan* ‹*tséung* ₅*mín* ‹*fá* '*fóng* ₅*shing* ‹*shá* ₅*t'iú*.

78. *Hemp-spinners* take hemp and form it into thread by rolling it [like a cobbler].

搓蔴人以蔴織成線

Chik$_2$ ₅*má* ₅*yan*, ^{5}*í* ₅*má* ‹*ts'ó* ₅*shing sín*'.

79. The *tailor* cuts out, sews and makes garments of apparel.

剪服破補衣裁成布帛縫師傅裁縫

₅*Ts'oi* ₅*fung* ‹*sz*' *fú*^{2} ₅*ts'ói* '*tsín pò*' *pák*$_2$ ₅*fung* ₅*shing* ‹*í fuk*$_2$.

80. The *tinker* takes and mends broken and fractured iron dishes.

'*Pò wók*$_2$ '*lò*, ‹*shau* '*pò p'o lán*^{2} *t'ít*$_2$ *wók*$_2$.

81. The *tinsel-maker* takes brass, hammers it thin, cuts it

鎚銅以匠工鑲花金

‹*Kam* ‹*fá tséung*^{2} ^{5}*í* ₅*t'ung*

73. These seals are often beautiful and very large, but almost always written in the ancient seal character; books are published containing mottoes, devices, &c., from which to select appropriate ones. See page 41.

81. The word tinsel is here applied to those imitations of flowers, persons, &c., which the Chinese make out of iron wire and brass leaf, for religious purposes. Their manufacture employes a separate class of workmen, and they are made to sell from one mace to one hundred dollars and more a pair. Their form somewhat resembles a bundle of plumes; the figures are inserted upon the front, and the appearance is gaudy in the highest degree.

into flowers, arranges, and ties it up so as to form branches and twigs for honoring the gods.

82. *Typecutters* are those who engrave characters.

83. *Washermen* rinse and wash garments to make them clean from dirt and stains.

84. The *watchmaker* repairs clocks and watches, and makes them go correctly.

85. *Weavers* are those who are employed in the business of weaving and making cloth.

86. *Hired workmen* are those who do [any and] all kinds of work.

成結找花剪薄
雕即匠板敬枝
刻書者也以刻
字者衣服之飾
洗漂垢者師傅
洗整修標辰鐘
布製織以女爲
各作乃夫工工
樣

ˌch'ui pók₂ 'tsín ‹fá 'cháu kít› ˌshing ‹chí ˢí king' ˌshan.

Hak› ‹shü 'pán tséung², tsik› ‹tíú tsz'² 'ché ˢyá.

'Sai ‹í fúk₂ 'lò p'íú' 'sai ‹shám ‹chí tsik› 'kau 'ché.

‹Sau ‹píú ‹sz' fú³ ‹sau 'ching ˌshí ˌshan ‹chung ‹píú.

‹Kí ˢnü, ˢí chik› chai' pò' p'at› ˌwai sz'² 'ché.

Kú' ‹kung 'ché, ˢnái tsók› kók› yéung² ‹kung ‹fú.

84. The Chinese construct all the parts of a watch except the main spring and hair-spring, which are imported from Europe. They have not yet been able to manufacture time-pieces equal to those imported, and consequently prefer to possess those of foreign workmanship; they are, however, very skillful in cleaning and regulating them.

Section Second.

MECHANICAL OPERATIONS.

百藝類第二章

Pák› ngai² lui²; tai² í² ‹chéung.

1. *Annealing;* whenever glass or other vitreous substances are made, then, while they are still very hot, they are put into an oven, in order that they may gradually

與料造凡炎爐
極熱物等璃玻
爐局入放另時

Kám' ˌím; ˌfán tsò² líú² ˢü ‹pò ˌlí 'tang mat₂, tt₂ kik› ˌshí, ling² fóng' yap₂ kuk₂

Notes and Explanations.

Several of the terms comprised in this section, not being found in native authors, have been formed, and may not therefore always be the best that could be conceived. This may be the case with the phrase *pák ngai lui*, 'the hundred kinds of arts,' used as a general term for mechanical operations. There are, comparatively speaking, but few single characters in this language, whose meaning is generic, including many species, but new terms

become cool and not allowed to cool too rapidly [which would make them brittle and liable to be easily broken].

2. *Assaying* is performed by taking some of the ore, and carefully separating the valuable from the base, and the true from the false.

3. *Bleaching;* the original color of cotton and hemp is a carnation; but by rinsing in water and sunning them, they are whitened.

4. *Boring* is done by the use of awls and gimlets, by which round holes are bored out.

5. *Bowing of cotton;* cotton being mixed together in disorder and formed into hard bunches, it is therefore beaten into flocks by the use of a bowstring, which is struck with a beater and made to vibrate.

6. *Burnishing;* all sorts of gold and silver utensils of a square form, which cannot be renewed by the lathe, are burnished and scraped with knives to make them bright and smooth.

7. *Carding* is done by cards, which, moving backwards and forwards, card cotton, flax, wool, and so forth, for the purpose of making them smooth, free from snarls, and clean.

而也之與色晒鑽亂槌而方故其振羊其
漸凍出低原漂或花一絃銀新使板蔴刷淨
由其採高帛水也錐孔棉用之金車削刷棉梳其
其迫將辦布以白用圓花故弓之凡能刮以刷物使
令不礦傾偽晒乃其鑽穿棉實彈鬆削不刀滑刷而等而
內冷傾礦眞漂赤使錐以彈且刮打刮器用光振作毛亂

ɕlú noi², ling² ʂk'í ɕyau tsím ʂí ˢlang, pat› pik› ʂk'í tung' ˢyá.

‹K'ing kw'óng'; ‹tséung 'ts' or ch'ut› ‹chí kw'óng', ‹k'ing pán² ‹kò ‹tai, ˢü ‹chan ngai².

P'íu' shái'; pò' pák› ʂün shik› ch'ik› ˢnái ˢí 'shui p'íu' shái', 'sz' ʂk'í pák› ˢyá

‹Chui tsün', yung² ‹chui wák› tsün' ˢí ‹ch'ün ʂün 'hung.

ʂT'án ʂmín ‹fá; ʂmín ‹fá lün² 'ch'é shat›, kú' yung² yat› ʂch'ui kwát› ʂt'án ‹kung ‹chí ʂín, ʂí 'tá ‹sung ‹chí.

Kwát› séuk›; ʂfán ‹kam ʂngan ‹fóng hí', pat› ʂnang ‹ch'é ‹san, kú' yung² ‹tò kwát› séuk›, 'sz' ʂk'í ‹kwóng wát

Chan' shát, ˢí shát› 'pán chan' tsók› ʂí shat› ʂmín, ʂmá. ʂyéung ʂmò, 'tang mat›, ‹shó shát› ʂk'í lün², ʂí 'sz' ʂk'í tsing².

can be formed by the scholar in a similar manner to those here given; in a few cases, the operations described are probably new to the Chinese.

1. *Liú* is one of those peculiar words, which, though often used, are sometimes employed in such a manner as scarcely to admit of an exact translation. It answers to the French word *materièl*, the raw stuff from which utensils are made. That which is here intended is sometimes called *shiú liú*, burning stuff, denoting the various substances employed in the manufacture of glass. It is very commonly applied as a name to a kind of semi-translucent glass, usually tinged green, which is extensively manufactured by the Chinese into hair-pins, bracelets, anklets, etc.

5. Cotton is prepared in this way, by the Chinese, for spinning and for padding of winter garments and bedding. The operation is precisely like that of the hatters in preparing felt for hats.

8. *Casting* is done by fusing metallic substances, and then pouring them into molds, thus forming them into implements and utensils.

鎔印銀內金模以入皿鑄傾器成

ˢYung chïⁿ, ˢí ‹kam ˢngan ˢyung fáⁱ, ‹kˢing yap₂ ˢmò noiⁱ, yanⁱ ˢshing híⁱ ˢming.

9. *Cementing;* things are joined together by wiping the surfaces [to be brought in contact] with glue, varnish, paste, &c.

糊貼漆合膠上用抹貼物之粘

‹Chím tˢípˢ, yungⁱ ‹káu, tsˢatˢ, ˢú, ‘tang matˢ mútˢ ˢshéung hópˢ tˢípˢ ‹chím ‹chí.

10. *Charring* of timber is done by applying fire to it, so as to make it bend, or for the purpose of preserving it from decay when put in the ground.

烙土之木火入爛印起裝板大右欄界之如字形字刷字體印疊皮

Tsíúⁿ mukˢ ˢí ‘fó lókˢ mukˢ ˢí hukˢ wákˢ yapˢ ‘tˢò ‹chí, patˢ chíⁿ íⁱ lánⁱ.

11. *Collating;* this is the taking of leaves after they are printed, and putting them together fit for binding.

‘Kˢím ‹pˢín ‹tséung yanⁿ ‘hí ‹chí ‹shü ‘kˢím ˢtsˢai ‹ting ‹chóng.

12. *Composing;* procure a good wooden plate, measure the length and the breadth of the page, and then empale it on the four sides: on the left side arrange a full line of characters, placing in against it a dividing line, and fastening the same with a wooden wedge; then, with small pieces of bamboo, carefully adjust and fasten the characters, if they happen to be too short or out of place; when this is done, and the whole body of the page is made smooth and level, then it is ready for printing.

一小邊以作有襯體印疊皮湛抹管油毛以其句字章字將然後至字隨字片竹摺之稳摺邪字竹摺滿闔量字用書作安片面好面欄界之如字形字刷字體印疊皮湛

‹Ón tszⁿ²; yungⁱ ‘hò ‘pán yatˢ pˢínⁿ, léungⁱ ‹shü mínⁱ taiⁱ ‘síú, szⁿ ˢwai tsókˢ ˢlán, yauⁱ ˢpín ‘pái ˢmún, ‹ón káiⁿ ˢlán, ˢí mukˢ síp₂ síp₂ ‹chí, ‹sín tsókˢ ‘síú chukˢ pˢínⁿ, ˢü tszⁿ² ˢyau ‹tai ˢtsˢé, ˢtsˢui tszⁿ² ˢying tsˢanⁿ tímⁿ síp₂ ‹chí, chíⁿ tszⁿ² ‘tˢai ˢpˢing ‘wan, ˢín hauⁱ shatˢ yanⁿ.

13. *Composing* is the arrangement of movable types so as to form sentences and sections.

Chapˢ tszⁿ², ‹tséung útˢ tszⁿ² típ₂ ˢshing ‹chéung küⁿ.

14. *Currying* of leather is performed by covering the skin with oil and causing it

Chámⁿ ˢpˢíˢ, ˢí ˢyau mútˢ ˢpˢí mínⁱ, lingⁱ ˢkˢí ˢmò ‘kún

12. This account of composing is abridged from the *Sám Tsoi Tˢò*, fourth *kün*, under the head of *yan mat*, where may be found brief notices of the *út tsz'* or movable types, which seem never to have been much used or valued by the Chinese.

13. In describing objects or processes, heretofore unknown to them, different Chinese vary a great deal in the terms they employ. The unlettered workman will describe the tools put into hands in his own way, often in vulgar terms, and sometimes in such as have no appropriate characters in the language. When the scholar sits down to write of the same things, he chooses other terms, which he thinks will convey to strangers correct ideas of any

軟透曾分槓互也川形物顏使變薄故出
然有將出號箱齒槓山圖景色帛不片花凸影刀人木
自防先尋各造鑒箱對繪然各布妍金凸花形用欵牙
身致患字字歸凡處成乃描眞用染鮮因刻哽成乃各石
皮不之原之各齒角而畫象如綵分色花能底而刻刻於者
入熟水歸用別交合合描景儼繪料各哽不於面雕雕等上摺紙
之
起
之
將摺
編紙者

chám' yap₂ ₅p'í ‹shan, tsz'² ₅ín ⁵ün shuk₂, pat› chí' ₅fóng ⁵yau t'au' 'shui ‹chí wán².

‹*Kwai* ₅*un tsz*'², ‹sín ‹tséung ₅ts'ang yung² ‹chí tsz'² ₅ts'am ch'ut› ‹fan pít₂, kók› ‹kwai kók› hò².

‹*Káu 'ch'í*; ₅fán tsò² ‹seung ⁵lung hóp₂, kók› ch'ü', tsók₂ 'ch'í ú² hóp₂, ₅í ₅shing ‹séung ⁵lung ⁵yá.

₅*Miú wák*₂, ⁵*nái túi*' ‹*shán* ‹*ch'ün* '*king tséung*², ₅*miú f'úi*' ₅*t'ò* ₅*ying*, ⁵*ím* ₅*ü* ‹*chan* ₅*ín* '*king mat*₂.

‹*Tsang* '*ts'oi*, yung² kók› shik› ₅ngán líú² ‹fan ⁵ím pò' pák₂ 'sz' kók› shik› ‹sín ₅ín pat› pín'.

'*Ang* ‹*fá*; ‹yan ‹kam p'in pók₂ pat› ₅nang hak› tat₂ ‹fá, kú' ‹ü 'tai 'ang ‹fá tat› ch'ut› mín² ₅í ₅shing ₅ying 'ying.

‹*Tíu hak*›; ⁵*nái yung*² ‹*tò kái*² ‹*tíu hak*› *kók*› '*fún* ₅*yan mat*₂ '*tang* ‹*ü shik*₂, ₅*ngá, muk*₂ ‹*chí shéung*² '*ché*.

Chíp› '*chí*; ‹tséung yan' 'hi ‹chí 'chí ‹pín chíp› ‹chí.

15. *Distributing* types; taking those which have been already used, they are carefully separated and each returned to its proper place.

16. *Dovetailing;* in making boxes and trunks, where the corners are joined, teeth are chiseled so as to interlock and complete the boxes and trunks.

17. *Drawing* is done by taking the exact outline of landscapes, and so carefully portraying them that their appearance will be as natural as the reality.

18. *Dyeing;* all kinds of coloring stuffs are used, which being properly applied to silk and cotton cloths gives them bright, glossy, and unchangeable hues.

19. *Enchasing;* because the plate of metal is so thin that the flowers cannot be cut out in relief, therefore by beating on the under surface, the device is made to stand out from it in high relief, and thus the figure is completed.

20. *Engraving;* this is done by knives and pointed tools, with which all manner of human designs are cut on stone, ivory, wood, and so forth.

21. *Folding* paper is taking that which has been printed, and properly folding it.

given object or process. These remarks are applicable to several articles in this and other sections. Thus in No. 15, the scholar will write *kwai un tsz*', which is correct, while the unlettered workman says *pái tsz*'.

19. The word *fá*, compounded of two characters, one meaning *to transform* and the other denoting *plants*, is of very extensive application; it is used to express whatever is flowery, colored, variegated, fanciful, as carvings, moldings, devices; it is used also in metaphorical senses.

22. *Forging* consists in taking iron and melting and fusing it thoroughly, so as to give it strength as well as purity.

23. *Fritting;* take several kinds of metallic substances, and, mixing them together, place them in a dull red heat; wait till they become blended together, then while they are yet soft, but not in a state of fusion, take them out, and they are ready for use.

24. *Gearing* is effected by having the teeth of a large wheel interlock those of a small one placed by its side, so as to cause the small wheel to revolve simultaneously with it.

25. *Gilding* is done by cementing gold upon the surface of various articles, so as to embellish them with golden ornaments.

26. *Hooping;* in the manufacture of wooden tubs and casks, either iron or bamboo slats are hooped round them to make them close.

27. *Imposing* is arranging several pages so that they can be printed all at once.

28. *Japanning;* by varnish being rubbed upon implements and utensils they become bright and smooth.

29. *Lackering;* this is done by taking different colors and mixing them with varnish, so as to render the different colors fresh, clear, and brilliant.

鍊且鍛堅金火軟際大小輪相
鐵其將使各熱埋之物以傍小
煅煉性也將微和鎔作乃撥使
熾放其未以齒齒撥轉金物花
湊內熟拿輪輪相於成盤篾板
合然抹器潤較色亮
炕成待而出撬之之隨鑲別金箍木箍合然抹皿較入鮮
併入而明

Tün' lín²; ‹tséung t'ít› tün' lín² ˢk'í sing', ˢsz' ˢk'í ‹kín 'ch'é tsing² ˢyá.

Hóng' púi²; ‹tséung kók› ‹kam ts'au' ˢshing, fóng' ˢmí ít₂ 'fó nói²; toi² ˢk'í wó² ˢmái, ˢyün shuk₂ ˢí mí² ˢyung ‹chí tsai', ˢná ch'ut› ˢí tsók› mat₂.

Pút₂ 'ch'í ˢnái ˢı tái² ˢlun ‹chí 'ch'í, pút₂ ˢp'óng 'síú ˢlun ‹chí 'ch'í, ˢsz' 'síú ˢlun ‹séung ˢts'ui 'chün ˢyá.

‹Séung ‹kam, yung² ‹kam ‹séung ‹ü pít₂ mat₂ ‹chí shéung², ˢí ˢshing ‹kam ‹fá.

‹Fú ch'uk›; ˢnái tsò² muk₂ ˢp'ún muk₂ 't'ung, wák₂ t'ít›, wák₂ mít›, ‹fú ch'uk› ˢí ˢshing.

Hóp₂ 'pán; wák₂ hóp₂ shò' 'pán, ˢín hau² ˢts'ai yan².

Mút› ts'at›; ˢí ts'at› mút› hí' 'ming shéung² 'ts'ü ˢk'í ‹kwóng yun².

Káu' ts'at›; ˢí kók› shik› káu' yap₂ ts'at› noi², 'sz' kók› shik› ‹sín ˢín ˢí ˢming léung².

25. Menders of old tubs, etc., are often seen in the streets, and at the doors of houses diligently employed in their vocation. They carry a few tools with them, and a supply of bamboo splints, and are always careful to take away with them the refuse of whatever comes into their hands.

28. *Ts'at* is applied by the Chinese, not only to the juice of the proper varnish-tree (Vernicia), but to all varnishes, though no other than that one is much used by them. The

30. *Melting;* the metals are melted and transformed by fire.

化鎔火以也銷鎔金陶模封出即樺鑿架玻璃用吹之器各器畫於在思可銀物光

‹Síú ₅yung; ⁵í 'fó ₅yung fá' ₅kʻí ‹kam ⁵yá.

31. *Modeling;* a mold is first carved from wood; then sand and mortar are pressed close around it; and when the mortar has become dry and hard, the wooden mold is removed; by the use of this mold, utensils [of various kinds] are cast.

刻坭固坭矣搭而模放吹矣油上物時人之泥鎔欲也先砂乾將器交樺一起復皿色之有乎手拘燒上彩木以坭木成頭入後待內鑄兩孔也玻璃合成以各器畫乃至則巧不以等之銀銅銀

‹Yan ₅tʻð, ⁵í muk₂ ‹sín hak› ₅shing ₅mò, hau² ⁵í ‹shá ₅nai ₅tʻín ‹fung, toi² ₅nai ‹kón kú', tun' chʻut› noi² muk₂, ‹tséung ₅nai ₅mò tsik› chü' ₅shing hí' ⁵í.

32. *Mortising;* at the place where the ends of two timbers meet, a mortise is chiseled to receive the tenon, and they are then framed.

Tau' 'sun; ⁵léung ₅tʻau ‹káu táp› chʻü', tsók₂ 'hung yap₂ 'sun, ₅í hau² ká' ⁵yá.

33. *Molding* (*lit.* blowing) of glass is done by using a mold, into which the glass, being blown, is placed and again blown; by this blowing the implements and utensils are completed.

‹Chʻui ‹pó ₅lí; yung² yat› ₅mò, ‹tséung ‹pó ₅lí ‹chʻui 'hí, fóng' ₅mò noi², hóp₂ ‹chí fuk₂ ‹chʻui, tsik₂ ‹chʻui ₅shing hí' ⁵ming ⁵í.

34. *Painting* is the overlaying of various kinds of furniture with oil and paints, so as to protect them from moisture.

Mút› ₅yau; ⁵í kók› shik› ₅yau ‹sín mút› kók› hí' · ‹chí shéung², ⁵í ⁵mín 'shui tsik›.

35. *Painting* of portraits consists in portraying the exact form and attitudes of men; but as it regards their various changes and alterations, these depend upon the imagination of the human mind, and the skillful handling of the pencil; they cannot be exactly delineated.

Wák₂ tséung¹; ⁵nái wák₂ ₅yan mat₂ ‹kwai ⁵kü, chí' ‹ü ⁵yau ₅shí ‹kang pín', tsak› tsoi² ₅ú ₅yan ‹sam ‹chí 'háu ‹sz', 'shau ‹chí wan² pat›, pat› 'hó ‹kʻü ní².

36. *Plating;* silver is spread upon copper and other utensils by a strong heat, for the purpose of giving them the lustre and elegance of silver.

Tð² ₅ngan; ⁵í ₅ngan ‹shíú ₅yung ‹fú ₅tʻung 'tang mat₂ shéung², yuk₂ ₅ü ₅ngan ‹chí ‹kwóng 'tsʻoi ⁵yá.

genuine lackered-ware, for which the Japanese and Chinese are so noted, is made of the sap of the varnish-tree mixed with lampblack and other ingredients.

35. This definition is abridged for the *Sám Tsoi Tʻð*, (the same volume that contains the account of movable types,) in which there is a series of plates, intended to exhibit the attitudes of man, the various forms of countenance, and the different expressions which are caused by the working of the passions, &c.

擦後之過織齒爲化於而厚以僞而
印掃鋪蟠紗於時鋸鋸二發卽是後剗鈍剗剗睇或觀
書墨紙紗條大用木鋸者灰以化篩磨難剗銀時也
乃於印將另架也乃木將分殼洒灰利則辨
用板之小蟠以細纏便鐵而燒透粉器先眞
毛而

Yan' ‹*shü*; ˢnái yung² ₅mò ts'át, sò' mak₂ ‹ü ˋpán, ₅í hau² ‹p'ò ˋchí yan' ‹chí.

₅*P'ún* ‹*shá*; ‹tséung ˋsíú ₅ts'un ‹chí ‹shá ₅t'íú, ling² ₅p'ún ₅ch'ín kwó' ‹ü tái² ká', ˢí pín² chik, ₅shí yung² ˢyá.

Kü' *muk₂*; ˢnái ‹tséung t'ít, ˋch'í kü' kü' muk₂, ‹fan ₅í ₅wai í² ˋché.

Fát, ₅*fúi*; ₅fán hók, ‹shíú fá', tsik, ˢí ˋshui ˋshá t'au', ‹ü shí² fá' ₅shing ‹fúi ˋfan, ₅í hau² ‹shai ‹chí.

ˋ*Ch'án* ₅*mó*; ₅fán lí² hí' hau² tun² ₅nán ₅mó, tsak, ‹sín ˢí ˋch'án ˋch'án ‹chí.

ˋ*T'ai* ₅*ngan*; ‹fan pín² ‹chan ngai², wák₂ ₅shí ˢí ‹chui tsün² ₅í ‹kún ˢyá.

37. *Printing;* this is done by spreading ink upon the pages with a hair-brush, and then laying paper upon them which is printed.

38. *Reeling;* the threads of small spools (or quills) is taken, and wound off upon a large frame (or reel), in order to have it ready when wanted in weaving cloth.

39. *Sawing* is done by the use of an iron-toothed saw, sawing the timber, so as to divide it into two parts.

40. *Slacking* of lime; all kinds of shells are burned till changed, when they are thoroughly sprinkled with water; by this process, the whole is changed and formed into lime powder, and afterwards sifted.

41. *Sharpening;* all sorts of cutlery which have become so dull and blunt that they can scarcely be ground, are sharpened by a sharpening chisel.

42. *Shroffing* is the separation of the true from the bad coin; sometimes the pieces are bored with an awl so as to examine them more clearly.

40. Most if not all the lime used by the Chinese is manufactured from shells; the process of preparation is very simple. The kiln is merely a circular space inclosed by a low wall, having a vent-hole in the bottom, through which air from a bellows is conducted by a passage to the fire placed just above the hole. Wood is laid on the bottom of the kiln, and as soon as it is kindled, the shells, previously cleansed and dried, are laid loosely upon the top, and the bellows set agoing. As the lower tier ignites, other shells are piled on, until the kiln is full; when the whole is on fire, the bellows cease, and the shells are soon calcined. One day is sufficient to burn a kiln, and in the night the whole cools, so that the lime is ready to be taken out in the morning to be sifted. In the vicinity of Héungshán, many tens of large boats are constantly employed in dredging for oyster-shells to be burned into lime. The shells of small molluscæ are more carefully calcined for eating with betel-nut.

42. This term is applied to the operation of examining money by a certain class of persons, who in India and other parts of the East are called shroffs; they are paid a small per centage; after their examination, each coin is stamped with the mark of the examiner's employer, as a warranty of its goodness. In some cases, the purity of the metal is tested by the color of the trace left on a Lydian stone; in others by boring.

煉 燒 礦 將 煉 頒
合 霜 之 毛 條 木 者 火
金 草 釬 棉 紗 竹 曲 以
五 百 鎔 絲 結 直 曲 卽
凡 以 金 以 成 曲 製 其 直 之
將 皮 入 易 晒 硝 能 用
皮 取 後 硝 後
造 圓 車
凡 檯 鑲 入 觀 機
木 色 出 以 紗
作 經
抛 杼 織 成
也

43. *Smelting* consists in taking the native ore, and fusing it so as to extract the pure metal.

‹*K'ing lín*², ‹tséung kw'óng' ‹shíu lín², ⁵í 'ts'ü tsuk› ‹kam.

44. *Soldering;* all metallic substances which are united by their edges, are soldered by the application of solders with a carbonaceous substance in a state of fusion.

*Hón*² *'hau;* ₅fán ⁵'ng ‹kam hóp₂ 'hau ch'ü', ⁵í pák›, 'ts'ò ‹séung ‹wò su' ‹kam ₅yung hón² ‹chí.

45. *Spinning* is the drawing out and making round and firm threads of silk, cotton, and wool.

*'Fóng sín*², ⁵í ‹sz' ₅mín ₅mò 'fóng ₅shing ₅ün kít› ‹shá ₅t'íú.

46. *Steaming;* all kinds of straight bamboos and timbers which it is wished to bend, and those which are crooked that are to be straightened, are heated by fire so as make them flexible.

Wat› huk›; ₅fán chik₂ chuk› muk₂ yuk₂ chai' ₅k'í huk›, huk› 'ché chai' ₅k'í chik₂, tsik› ⁵í 'fó ₅tám wat› ‹chí.

47. *Tanning;* the skins having been put into lime water and thoroughly soaked, the hair is then easily scraped off, and the flesh cut away, and the skins dried for use.

‹*Ím ₅p'í;* ‹tséung ₅p'i yap₂ ‹fúi 'shui ‹ím kwó' 'ts'ü i² kwát› ₅mò séuk› yuk₂, hau² shái' yung².

48. *Tawing;* the skins, having been tanned by the use of saltpetre, are afterwards ready for use in the manufacture of garments.

‹*Síu ₅p'í;* ⁵í ‹síu ‹síu kwó' ₅k'í ₅p'í, ₅ín hau² ₅nang yung² ⁵í tsók› ₅k'au.

49. *Turning;* in making all kinds of pillars (or round columns) and pearls, they must be placed in a lathe, and turned into their proper shape.

T's'ít› ‹ts'ó; ₅fán tsò² ₅un ⁵ch'ü ₅ün ‹chü, pít› ⁵shéung ‹ch'é ká', ₅í ‹ch'é ₅shing ‹chí.

50. *Veneering;* in the manufacture of tables [altars, &c.], different kinds of wood are inlaid, in order by the various colors to render the work beautiful.

‹*Séung sín*' ‹*pín;* ₅fán ₅t'oi ‹pín yung² pít₂ shik› muk₂ ‹séung yap₂, 'ts'ü ₅k'í ch'ut› shik› 'hó ‹kún.

51. *Warping* is the taking of threads and arranging them on the loom so as to form the warp.

‹*Kang ‹shá,* ⁵í ‹shá pò' ‹ki shéung² tsók› ‹king.

52. *Weaving* is the throwing of the shuttle and the moving of the loom so as to make pieces of cloth.

Chik› pò'; ‹p'áu 'ch'ü chik› ₅shing pò' p'at› ⁵yá.

46. The mode of steaming most common among the Chinese is that here described: instead of subjecting the material to a hot steam, the stick is bent while placed in the smoke.

Section Third.

MECHANICAL IMPLEMENTS.

器具第三章
Hí' kü²; tai² ‹sám ‹chéung.

1. An *adz* has a curved handle so as to cut level.
2. The modern name of an *anvil* is the iron washblock.
3. An *auger* has, upon its upper end, a cross-piece of wood fastened, and is turned by both hands in boring holes.
4. Hung his head from a beam pierced his thigh with an *awl*.
5. An *axe* is an instrument for felling timber.
6. Wheel and *axle* are for raising and lowering [things].
7. A *band* is a cord which by passing over one wheel causes another one to revolve.
8. A *barber's call* is an instrument by the twang of which the barber announces his calling.
9. A *fish basket* is a thing for holding fish.
10. The *bevel* (square-measure's corner) is named from its form, and is used in making corners.

斫曲柄砍平之
鑽今名之鐵砧
螺絲鑽於頭鑲
橫木兩手鑽孔
頭懸梁錐刺股
斧頭代柯之器
絞軸輪使收放
拖線前轉拖後
轉之線也
鑼引剎頭者响
之以爲報號
魚笈盛魚之具
斗角象形而名
製方角器也

‹*Kan*, huk› ping' 'hóm ˌp'ing ‹chí.
Chat›, ‹kam ˌming ‹chí t'ít› ‹cham.
ˌ*Ló* ‹*sz' tsün*' ˌü ˌt'au ‹séung ˌwáng muk₂, ˋléung 'shau tsün' 'hung.
ˌT'au ˌün ˌléung, ‹*chui* sik› 'kú.
'*Fú* ˌt'*au* fat₂ ‹ó ‹chí hí'.
'Káu *chau*² ˌlun 'sz' ‹shau fông'.
‹*T'ó sín*' ˌts'ín 'chün ‹t'ó hau² 'chün ‹chí sín' ˋyá.
ˌ*Ló* ˋ*yan*, t'ai' ˌt'au 'ché 'héung ‹chí ˋí ˌwai pò' hò².
ˌ*Ü káp*› shing² ˌü ‹chí kü².
'*Tau kók*›, tséung² ˌying ˌí ˌming chai' ‹fông kók› hí' ˋyá.

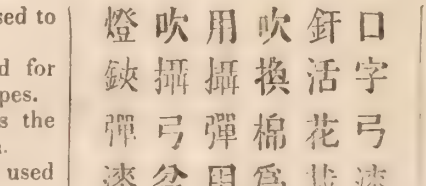
Notes and Explanations.

This section is intended to include the names of tools of various sorts used by artificers in their mechanical operations. *Hí kü* is a phrase denoting things that are prepared for use, and includes all manner of tools and utensils employed by handicraftsmen in their various works.

2. The shape of the Chinese anvil corresponds nearly to that in use among Europeans; its 'modern name' seems to have been suggested from the practice of washermen, who wash their clothes by beating them upon a stone; standing in a stream, where the rocks rise a little above the surface of the water, they take hold of one end of an article, which is to be washed, and commence beating the other by bringing it down upon the rock, as the blacksmith does his hammer upon the anvil.

4. This sentence is quoted from the Sám Tsz' King, see line 140; the reference is to two sleepy students; one of whom, in order to drive away sleep, suspended his head by the hair from a beam, so that the slightest nod would rouse him; the other made a shoemaker's awl serve the same purpose.

8. This implement resembles a pair of long iron tweezers, having the connecting part made thin and broadish, so as that when twanged, the tines will prolong the vibration.



11. A *blowpipe* is used to blow with in soldering.

12. A *bodkin* is used for pulling and changing types.

13. A *cotton bow* is the bow used to flock cotton.

14. A *lacker bowl* is used for containing lacker.

15. A *paint bowl* is used in grinding paints.

16. A *paint box* contains all sorts of colors.

17. A *painter's box* contains paints, oils, lackers, and so forth, with his various implements.

18. A *brick-knife* is one which is used to trim bricks, so as to make them work into their proper places.

19. A *hemp-root broom* is used for priming.

20. A *brass-wire brush* is used for brushing ornamental articles, which have been washed with gold.

21. A *priming brush* is used to lay on clear oil.

22. A *small priming brush* is a small plated brush, which is used for laying on lacker.

23. A *lacker priming brush* is made of bristles.

24. An *agate burnisher* is an instrument used to burnish articles, after they have been gilded.

25. An *iron burnisher* is an instrument used to lay on the gilding, and then to rub it bright.

26. The *calendering stone* is like the ingot of sycee.

27. A *calendering roll* calenders cloth smooth.

28. In the large *cases* for [Chinese] types, each of the several classes of characters is arranged in order.

29. A *case* is divided into apartments for holding types.

‹*Tang* ‹*ch'ui* yung² ‹*ch'ui* hón² ʻhau.

Káp₁ níp₂ níp₂ ún² út₂ tsz'².

ˢ*T'án* ‹*kung* ˢt'án ˢmín ‹fá ‹kung.

‹*Ts'at₁* ˢ*p'ún* yung² ˢwai tsoi' ts'at₁.

ˢ*Ngán shik₁* *pút₁* ˢlúi ˢngán shik₁.

ˢ*I'n shik₁* ˢ*p'ún* tsoi' kók₁ shik₁.

ˢ*Yau ts'at₁* ‹*séung* tsöi' ˢngán líú² ˢyau ts'at₁ ʻtang hí'.

‹*Chün* ‹*tò* séuk₁ ʻkoi ‹*ts'ing* ‹chün yap₂ ts'ai' ʻché.

ˢ*Má* ʻ*kéung sò'* yung² ʻtá ʻtai.

ˢ*T'ung* ‹*sz'* *ts'at₁* ʻtá ˢmó tò² ‹kam ʻshau shik₁.

‹*Sz'* ‹*kan* yung² ˢshéung ˢming ˢyau.

ʻ*Síu* ‹*shán* ˢshéung ts'at₁ ‹shán ‹chí ʻsíu ʻché.

Ts'at₁ ‹*shán* ‹chü ‹tsung ˢmò tsók₁.

ˢ*Má* ˢ*nò* ˢ*ín*, tò² ‹kam hau² ˢí ‹k'í ˢín ‹kwóng.

Tò² ‹*kam* ˢ*páng*, ˢfán tò² ʻhí ‹chí, hau² ˢín ‹chí ʻsz' íú².

Shín' *pò'* *shik₂* ˢü ˢngan ting².

‹*Kwóng pò'* chau² shín' ‹kwóng pò'.

Lít₂ tsz'² *tái²* *ká²*, ‹tséung ˢmúi tsz'² pò' lít₂ ˢk'í ‹chung.

Tsz'² ˢ*p'ún*, kán' kák₁ ‹chóng tsz'².

11. The blowpipe is frequently seen in the mouths of silversmiths and whitesmiths, but among hundreds that may be seen using it, not one has learned the mode of keeping up a constant blast: its form is like the common one used by mineralogists. *Hau* here means the edges of the pieces of metal to be soldered, a use of the word that is applied to many things.

30. A *centre-bit* is worked by a cord, wound around it.
31. *Chains* are made of iron, which is beaten into links and locked together one into another in a series.
32. The *chalk-line* is for making a straight line; it is the same as the "black-measure-line."
33. A *chase* embraces the characters as they are formed into pages, so that afterwards they may be printed.
34. A *large chisel* is for making holes in wood.
35. A *stone chisel* is an instrument used to chisel stone level and smooth.

36. With a *flower chisel* ornamental work is carved.
37. The *tile chisel* is used to trim tiles.

38. When any kind of tubs and bowls are broken in pieces, iron *clamps* are used to bind them together again.
39. *Compasses* are used for describing circles; they are now called, in vulgar language, hedge shears.
40. A *composing-stick* is for containing lines and sentences as the types are set.

41. A *crucible* is made of clay, and in form resembles a small bell.

42. A *copper crucible* is used in fusing copper.
43. A *sand dish* has scores within it.
44. A *hand drum* has two buttons attached to it by cords one on each side; it is beaten to cry wares.

之成墨孔取草裁破剪作樣銅齒鈕貨
車打度字印開巾石以花以砵回基名俗造圓馬此凡盤內有牙兩雜
纏制埋刻用刻雕鑿擊鑿用名架執字架執字叠者鎔銀鍋以堀鎔銅
繩鑽繩板而後木石石以木石開以取板板板而後木石石以木石開以取平滑
鐵練用鐵也連環扣也繩爲直同之埋板架埋字成成行句於此銅鐘銅鍋用以鎔銅砂盤內有牙齒左右兩鈕雜貨
連環扣也繩爲直同之埋板架埋字成成行句於此銅鐘銅鍋用以鎔銅砂盤內有牙齒左右兩鈕雜貨齊調擊報

Shing tsün shing ch'ín ché chí.
T'ít lín yung t'ít tá shing lín wán k'au' yá.
Shing, wai chik chai' tò, mak tau sín' t'ung chí.
Mái 'pán ká', mái tsz' shing 'pán, sí hau yan' chí.
Tái tsók muk chung hoi 'hung.
Shik tsók kik, shik sí 'ts'ü p'ing wát.
Fá tsók tíú hak, fá 'ts'ò.
Kái chün tsók yung sí ts'oi kái chün.
Má ting, fán p'ún pút, p'ò' lít, yung 'ts'z' má úi.
Kw'ai, sí tsò sün ki 'tsin kam chí tsuk ming.
Chap, tsz' ká', chap, tsz' típ shing hang kü' sü 'ts'z' ché.
Yung ngan wó, sí nai tsók, shing sü 'síú t'ung chung yéung.
T'ung wó yung sí yung t'ung.
Shá p'ún noi' 'yau ngá 'ch'í.
Luk, 'kú, 'tsó yau' léung nau' ts'ai tíú', kik, pò' tsáp fó'.

32. Chinese carpenters make a black line on their boards with a line marked with writing ink, by drawing it through cotton soaked with a solution of ink; the term *mak tau sín* is therefore descriptive of the tool.
39. The compasses in use among the Chinese are without legs; the instrument consists of a straight stick, having a pin in each end; one of which serves as a pivot, while the other set at any given distance describes the circle.

45. The *small copper drum* is beaten to cry bean-curd soup for sale.

46. *Dyeing jars* are earthen vessels to contain a blue dye.
47. *Dyeing rods* are for bleaching dyed cloth.
48. An *ear-brush* is made of duck's down tied together.
49. An *ear-spoon* is for cleansing the ears.
50. *Ear-tweezers* are used for taking cerumen out of the ears and cleaning them.

51. *Eye-pearls* are used for washing the eyes.
52. A *file* is a tool used to smooth iron.
53. A *three-cornered file* is so named from its shape.
54. The *rat-tail file* is named from its shape, and is used for the same purposes as other files.
55. The *fleam* is but little used [by Chinese].
56. A *frisket* is for retaining and separating paper.
57. A *tinman's furnace* is used in fusing tin.
58. [The printer's] *furniture* binds the pages' sides.
59. A *gally* is employed for holding composition.
60. A *gimlet* bores holes for nails.
61. The *hand gong* is struck to announce the purchase of the fragments of miscellaneous things.
62. A *semicircle-gouge* is in the shape of a crescent.
63. The *eyebrow-gouge* opens round holes.
64. *Fish grains* are made with five prongs.

賣 報 擊 鼓 銅 小
缸 瓦 染 布 載 缸 布 晒
成 扎 取 耳 絨 鴨 塞 消
中 耳 捻 用 鉗 耳
眼 洗 用 珠 眼
器 鐵 滑 鉎 以 鉎
形 象 名 鉎 角 三
而 形 象 鉎 尾 鼠
同 皆 用 所 名
用 少 刀 血 馬 放
用 紙 隔 捻 紙 隔
錫 煮 用 爐 錫 打
旁 板 夾 枋 板 夾
此 列 備 板 字 安
釘 入 收 鑼 鑼 手
買 收 擊 鑼 蘇
物 什 碎 碎 零
月 灣 如 形 鑵 月
孔 圓 開 成 造 义 魚
齒 五

'*Síú* ₅*t'ung* '*kú*, kik› pò' mái² tau² fú² ‹fá.

T'in² ‹*kóng*, tsoi' tin² 'ngá ‹kóng.
Shái' *pò'* ₅*p'ang* shái' 'ím pò'.
‹*Síú* *sak*› áp› ₅yung chát› ₅shing.
⁵*I* ‹*t'íú*, ₅wai ‹chí 'ts'ü ⁵í.

⁵*Í* ₅*k'ím* yung² níp₂ ⁵í ‹chung 'kau tsik›.

⁵*Ngán* ‹*chü* yung² ⁵í 'sai ⁵ngán.
Ts'ó' ⁵í ts'ó' wát₂ t'ít› hí'.

‹*Sám kók*› *ts'ó'* ₅ming tséung² ₅ying.
'*Shü* ⁵*mí* *ts'ó'* tséung² ₅ying ₅í ₅ming, 'shó yung² ‹kái ₅t'ung.

Fóng' ⁵*má* *hút*› ‹*tò* 'shú yung².
Kák› '*chí* '*k'am* kák› 'chí yung².
'*Tá* *sik*› ₅*lò*, yung² 'chü sik›.

Káp› '*pán* '*fóng* káp› 'pán ₅p'ong.
‹*On* *tsz*'² '*pán* pí² lít₂ 'ts'z'.

'*Shau* *tsün*' ‹ch'ün 'hung yap₂ ‹ting.
‹*Sú* ₅*ló*, kik› pò' ‹shau 'mái ₅ling sui' shap₂ mat₂.

Üt₂ '*ch'án* ₅ying ₅ù ‹wán ut₂.

₅*Ngó* ₅*mí* *tsók₂* ‹hoi ₅ün 'hung.

₅*Ü* ‹*ch'á* tsò² ₅shing ⁵'ng 'ch'í.

44, 45. The hand drum is about four inches in diameter, and two in thickness; it has a handle, by which it is twirled, and thus strikes the two buttons alternately on one side and the other. The copper drum is simply a plate of copper suspended in one hand by a cord, and violently struck with a stick by the other.

48.—51. These four articles belong to the barber's profession. The ear-brush resembles the globular flower of the Acacia, and is used after the ear-spoon; which is usually a thin slip of horn. The eye-pearl is a small pellet of coral fastened on the end of a slip of horn, and is passed under the eyelid to remove superfluous matter, and often doubtless to the injury of the eye.

64. The *grindstone*, by turning round and round like a wheel, grinds things sharp.

65. A *gauge* is an instrument for marking wood so as to saw it into dovetails.

66. A *stone-hammer* is an implement used to strike the chisel in working stone.

67. A *shoe-hammer* is used by shoemakers.

68. A *pile-hammer;* when walls are to be raised on new ground, it is required to drive piles of fir into the ground in order to make it firm and solid.

69. A *tinman's hammer* has a curved handle.

70. The *harness* divides the warp into upper and lower.

71. The present name of a *harpoon* is fish spear.

72. A *helve* is the handle of an axe.

73. A *hod* is filled with mortar.

74. A *basket-hod* is used for holding mortar.

75. *Hooks*, both great and small, are made of brass and iron, and vary according to circumstances.

76. An *ink-cup* is for holding ink.

77. An *ink-roller* is for rolling out ink upon a table.

78. *Ink-shovel* is a bamboo for taking out ink.

79. An *ink-table* is for distributing the ink.

80. *Pottery-kiln* is a place where articles of pottery are made and burnt.

81. A *lime-kiln* burns shells into lime.

磨	刀	石	輪	攪	之	木	以	其
輪	轉	而	磨	畫				
交	齒	捌	齒					
鋸	交	齒						
石	鎚	打	鑿	而	擊			
石	者							
鞋	槌	造	鞋	所	用			
打	庄	槌	新	土	築			
垣	必	打	杉	入	土			
爲	庄	以	取	堅	固			
打	錫	槌	其	柄	曲			
綜	上	下	之	經	交	隔		
猾	今	之	斧	柄	爲	魚	標	
柯	乃	斧	柄	也				
灰	斗	盛	灰	堀	者			
灰	篆	載	灰	堀	用			
鈎	銅	鐵	所	作	大			
小	各	用	不	同				
墨	升	以	爲	裝	於	墨		
墨	轆	開	墨	於	檯			
墨	挑	挑	墨	竹	也			
！	檯	轆	勻	墨	者			
瓦	窰	結	廬	燒				
器	處							
灰	爐	燒	殼	成	灰			

ˢMó ‹tò shik₂ ˢlun ʻkáu ˢkʻí ˢlun ʻchün ˢí ˢmó ‹chí,

‹Káu ʻchʻí lát₂ wák₂ muk₂ ˢí kü' ‹káu ʻchʻ í.

Shik₂ ˢchʻui ʻtá tsók₂ ˢí kik› shik₂ ʻché.

ˢHái ˢchʻui tsò² ˢhái ʻshó yung².

ʻTá ‹chóng ˢchʻui ‹san ʻtʻò chuk› ˢsún, pít› ʻtá chʻám' yap₂ ʻtʻò ˢwai ‹chóng, ˢí ʻtsʻii ‹kín kú'.

ʻTá sik› ˢchʻui ˢkʻí ping' huk›.

‹T'sung shéung² há² ‹king ‹káu kák›.

‹Sáu, ‹kam ‹chí ˢwai ˢü ‹píú.

‹Ó, ˢnái ʻfú ping' ˢyá.

‹Fúi ʻtau shing² ‹fúi ˢnai ʻché.

‹Fúi ʻtsʻám tsoi' ‹fúi ˢnai yung².

‹Kau, ˢtʻung tʻít› ʻshó tsók› tái² ʻsíú, kók› yung² pat› ˢtʻung.

Mak₂ ‹shing ˢí ˢwai ‹chóng mak₂.

Mak₂ luk› ‹hoi mak₂ ‹ü ˢtʻoi.

Mak₂ ‹tʻíú, ‹tʻíú mak₂ chuk› ˢyá.

Mak₂ ˢtʻoi luk› ˢwan mak₂ ʻché.

ˢNgá ˢíú kít› ˢlò ‹shíú ʻngá hí' chʻü'.

‹Fúi ˢlò ‹shíú hók› ˢshing ‹fúi.

69. The pile-hammer is usually a large and heavy block of wood, with a strong handle on two sides, so that it can be raised and brought down by the united strength of two men.

70. In the manufacture of figured cloth, a second workman is employed, who sits upon the top of the loom, and whose business it is to pull the harness up and down.

76—79. All these several articles are used in foreign printing-offices, and not by Chinese workmen.

82. A *beveled knife* has an angular edge.
83. A *drawing-knife* has crooked handles on both ends.
84. A *scraping-knife* is a knife which is used for scraping things bright and clean.
85. A *last* is a mold on which shoes are made.
86. *T'inman's lathe;* whatever tin utensils are of a round form, must be put in a lathe and turned.
87. *Leads* are for separating lines [of types].
88. A *lever* is for raising stones.
89. *Links* are bent and joined together.
90. A *loom* is a frame made of wood, upon which yarn is spread and woven into cloth.
91. A *mallet* drives the quoins of furniture.
92. A *marking line* is the same as the ink measure line.
93. *Marking lines* are shaved thin for marking black.
94. A *tin mold* is a matrix used in manufacturing utensils from molten tin.

95. A *lime mortar* contains lime for pounding.
96. A *physic-mortar* is for rolling the medicine to a powder; its present name is the rolling vessel.
97. A *muller;* the crude paints are put into a basin or bowl, and are ground fine by rubbing them with this stone.

98. A *nail* is wrought of iron to nail things.
99. A *net* is woven of hemp, and daubed with the white of duck's eggs, which serves for bait.

落柄亮 斜曲光 口頭磨 刀兩打也 刀劑刀之 劖刀券車必鬧劍環以佈槌尺竹模印

也錫之數者拖一之板線墨器 模樣車行石相架織書斗間錫鑄 韃圓架分起圈造而尖墨扁鏟 造凡上隔劍扣木紗打卽削鎔

鞋錫器鉛動連機座木閒簽錫之

灰藥今研放圍釘網蛋 坎碾名色硃幼鐵以白 載研之石內之鑄蔬漿 灰藥曰顏以釘織之 舂爲研色此什成爲 之末船粗石物鴨餌

Tsám² ‹tò, ‹tò 'hau ₅ts'é lók.

‹*Tò 'chá'n* ₅léung ₅t'au huk› ping'.
Kwát› ‹tò, 'tà ₅mó ‹kwóng léung² ‹chí ‹tò ₅yá.

₅*Hái hün'* tsò² ₅hái ₅mò ₅yá

Sik› ‹*ch'é* ₅fán ₅ün *yéung²* sik› hí' pít› ₅shéung ká' ‹*ch'é* ‹chí.

₅*Ün kán'* *kák›* ‹fan ₅hang shò'.
Tung² ‹*chíú* ‹chíú 'hí shik₂ 'ché.
‹*Lín* ₅*wán kau²* ‹kün ‹séung tò'.
‹*Kí,* ₅í muk₂ tsò² ká' yat› tsó², pò' ‹shá ₅í chik› ‹chí.

Muk₂ ₅*ch'ui* 'tá ‹tsím ‹shù 'pán.
Kán' chik› tsik› mak₂ 'tau sín'.
‹*Ts'am chuk›* séuk› 'pín kán' mak₂.
Sik› ₅*mò* ₅yung chü' sik› hí' ‹chí yan'.

‹*Fúi 'hóm* tsoi' ‹fúi ‹chung ‹chí.
Yéuk› '*chín* ₅ín yéuk₂ ₅wai mút₂ ‹kam ₅ming ‹chí üt₂ ₅ín ₅shün.

₅*Ín shik›* *shik₂;* ₅ngán shik› ‹ts'ò fóng' pút› noi² ₅í 'ts'z' shik₂ ₅ü yau' ‹chí.

‹*T'ing,* t'ít› chü' ‹ting shap₂ mat₂.
₅*Móng,* ₅í ₅má chik› ₅shing áp› tán² pák₂ ‹tséung ‹chí ₅wai ní².

96. This somewhat resembles the half of a very flat hollow spheroid; it is made of cast iron with four short legs, so as to be firm. It is said to have been introduced from India. That which serves for the pestle is an iron wheel with a long axle for a handle, and made sharp on the periphery; it rather cuts than triturates what is put into the mortar.

100. A *drag net* is drawn by two boats, separated from each other, so as to catch fish.

101. A *lifting net* is an apparatus of net work fastened to bamboos, by raising which the fish are taken up.

102. *Crab nets* are woven of bamboo in such a manner that fish can enter but not go out of them.

103. An *oil-press* is used to press fresh oil.

104. A *pallet* is a board on which colors are placed, and mixed, so as to see if they are prepared in due proportion and with proper tints.

105. A *paste-bowl* is for holding paste.

106. A *paste-brush* is for pasting paper.

107. *Pasting table* is for spreading paper on for pasting.

108. A *spread pencil* is made fo several bound together.

109. A *gilding pencil* is one which is used to brush off the gold after it has been laid [on a surface].

110. *Pestles* are used in mixing lime and mortar.

111. A *plane* is a tool for leveling and smoothing wood.

112. A *bead plane* raises a line on the edge of the board.

113. A *gouge plane* is used for planing crooked things.

114. A *sash plane* is used for cutting a deep line.

115. *Smoothing plane* is a small plane used after one planing to give a greater smoothness.

116. *Casting plates* are for forming sheets of lead.

117. *Paper poles* are used for drying wet paper.

118. A *fish pole* has a hook strung to it for fishing.

119. *Bookbinder's press* is for pressing books.

罟	以	二	船	分	牽	
捕	魚	者				
罾	繫	竹	牽	拘	魚	
之	器					
倒	鬚	籠	竹	織	成	
魚	入	而	不	能	出	
榨	用	搾	生	油	者	
較	色	板	以	各	色	
放	板	上	和	勻	較	
試	深	淺				
糊	盤	載	糊	之	盤	
槳	糊	掃	以	裱	紙	
裱	床	鋪	畫	裱	之	
排	筆	數	枝	貫	成	
掃	金	筆	差	金	後	
以	掃	餘	金			
舂	杵	搗	鍊	灰	堀	
鉋	平	滑	木	之	器	
線	鉋	木	邊	起	線	
灣	丨	曲	用	此	鉋	
柳	丨	起	深	線	者	
光	丨	畧	小	鉋	後	
再	以	此	畧	丨	光	
倒	錫	板	鑄	錫	片	
晾	紙	竹	晾	濕	紙	
釣	竿	繫	鉤	釣	魚	
欖	盤	欖	夾	書	者	

'Kú, ˢí í² ˧shün ‹fan ‹hín pò² ˧ü 'ché.

‹T'sang hai² chuk› ‹hín 'áu ˧ü ‹chí hí'.

'T'ò ‹sü ˧lung chuk› chik› ˧shing ˧ü yap₂, ˧í pat› ˧nang chʰut›.

Cha', yung² chá' ‹shang ˧yau 'ché.

Káu' shik› 'pán, ˢí kók› shik› fóng' 'pán shéung² wó² ˧wan, káu' shí' ‹sham 'tsʰín.

˧Ú ˧pʰún, tsoi' ˧ú ‹chí ˧pʰún

‹T'séung ˧ú sò' ˢí 'píú 'chí.

'Píú ˧chʰóng ‹pʰò wá² 'píú ‹chí.

˧Pʰái pat› shò' ‹chí kún' ˧shing.

Sú' ‹kam pat› ‹tsʰz' ‹kam hau² ˢí sò' ˧ü ‹kam.

‹Chung ˢchʰü 'tʰò lín² ‹fúi ˧nai.

˧Pʰáu, ˧pʰing wát₂ muk₂ ‹chí hí'.

Sín' ˧pʰáu, muk₂ ‹pín 'hí sín'.

˧Wán ˧pʰáu huk› yung² 'tsʰz' ˧pʰáu.

ˢLau ˧pʰáu 'hí ‹sham sín' 'ché.

‹Kwóng ˧pʰáu léuk₂ 'síú ˧pʰáu hau² tsoi' ˢí 'tsʰz' léuk₂ ˧pʰáu ‹kwóng.

'Tò sik› 'pán' chü sik› pí'n'.

Léung² 'chí chuk› léung² shap› 'chí.

Tíú' ‹kón hai² ‹kau tíú' ˧ü.

'Káu ˧pʰún 'káu káp› ‹shü 'ché.

116. These are merely two large tiles covered with several thicknesses of paper; the melted lead or pewter is poured upon the lower one, and the upper instantly let down upon it, thus

120. A *printing press* is made of iron in such a manner as to print several pages at once.

121. In a *proof*, the writing may be complete, yet not without errors; it is therefore desired for correction.

122. *Quoins* are used for compressing the pages.

123. A *rasp* is a large iron implement with which things are filed smooth.

124. A *reel* is a revolving bamboo for winding thread.

125. A *cocoon reeler* is for winding silk from cocoons.

126. A *horizontal reel* is also used for reeling silk.

127. A *rivet* is a nail, that has its two heads nearly alike.

128. A *rule* is to put between the lines [in composing types], to separate them.

129. A *small saw's* teeth separate to the right and left.

130. A *great saw* is used for cutting wood in two.

131. A *hand saw* has its blade set obliquely.

132. A *scoop* is used for taking fish out of the net.

133. A *tinman's shears* are for cutting sheets and strips.

134. A *shooting-stick* drives up the wooden quoins.

135. The *shuttle* is used to shoot the woof in weaving.

136. *Sieve pearls* are both great and small; and when used for washing fancy buttons, are put into a bag with them to scour them, so that not the smallest speck of surface remains which is not polished.

印	書	架	鐵	爲	之
一	印	數	板		
書	稿	交	雖	成	而
格	未	定	欲	改	者
木	尖	以	趕	實	板
大	銼	鐵	器	也	以
此	銼	滑	之		
撥	拑	運	竹	捲	紗
繅	車	絞	繭	出	絲
絡	柅	亦	理	捲	絲
鉸	釘	兩	頭	畧	大
銅	片	隔	間	行	而
叠	砌	之			
小	鋸	齒	分	左	右
大	鋸	解	木	爲	二
手	鋸	其	肉	斜	鑲
攩	網	在	罾	撈	魚
錫	剪	裁	片	成	條
木	撞	槌	撞	尖	木
杼	藏	緯	以	拋	織
漏	珠	大	小	不	等
洗	花	鈕	時	同	放
袋	內	擦	之	毋	使
鑄	隙	有	不	耀	意

Yan' ‹*shü ká'*, t'ít› ₅wai ‹chi, yat› yan' shò' 'pán.

‹*Shü 'kò;* ₅man ‹sui ₅shing, ₅í kák› mí² ting², yuk₂ 'koi ‹ché.

Muk₂ ‹*tsím*, ₅í pik› shat₂ 'pán.

Tái' *ts'ó'* t'ít› hí' ₅yá, ₅í 'ts'z' ts'ó' wát₂ ‹chí.

Pút₂ *fú²* wan² chuk› 'kün ‹shá.

'*Tsò* ‹*k'ü* 'káu 'kín ch'ut› ‹sz'.

Lók› ₅*ní* yik₂ ₅lí 'kün ‹sz'.

Káu', ‹ting ₅léung ₅t'au léuk₂ tái².

₅*T'ung p'ín'* *kák›* kán' ₅hang ₅í típ₂ ts'ai' ‹chí.

'*Siú kü'* 'ch'í ‹fan 'tsó yau².

Tái² *kü'* kái' muk₂ ₅wai í².

'*Shau kü'* ₅k'í yuk₂ ₅ts'é ‹séung.

T'óng' ₅*móng* tsoi² ‹tsang ₅lò ₅ü.

Sik› *'tsín* ₅ts'oi p'ín' ₅shing ₅t'íú.

Muk₂ *chóng²* ₅*ch'ui* chóng² ‹tsím muk₂.

₅*Ch'ü* ₅ch'óng 'wai ₅í ‹p'áu chik›.

Lau² ‹*chü* tái² 'síú pat› 'tang, 'sai ‹fá 'nau ₅shí ₅t'ung fŏng' toi² noi² ts'át› ‹chí, ₅mò 'sz' lá' kwik› ₅yau pat› íú² í'.

forming an even sheet. The lining of tea-chests, and sheet lead for other purposes, is made in this manner.

131. The blade and the frame of a saw are usually in different planes; the angle of the blade being such as to allow a larger piece of wood to be sawed without interfering with the frame than could otherwise be done. The Chinese have no saw-mills worked by water power, but all their boards, planks, and other wood work, is sawed by human labor, and as might be supposed employs hundreds and thousands of hands. The log, when small, is firmly placed in a vertical position to be sawed.

137. The *slaie* confines the warp like a comb.
138. A *lime spatula* holds mortar for pointing bricks.
139. A *spinning wheel* is a machine by which threads are made from silk and cotton.

140. A *spool* is a bamboo stick on which to wind thread.
141. A *square* is used for forming right angles.
142. A *square* is used for making square corners.
143. A *lime stick;* when lime is thick and hard, a lime stick is then used to stir it up.

144. A clicking of *bamboo sticks* announces meat cakes.
145. A *Lydian stone* is used for testing silver.
146. A *straight-edge* shows what is level and straight.
147. A *striker* levels the grain when measuring it.
148. An *imposing table* is used for arranging pages.
149. The *ting-tóng* is twirled and struck to announce that cloth is for sale.

150. The *small ting-tóng* is for selling floss and thread.
151. A *round ting*, struck by blind persons, announces that they will tell fortunes; they also use bamboo sticks.
152. The *tóng-tóng* announces that fish are to be sold.
153. A *trowel* is used for spreading mortar on bricks.
154. *Tympan;* the paper is spread upon it, then it is folded over, and the paper is printed.
155. Metallic movable *types;* all the characters are

者	梳	如	經	夾	箴	
磚	枝	灰	載	板	灰	
棉	絲	紡	乃	車	紡	
			者	紗	作	
紗	捲	竿	竹	以	竿	
者	方	製	以	甩	矩	
墨	間	角	方	殼	墨	
以	卽	實	灰	劍	灰	
			之	丨	劍	
吞	雲	賣	報	策	竹	
色	銀	辨	石	銀	磨	
正	平	其	定	能	準	
平	刮	米	量	刮	斗	
板	書	埋	檯	板	字	
報	擊	調	轉	鐺	叮	
				布	賣	
線	絨	賣	鐺	叮	小	
報	擊	者	瞽	叮	月	
片	竹	兩	或	算	占	
生	魚	賣	報	鐺	鐺	
口	磚	灰	抆	匙	灰	
其	紙	鋪	捻	字	印	
之	印	下	捻	後	上	
以	字	每	字	活	鉛	

*ₛSh*ing, káp› ‹king ₛü ‹shó ʻché.
‹Fúi ʻpán tsoiʼ ‹fúi ₛman ‹chün.
ʻFóng ‹chʻé ₛnái ʻfóng ‹szʼ ₛmín tsók› ‹shá ʻché.

‹Fú ₛí chuk› ‹kón ʻkün ‹shá.

ʻKü, ₛpʻang ₛí chaiʼ ‹fóng ʻché.
Mak₂ hók› ‹fóng kók› kánʼ mak₂.
‹Fúi ‹chʻiú ‹fúi shat₂ tsik› ₛí ‹chʻiú ‹chʻiú ‹chí.

Chuk› chʻák› pòʼ máiꜛ ₛwan ‹tʻan.
ₛMó ₛngan shik₂ pánꜛ ₛngan shik›.
ʻChun, ₛnang tingꜛ ₛkʻí ₛpʻing chingʼ.
ʻTʼau kwát› ₛléung ʻmai kwát› ₛpʻing.
Tszʼꜛ ʻpán ₛtʻoi ₛmái ‹shü ʻpán.
‹Ting ‹tóng ʻchün ₛtʻiú kik› pòʼ máiꜛ pòʼ.

ʻSiú ‹ting ‹tóng máiꜛ ₛyung sínʼ.
Ut₂ ‹ting, ʻkú ʻché kik› pòʼ ‹chím sünʼ; wák₂ ₛléung chuk› pʻínʼ.

‹Tóng ‹tóng pòʼ máiꜛ ₛü ‹shang.
‹Fúi ₛshʻí ₛman ‹fúi ‹chün ₛhau.
Yanʼ tszꜛꜛ ʻkʻam ‹pʻò ʻchí ₛkʻí shéungꜛ, hauꜛ ʻkʻam háꜛ yanʼ ‹chí.

ₛÜn út₂ tszꜛꜛ ₛmúi tszꜛꜛ ₛí ₛün

145. Lydian stone or basanite is sometimes used by the Chinese to test the purity of silver; but in doubtful cases other more decisive tests are resorted to for ascertaining its purity.
149. The *ting-tóng* resembles the *luk kú* or hand-drum in design; it is a plate of copper hung by four sides within a hoop, which, as it is twirled by a handle, sets in motion a button suspended on the side to strike the copper.
151. The round or *üt ting* is a circular piece of copper, hung by two strings to a stick; a second stick is hung between the strings, and as the blind man perambulates the streets, he strikes the pendulous stick against the copper.

章之鈸之水績線釘開
照印實作汲纏如大以
備板爲銼以紗造拔用
刻成砧用理鐵用佐者
條疊鼠器樘車線斤絲絲
鉛句老金桔繀千螺螺

ₛtˢíú hak› pí² chíû' ‹chéung kü' típ₂ ₛshing 'pán yan' ‹chí.

'*Lò* '*shü* ‹*cham* ₛwai shat› kíp₂ ‹kam hí' ˢí tsˢó² tsok› ‹chí.

Kat› ‹*kò*, yung² ˢí kˢap› 'shui.

Tsui' ‹*kü* ˢlí ‹shá ₛchˢín chik›.
*T*ᴺ*it*› *sín*² tˢít› tsò² ₛü sín'.

‹*Tsˢín* ‹*kan*, yung² pát₂ tái² ‹ting.
ₛ*Ló* ‹*sz*' *ning*² yung² ˢí ‹hoi ₛló ‹sz' 'ché.

160. The implement called *tsˢín kan*, or 'thousand catties', is simply an iron rod or staple with a broad ring attached to it; the head of the spike is caught between the rod and ring, and pulled out on the principle of the lever.

engraved on separate bodies of lead, and these are arranged into pages by words and sentences for printing.

156. A *vice* is for holding metallic articles securely in order to file them.

157. *Well-sweeps* are used for drawing water.

158. A *winder* is used for winding thread into balls.

159. *Iron-wire* is iron drawn out into threads.

160. A *wrench* is used for drawing spikes.

161. A *wrench* is an instrument which is used for taking out screws.

Section Fourth.

NAMES OF COLORS.

章四第名色顏
ₛNgán shik› ₛming; tai² sz" ‹chéung.

得一色色之初觀由皆色而象爲物指故物名者

ₛFán ₛngán shik› ‹chí ‹chˢo tak› ₛming 'ché, ‹kái ₛyau ‹kún yat› mat₂ shik›, ₛí tséung² shí² shik›; kû' 'chí mat₂ ₛming ₛwai shik› ₛming

The names of all colors were at first obtained from observing the color of some one thing, which was an exact image of the given color; hence, therefore, for the names to designate colors we refer to the names of

Notes and Explanations.

THE solar beam is divisible into seven primary colors, viz. violet, indigo, blue, green, yellow, orange, red — white being the mixture, and black the privation, of all of them. Three of these — blue, red, and yellow — by their intermixture are capable of producing all the rest. Those five which the Chinese call primary or true colors, are *tsˢing*, *wóng*, *chˢik*, *pák*, *hak*, i. e. azure, yellow, carnation, white, and black. The single characters standing for other colors, such as *luk* green, *lám* blue, &c., were, it is said, appropriated to this use, their primary sense not being that of color.

以餘和色計名名淡啞而不也
古色較故勝其色濃靚字而故皂
自正色色奇可識五深閃數多之玄色
之爲間數新不不將淺嬌此皆識號一
名呼色爲將爲名有卽以嫩雜之盡色灰肝時皆色同
名五卽茲以之或者加老素呼能灰鴿豬有烏髮京油老
藍烟墨色黑

‹fú ‹chí. Tsz'² ʿkú ˢí ˢ'ng shik› ₍wai ching' shik›, ₍yü tsik› ₍wai kán' shik›.

‹Tsz' ‹tséung shò' shik› káu' wó², ˢí ₍wai ‹san ₍kˢí, kú' shik› ‹chí ₍ming pat› ʿhó ‹shing kai'. Wák₂ ˢyau pat› shik› ₍kˢí ₍ming ʿché, tsik› ‹tséung ˢ'ng shik› ₍ming ‹ká ˢí ʿtsʿín, ‹sham, ₍nung, tám², ˢlò, nün², ‹kíú, ʿshím, ling², ʿá, sò', tsáp₂; ʿtsʿz', shò' tsz'² ₍í ‹fú ‹chí, ‹kái ‹tó ₍í pat› ₍nang tsun² shik› ‹chí kú' ˢyá.

‹Fúi shik›

Kóp› ‹fúi

‹Chü ‹kón shik›

ˢYau ₍shí hak› hò² ₍ün, tsò³, ‹ú, ‹kái ₍tʿung yat› shik›.

Fát› shik›.

‹King mak₂.

₍Yau ‹ín.

ˢLò ₍lám.

At present, by taking several colors and combining and mixing them together, new and brilliant tints are produced, so that the names of all the colors cannot be enumerated. If a person happens not to know the name of a color, then he takes the name of one of the five colors and adds to it another term—as light, dark, rich, dull, mellow, soft, delicate, changeable, glistening, cloudy, plain, marbled, &c., and by the use of these several terms gives the appropriate names; and these are so numerous that it is impracticable to gain a perfect knowledge of them.

1. *Ash color.*

2. Purplish ash.

3. *Bister* (or pig's liver color).

4. *Black* is sometimes designated sombre, dark, and raven, all of which are one and the same color.

5. Hair-black color (color of Chinese hair).

6. Ink black.

7. Soot black.

8. Blue black.

1. *Ash* color or *fúi shik* is a very common tint among the Chinese, and the various shades of it are not well defined. *Kóp shik* dove color, is the shade on the necks of white doves.

3. *Bister* is prepared from common soot of wood, by pulverizing and washing. The soot of the beech is said to afford the best.

4. *Blacks.* Lampblack is a light carbonaceous substance, thrown off during the combustion of resinous and oily substances. The chips of fir and pine trees are burnt under tents, to the inside of which the lampblack adheres. In China, the article for making ink is obtained from oil, burned by lighted wicks in a vessel, over which a funnel-shaped cover is hung to receive the smoke or lampblack; and this, mixed with gluten, and made into paste, is formed into little cakes, and becomes the far famed, but misnamed, Indian ink. It is a little singular how the idea should have become so prevalent that this ink, of which tons are annually consumed in China and Japan, was made of the black secretion of the cuttle-fish.

9. *Blue.*	藍	ˏLám.
10. Sky blue.	三青	‹Sám ‹tsʻing.
11. Smaltz blue.	佛頭青	Fat₂ ˏtʻau ‹tsʻing.
12. Azure blue.	天青	‹Tʻín ‹tsʻing.
13. Deep blue.	元青	ˏÜn ‹tsʻing.
14. Pure blue.	二青	Í² ‹tsʻing.
15. Light azure blue.	玉藍	Yuk₂ ˏlám.
16. *Brown.* (Coir brown.)	棕色	‹Tsung shik›.
17. Rust brown.	鐵棕	Tʻít› ‹tsung.
18. Reddish brown.	紅棕	ˏHung ‹tsung.
19. Chestnut brown.	栗色	Lut₂ shik›.
20. Spanish brown (or sheep's liver color).	羊肝色	ˏYéung ‹kón shik›.
21. *Carmine.*	金魚紅	‹Kam ˏü ˏhung.
22. *Carnation.*	赤色	Chʻik› shik₂.
23. *Cinnabar.*	硃砂	‹Chü ‹shá.
24. *Cochineal color.*	呀囉色	ˏNgá ‹lán shik›.
25. *Crimson* (or rouge red).	胭脂	‹Ín ‹chí.
26. *Gray.*	褐色	Kót› shik›.
27. Yellowish gray.	原色	ˏÜn shik›.
28. Reddish gray.	紫色	'Tsz' shik›.
29. Bluish gray.	淡灰色	Tám' ‹fúi shik›.
30. *Green.*	綠色	Luk₂ shik›.
31. Plant green.	青色	‹Tsʻing shik›,

9. *Blue.* *Lám* is the common term for those blue colors that are dark and tinged with red. For the light blues, as azure and mountain blue, the word *tsʻing* is employed. There is, however, more discrepancy among the Chinese concerning the color intended by *tsʻing* than any other color; it is both the color of the sky and of trees; and even the color of ether is called *tsʻing*. The term may, perhaps, be defined, the color of nature, or the natural heavens; and this vague term is applied by different persons in a different manner, and to diverse objects.

16. *Tsung* is the net-like bark of the Cycas, from which the Chinese make ropes, brooms, &c.; it is taken by them as the pure shade of brown.

26. *Kót* is the color of hemp, before it has been bleached; *ün skik* means the "original

32. Green bice.	虎綠	ʻFú luk₂.
33. Sap green.	墨綠	Mak₂ luk₂.
34. Blackish green (unripe lemon green).	檬綠	‹Mung luk₂.
35. Emerald green.	二綠	Í² luk₂.
36. Pea green.	豆青	Tau² ‹tsʻing.
37. Leek green.	葱綠	‹Tsʻung luk₂.
38. Olive green.	欖青	ʻLám ‹tsʻing.
39. *Indigo.*	洋藍	₅Yéung ₅lám.
40. *Orange.*	黃丹	₅Wóng ‹tán.
41. *Purple.*	紫粉	ʻTsz' ʻfan.
42. Iris purple.	葡青	₅Pʻò ‹tsʻing.
43. *Prussian blue.*	洋靛	₅Yéung tín².
44. *Red.*	紅色	₅Hung shik₃.
45. Brownish red.	赭石	ʻChé shik₂.
46. Lake red.	番紅	‹Fán ₅hung.
47. Copper red.	古銅色	ʻKú ₅tʻung shik₃.
48. Rose red.	銀紅	₅Ngan ₅hung.
49. Orange red.	紫丹	ʻTsz' ‹tán.
50. Peach red.	桃紅	₅Tʻò ₅hung.
51. Brick red.	青蓮	‹Tsʻing ₅lín.
52. Light red.	宮粉	‹Kung ʻfan.
53. Hyacinth red.	金飛紅	‹Kam ‹fí ₅hung.
54. Lightish red.	粉紅	ʻFan ₅hung.
55. *Scarlet.*	花紅	‹Fá ₅hung.
56. *Sepia.*	雅灰	₅Ngá ‹fúi.
57. *Snuff* color.	鼻烟色	Pí² ‹ín shik₃.
58. *Verdigris* green.	銅綠	₅Tʻung luk₂.

color," and the term is principally applied to the color of raw silk; while *tsz' shik* is appropriated to the reddish-yellow gray of Nankeen cloth.

59. *Vermilion* red.	硃砂	˧Ngan ˨chü.
60. *White.*	白色	Pák˧ shik˨.
61. Grayish white.	淺灰	ʻTs'ín ˨fúi.
62. Quicksilver white.	乳銀	˧Yü ˧ngan.
63. Spanish white.	鉛粉	˧Ün ʻfan.
64. Snow white.	雪白	Süt˨ pák˨.
65. Ivory white.	牙黃	˧Ngá ˧wóng.
66. Pearl white.	珠色	˨Chü shik˨.
67. Bluish white.	札藍	Chát˨ ˧lám.
68. *Yellow.*	黃色	˧Wóng shik˨
69. Brass yellow.	乳金	˧Yü ˨kam.
70. Amber yellow.	碧色	Pik˨ shik˨.
71. Honey yellow.	雄黃	˧Hung ˧wóng
72. Lemon yellow.	粉黃	ʻFan ˧wóng.
73. Oker yellow.	垀黃	˧Nai ˧wóng.
74. Almond yellow.	杏黃	Hang² ˧wóng.
75. Sulphur yellow.	石黃	Shik˧ ˧wóng.
76. Yolk yellow.	蛋黃	Tán² ˧wóng.
77. Brown-brass yellow.	青金	˨Ts'ing ˧kam.
78. Canary yellow.	辰時雀黃	˧Shí ˧shan tséuk˨ ˧wóng
79. Gamboge yellow.	籐黃	˧T'ang ˧wóng.

49. Red ink is made from vermilion, and this color is often used by the emperor, or others at his dictation, in writing edicts, which are then called *chü pat*, or writings in vermilion; his majesty's replies, when written by officers in waiting, are called *chú pí*, or replies [written in] vermilion. Magistrates also use this color in punctuating their edicts. *Tán* and *chü* are nearly synonymous in common use; *tán* is, however, a lighter, orange-red than vermilion.

CHAPTER VIII.

ARCHITECTURE.

工匠務篇八

ˌKung tséung² mú²; ˌpʻín pát˩.

Section First.

VARIOUS KINDS OF EDIFICES.

宮室類第一章

ˌKung shat˩ lui²; tai² yat˩ ˌchéung.

---

1. In the remotest ages of antiquity, caves in desert places were the habitations of the people: during winter, they lived in holes dug in the ground; and in summer, they dwelt in thatched huts. In subsequent times, their chieftains made dwelling places of wood and earth; and very soon afterwards they also constructed regular houses, with beams and pillars, for protection against winds and rains.

居居檜以處之宇宮
穴則居人土爲下考
世冬則聖顚後棟雨圖
之處夏世而然上風書畧
古野窟後處病室待四總
上而營巢木而宮以見室

Shéung² ʻkú ˌchí shai², hüt˩ ˌkü ˧í ʻyé ʻchʻü; ˌtung tsak˩ ˌkü ˧ying fat˩; há² tsak˩ ˌkü ˌtsang ˧chʻáu. Hau² shai², shing² ˧yan ˧í muk˩ ʻchʻü ˧í ˌtín ʻtʻò ʻchʻü; ˧í ping² ˧ín hau² ˧wai ˌchí ˌkung shat˩ shéung² tung² há² ʻü ˧í toi² ˌfung ʻü.

2. See the General Account of buildings, in the Illustrations of the Four Books.

Kín² Sz" ˌShü ˧Tʻò ʻháu, ˌKung shat˩ ʻtsung léuk˩.

Notes and Explanations.

LITERALLY, *kung tséung mú* denotes the operations of architects, or those who construct all kinds of buildings, together with vessels and land carriages of every description.

1. These *shing yan* are known to the Chinese only by tradition, as distinguished benefactors of their nation, who lived in the remotest antiquity; they are perhaps identical with Tubal-cain and others mentioned in the first book of Moses. *Kung* and *shat*, often used as distinct terms for different ideas, are here synonymous and express the simple idea of house, or the abodes of man. *Shéung tung, há ü*, are the framework and covering of the house. The first inhabitants of the land, as here described, seem to have been troglodytes, rather than nomads

2. These Illustrations are comprised in twelve small octavo volumes, with plates, all executed in the best style of Chinese printing and engraving.

館中官林左之春也高望桂器闕守人之槐橋室所君宮
學初之翰社祭木年內眺有兵建防行爲舟以如婦足衛泮
鄉乃情堂右社令以豐園涼而貯塞限渡舟造製窮途駐以日
本院民玉壇秋樹酌於納垣局邊界水或其是中乃築學
社學林任馬宇稷春社時亭無器闡以爲橋駕橋木窓中侯
署也金院緣驛城諸

3. An *academy* is the village school-house.

4. The *imperial academy* is a public hall for the residence of those who, having attained the rank of *hónlam*, have not become magistrates.

5. The 'golden horse' and 'gemmeous court' are terms for the *imperial academy*.

6. The *altars* for the vernal and autumnal sacrifices to the gods of the land and grain are placed right and left.

7. The *altars of the people* are shaded by trees, and offerings are made in spring and autumn for fruitful seasons.

8. An *arbor*, in a garden, is built high, in order that it may be cool and afford a fine prospect.

9. A *wayside arbor* has no walls, but only pillars.

10. An *arsenal* is a depository of arms.

11. A *barrier* is built on the frontiers, in order to guard and protect the boundary.

12. A *bridge* is a traveler's passage over a river.

13. A *floating bridge* may be made of boats.

14. *Suspension bridges* are made of the Anagyris and elm, and are constructed like other bridges.

15. 'Green windows' are poor women's *cabins*.

16. A *caravansary* is a resting-place on the highway.

17. A *city* is walled for the prince's defense.

18. The *colleges* of princes were called 'p'únkung.'

'*Shé hók*$_2$ 'pún ‹héung hok$_2$ 'kún.

Hón' *ʂlam ün*' ʿnái ‹ch'ó chung' mí^2 yam^2 ʂman ʂts'ing ‹chí ‹kún 'shü ʿyá.

‹Kam 'má, yuk$_2$ ʂtóng, *hón*' *ʂlam ün*' ʿü.

'*Shé tsik*, ʂ*tán*, yau^2 'shé, 'tsó tsik, ‹ch'un ‹ts'au ling^2 tsai^2 ‹chí.

‹*Man* '*shé* shü^2 ʿí muk$_2$ ‹ch'un ‹ts'au ʂshí ʂch'au ‹fung ʂnín ʿyá.

ʂ*Léung* ʂ*t'ing*, ‹ü ‹ün noi^2 ‹kò kín^2 ʂwai náp$_2$ ʂléung tíú' móng'.

ʂ*T'ing* ʂmò ʂhün ʂí ʿyau 'chü.

‹*Kwan hí*' *kuk*$_2$ ʿch'ü ‹ping hí'.

‹*Kwán cháp*$_2$ ‹pín sui^2 kín^2 ‹kwán ʿí ʂwai kái' han^2 ʂfông 'shau.

ʂ*Kíú* ká^2 'shui tò^2 ʂhang ʂyan.

ʂ*Fau* ʂ*kíú* wák$_2$ ‹chau ʂwai ‹chí.

Tíú^2 ʂ*kíú* tsò^2 ʿí ʂü ʂkwai ‹chí muk$_2$, ʂk'í chai' ʂü ʂkíú.

Luk$_2$ ‹ch'óng shí^2 ʂpan fú^2 *shat*.

Yik$_2$ ‹chung ʂt'ò chü' tsuk, 'shó.

ʂ*Shing* ʿnái chuk, ʿí wai' ‹kwan.

‹Chü ʂhau hók$_2$ üt$_2$ *p'ún*' ‹*kung*.

---

5. The term *pák má* alludes to two brazen images of horses placed in the doorway of the academy by the emperor Mú of the Hón dynasty about the year 140 B. C. The characters *yuk tóng* are placed above the gate of the academy, and correspond, in this usage, to similar fanciful designations for public institutions in western lands.

14. A bridge of this kind is figured and described in the *Sám Ts'oi T'ò*, and resembles very much the suspension bridges of Europe.

16. These in China are established by government, and seem to be for the sole use of those who are employed on public service.

19. The *college* of the emperor was called 'p'ikyung.'

20. *Colleges* are everywhere established for the support and education of men of genius and talent.

21. *Imperial colleges;* officers are commissioned by the emperor and sent thither to select the talented.

22. A *cantonment* is a small encampment of troops for the purpose of guarding the frontiers.

23. The Taouists reside in their own *convents*.

24. *Cottages* are covered with thatch.

25. *Council chambers* are for deliberative assemblies.

26. *Exchanges* are established by all the several trades, for the purpose of united deliberation.

27. *Farm-houses* are constructed of reeds, and have doors made of rushes and coarse grass.

28. In a *fort*, guns are placed for defense.

29. *Granaries* are places for storing grain.

30. A *kw'an* is a round granary.

31. A *king* is a square granary.

32. A granary having bins is called *pan*.

33. A *grocery* has oil, sugar, spirits, rice, and other miscellaneous articles for sale.

雍建才官才小塞居成所賈事扉守處者者廩酒之
辟設英命文之邊隱蓋之商議蔣防之圓方曰糖之
曰屬育廷取兵守士草議行衆蒲砲穀之之屋油沽
學各教朝考屯防道茅集各會以蔭置藏倉倉有舖貨
子院以院此乃以屯屋所舘爲屋蘆臺乃乃之貨雜
天書得貢到寨城觀茅公會設廬以砲倉囷京倉雜米

ᶜT'ín 'tsz' hók₂ üt₂ *p'ik*› ᶜ*yung*.

ᶜ*Shü ün*' kók› shuk₂ ch'ít› kín² tak› ˢí káu' yuk₂ ᶜying ₅ts'oi.

Kung' *ün*' ₅ch'íú ₅ting ming² ᶜkún tò' 'ts'z' 'háu 'ts'ü ₅man ₅ts'oi.

*Chái*² 'nái ₅t'ün ᶜping ᶜchí 'síú ₅shing ˢí ₅fóng 'shau ᶜpín sui².

Kún' ᶜchung Tò² sz'² 'yan ᶜkü.

₅*Máu uk*› ₅máu 'ts'ò koi' ₅shing.

ᶜ*Kung* '*shó* tsáp₂ ˢí ᶜchí 'shó.

*Úi*² '*kún* kók› ₅hóng ᶜshéung 'ká ch'ít› ₅wai úi² chung² 'í sz'².

₅*Lú uk*› ˢí ₅pò 'tséung ᶜfí ˢí ₅k'ü ₅ch'ü.

P'áu' ₅t'oi chí² p'áu' ₅fóng 'shau.

ᶜ*Ts'óng* ˢnái ₅ch'óng kuk› ᶜchí ch'ü'.

ᶜ*Kw'an* ˢnái ᶜts'óng ᶜchí ₅ün 'ché.

ᶜ*King* ˢnái ᶜts'óng ᶜchí ᶜfóng 'ché.

ᶜTs'óng ᶜchí ˢyau uk› üt₂ '*pan*.

Tsáp₂ fó' *p'ò*' ₅yau ₅t'óng 'tsau 'mai tsáp₂ fò' ᶜkú ᶜchí.

18—21. For colleges, academies, and minor schools, and for the buildings in which they are established, a great variety of names have been, and are still, employed, the principal of which are given in this section. *P'ikyung* and *p'únkung* are now disused. Beautiful plates of them both may by seen in the Illustrations of the Four Books: the former was entirely surrounded by water: the latter, as its name indicates, had water only around one half.

25, 26. The *kung shó*, or public places, are established in streets and villages, and the gentry and elders assemble in them for the transaction of all their public business; they are equivalent to town-halls and town-houses, in some western states. The *úi kún*, or assembly halls, have already been noticed on page 199; they differ from modern European exchanges in each one's being limited to a single trade, but resemble in all their principal features the ancient guilds of Europe, approaching as near to a corporation as the nature of the supreme government will permit.

29—32. Public granaries seem to have existed in this country from time immemorial, and they have assumed a great variety of forms. Among the Chinese, the practice of storing grain in the earth has long since ceased.

34. A *guard-house* is for protecting important passes.
35. The term *hall* was first used by the emperor Wông.
36. *Halls of science* are temples of the sages, and every department and district has one of its own.
37. A *hermitage* is the dwelling of a retired man.
38. A *hospital* is a place for healing the sick.
39. A *foundling hospital* is erected in a town for nurturing and bring up orphan children, who reside there from infancy.

40. The mansion for visitors is called a *hotel*.
41. A *public hotel* is where officers put up.
42. The 'white house' is a poor man's *hut*.
43. A *kitchen* is a house for cooking provisions.
44. A *lodge* is a thatch for watching grain.
45. A *snail's lodge* is a modest term for one's house.
46. '*Red lofts*' are rich women's houses.
47. A *magazine* is a depository of powder.
48. A *magistrate's office* is the abode of officers.
49. A *mansion*, with five acres of land, is surrounded by a wall, which is called the palace-wall.
50. In the *market*, provisions are bought and sold, for which purpose all kinds of shops are opened there.
51. A *menagerie* is where wild animals are reared.

要	險	防	爲	以	卡	*Kâ' ˢí ˌswai ˌfông 'hím íú'.*
帝	黃	肇	名	之	堂	*ˌT'óng ˌchí ˌming shü' ˌWông tai'.*
府	也	廟	宮	聖	學	*Hók, ˌkung shing² míú² ˢyá; 'fú ˌchau ün² kók, ˢyau kín² lap₂.*
立	建	有	各	縣	州	
宅	之	逸	隱	門	衙	*ˌHang ˌmún 'yan yat₂ ˌchí chák₂.*
居	之	病	治	舘	醫	*ˌI 'kún chí² ping' ˌchí ˌkü.*
中	邑	乃	堂	嬰	育	*Yuk₂ ˌying ˌt'óng ˢnái yap, ˌchung kín² yuk₂ ˌmò, fú² ˢmò 'fú 'yéung, ˌying ˌsí ˌkü ˢyá.*
撫	母	父	無	育	建	
	也	居	兒	嬰	養	
館	曰	舍	之	賓	待	*Toi' ˌpan ˌchí shé² üt₂ 'kún.*
所	寓	之	官	舘	公	*ˌKung 'kún ˌkún ˌchí ü² 'shó.*
家	之	衣	布	屋	白	*Pák₂ uk, pò' ˌí ˌchí ˌká.*
食	火	調	烹	厨	庖	*ˌP'áu ˌch'ü ˌp'ang ˌt'iú 'fò shik₂.*
也	廬	禾	看	舍	守	*'Shau shé² hón' ˌwó ˌlú ˢyá.*
小	屋	謙	自	廬	蝸	*ˌWó ˌlú tsz'² ˌh'ím uk, 'síú.*
居	女	富	乃	樓	紅	*ˌHung ˌlau ˢnái fú' 'nü ˌkü.*
藥	火	制	局	藥	火	*'Fó yéuk₂ kuk₂ chai² 'fò yéuk₂.*
居	所	之	官	百	廨	*Kái' pák, ˌkún ˌchí 'shó ˌkü.*
環	外	宅	之	畝	五	*ˢ'Ng 'mau ˌchí chák₂ ngoi ˌwán ˢí ˌts'éung wai' ˌchí ˌkung ˌts'éung.*
墻	宮	之	謂	墻	以	
物	食	賣	買	井	市	*'Sh'í 'tsing ˢmái mái² shik₂ mat₂ kók, p'ò' kín² ch'ít, ˌchí ch'ü'.*
處	之	設	建	舖	各	
獸	禽	養	以	所	苑	*Ün² 'shó ˢí 'yéung ˌk'am shau'.*

40, 41. For an account of the more common inns or taverns, see page 282; these buildings are also called *ü*, and *ü shó*, i. e. lodgings, or lodging-places.

42. The meaning of *pák* is unfurnished, unadorned, and alludes to the poor but honest man, whose poverty is still further expressed in this sentence by *pò í*, cotton clothes, which he wears.

43. The *p'áu ch'ü* differs from a *ch'ü fóng* or cooking-room (chap. V. sec. 2: 33); the latter is a single apartment of a house occupied solely for cooking; while the former is usually a separate building, attached to temples, monasteries, &c.

45. The allusion here is to the smallness of the house, and the straitened circumstances of the owner, who, in the oriental style of mock humility, disparagingly likens his tenement to the contracted lodgment of a snail.

50. In early times, the market was called *sh'í sz'*, of which a plan may be seen in the Illustra-

52. A *military post* is the same as a guard-house.

53. *Monasteries* are the abodes of the Budhists, first erected in the reign of Ming of the Hón dynasty.

54. Priestesses of Budha dwell in *nunneries*.

55. *Observatories* are so called, because on them you can look abroad and take observations.

56. King Man of Chau built the *imperial observatory*.

57. *Public offices* are those of the magistrates.

58. The 'fir-platform' and 'rookery,' are also terms for the *censor's office*.

59. The *orbate temple;* if one has no posterity, his tablet is placed and worshiped in this temple.

60. A *pagoda* is sometimes several stories and tens of feet high, with windows on all the six sides.

61. The *literary pagodas* are two or three stories high, and in them sacrifices are offered to the god of letters.

62. When the ancients built houses high and majestic, they usually denominated them *palaces*.

63. A *palace* is the house of an emperor or king.

64. The *honorary portal* emblazons good deeds; it is also called 'páifong.'

65. A *prison* is for incarcerating notorious offenders.

官	堆	亦	卽	卡	也	‹*Kún ‹túi* yik$_2$ tsik› ká' ˢyá.
寺	漢	明	帝	時	始	*Shí'* Hón' ˢMing tai' ˢshí,
創	乃	僧	人	所	居	'chí 'ch'óng, ˢnái ‹Tsang ˢyan
庵	內	女	尼	奉	佛	'shó ‹kü.
觀	之	言	可	以	觀	‹*Ím* noi^2 'nü ˢní fung^2 Fat$_2$.
望	於	其	上	也		*Kún'* ‹chí ˢín 'hó ˢí ‹kún
周	文	王	作	靈	臺	móng^2 ˢü ˢk'í shéung^2 ˢyá.
衙	署	亦	卽	廨	也	‹Chau ˢMan ˢwóng tsók› ˢ*ling*
柏	臺	烏	府	御	史	ˢt'oi.
衙	門	云	爾			ˢ*Ngá 'shü* yik$_2$ tsik› kái' ˢyá.
無	嗣	壇	若	無	後	Pák› ˢt'oi ‹ú 'fú *ü*^{2} *'sz'* ˢ*ngá*
嗣	者	牌	位	祀	此	ˢ*mún* ˢwan ˢí.
塔	或	高	數	丈	數	ˢ*Mò sz'*^{2} ˢ*t'án;* yéuk$_2$ ˢmò hau^2
重	窓	通	六	面		sz'^{2} 'ché ˢpái wai^2 sz'^{2} 'ts'z'.
文	閣	高	二	三	層	*T'áp$_2$* wák$_2$ ‹kò shò^2 chéung^2
祀	文	星	於	其	上	shò' ˢch'ung ‹ch'óng ‹t'ung
古	制	屋	之	高	嚴	luk$_2$ mín^2.
通	呼	爲	殿			ˢ*Man kók*$_2$ ‹kò í^2 ‹sám ˢts'ang
大	內	帝	王	之	屋	sz'^{2} ˢman ˢsing ‹ü ˢk'í shéung^2.
牌	樓	旌	表	善	行	'Kú chai^2 uk› ‹chí ‹kò ˢím
又	謂	牌	坊			‹t'ung ‹fú ˢwai *tín*^{2}.
監	牢	以	囚	重	犯	*Tái^2 noi^2* tai' ˢwóng ‹chí uk›.
						ˢ*Pái ˢlau* ‹sing 'píú shín'
						hing' ; yau^2 wai' ˢpái ‹fóng.
						‹*Kám ˢlò* ˢí ˢch'au chung^2
						fán^2.

tions of the Four Books: for explanations of *sz'* and *sh'í*, see pages 121 and 211. In the *Sám Ts'oi T'ò*, the *sh'í tsing* is represented as a collection of buildings, forming an extensive market.

58. The first of these terms arose, it appears, from a very large fir-tree which grew in an inclosure near the front of the censor's office in Peking; the second derived its origin from the rookery of crows that occupied the branches of this tree. *Ngá mún* is a common term for public offices, synonymous with *ngá shü*, in the preceding sentence.

59. This building is sometimes attached to a large temple, and contains the tablets of those who left no descendants to perpetuate their name, and offer sacrifices to their manes; the number collected in them is often very great.

64. The *páilau*, whether of wood or of stone, have been called triumphal arches: arches however, they are not; nor are they like an arch; nor have they usually any claim whatever to be denominated triumphal. In shape, they resemble the posts of a gate with a very broad lintel or beam; often they have two beams, one above the other, with a tablet between them.

家第居敵或粟處菜物是乃祀牌處蓋士居銀點
之之深禦大藏穀賣貨者靈奉宗之搭軍所金有
宦豪嬪以以腹以藏戳賣貨放豕神者祖祀布宿帥藏內
仕富妃設小旁中攤貯牛祀祝立祭以屯主以舖肉
府門宮塹口通地萊爲畜爲司堂而盤爲府設樓酒
潭朱內烽竇窖窖瓜棧圈廟設祠位營以帥庫高心

66. The *family residence* of a statesman is called '*t'án fú*.'

67. The 'pearly door' is the *seat* of a rich man.

68. A *seraglio* is the secluded residence of imperial ladies.

69. By *signal posts* an enemy's approach is announced.

70. A *souterrain* has a small mouth and is very capacious; grain is deposited through a hole in its side.

71. A *káu* is a place in the earth for storing grain.

72. The *vegetable stall* exposes vegetables for sale.

73. The *store-house* is for storing up goods.

74. Swine are domesticated in a *sty*.

75. A *temple* contains images of the gods, and has priests ordained to offer sacrifices.

76. In the *temple of ancestors* their tablets are placed, and there sacrifices are offered to them.

77. *Tents* are coverings made of cloth for the purpose of affording lodging-places to soldiers.

78. The *general's tent* is the station of the general.

79. *Treasuries* are built for depositing money.

80. *Victualing-houses* are buildings which are furnished with wine and meat for entertainment.

ˌT'án ʻfú szˀ wánˀ ‹chí ‹ká.

‹Chü ˌmún fúˀ ˌhò ‹chí taiˀ.

Noiˀ ‹kung ‹fí panˀ ‹sham ‹kü.

‹Fung ‹tun ‹ch'ít, ˢí üˀ tikˌ.

Tauˀ ʻhau ʻsíú fuk› táiˀ, wákˌ kíúˀ ‹t'ung ˌp'óng ˢí ˌch'óng suk›.

Káuˀ tíˀ ‹chung ˌch'óng kuk› ch'üˀ.

‹Kwá ts'oiˀ ‹*t'án* ʻ*pái* máiˀ ts'oiˀ.

Chánˀ ˌwai ˢshü fóngˀ fóˀ matˌ.

‹Hün ch'uk› ˌngau ʻshí ʻché shíˀ.

Míúˀ ˌwai szˀ ˌshan ˌling ˢnái ch'ít, ‹szˀ chuk› ʻché fungˀ szˀ.

ˌSzˀ ˌt'óng lapˌ ʻtsò ‹tsung ˌpái waiˀ ˢí tsaiˀ szˀ ‹chí ch'üˀ.

ˌYing ˌp'ún ˢí pòˀ táp› koiˀ ˢí ˌwai ˌt'ün shuk› ‹kwan szˀ.

Szˀ ʻ*fú* ʻchü szˀ ʻshó ‹kü.

Fúˀ ch'ít, ˢí ˌch'óng ‹kam ˌngan.

‹Kò ˌlau p'òˀ noiˀ ˢyau ʻtím ‹sam ʻtsau yukˌ.

The two principal posts are, say twenty feet high, and stand about twenty feet apart. Outside of these two posts, are usually two shorter ones, each connected by a short beam to the larger ones. On all these posts, beams, and tablet are inscriptions, to emblazon and to commemorate the virtuous actions of those for whose honor they are erected.

70, 71. These are of two kinds, and were frequently constructed so as to preserve valuable jewels, treasure, books, and other things which the owner wished to lay up secure from theft and mold. The *káu* was made much smaller than the *tau*, and provided with a small pent-roof to keep the rain from soaking the covering.

75. Temples in China, like churches and chapels in western countries, have a great variety of names, and afford some of the finest specimens of architecture that are to be seen in the country. They are generally constructed of the best materials, and in superior style. Poor villages often have rich temples; while those built by affluent persons, by officers, or by members of the imperial family, are very costly and beautiful, and sometimes superb.

Section Second.

THE PARTS OF BUILDINGS.

第二章 類料物室宮

ʻKung shat› mat› líú² lui²; tai² í² ‹chéung.

1. An *arch* is made by placing stones in a circular form either over a door, or under a bridge.

2. The *audience-hall* is the place where the monarch assembles his ministers, to deliberate with them in person.

3. An *avenue* is the strait path which leads from the principal outer gate to the front door of the house.

4. The *balistic platform* is erected to discharge crossbows.

5. *Base* is the present name of a column's pedestal.

6. The *empress' bed-room* is called the 'pepper-chamber.'

7. A *belfry* is a high part of a building, in which the bell is hung and struck to announce the hour of the day.

8. A *brace;* a beam being inserted into a post, then another short piece of timber (i. e. a brace) is let into the post, rising diagonally to support the beam.

9. *Bricks* are used for constructing walls.

10. *Capital* is the top of the column, on which flowers are

於	拱	圓	砌	乃	拱
下	橋	於	造	或	門
會	者	王	乃	堂	殿
也	之	議	朝	臣	羣
直	門	頭	乃	道	壅
也	道	之	門	二	達
弩	發	以	設	臺	弩
墊	柱	之	今	乃	礎
居	所	后	王	房	椒
懸	丈	數	高	樓	鐘
辰	時	報	以	撞	鐘
木	橫	鑲	柱	角	掙
柱	於	木	短	加	另
			之	掙	斜
墻	垣	築	用	甎	青
刻	頭	柱	卽	碟	柱

ʻ*Kung* ˢnái tsᵉai² ˧ün ʻkung ‹ü ˧mún, wák› tsò² ‹ü ˧kᵉíú há².

*Tín*² ˧tᵉóng ˢnái ˧wóng ʻche úi² ˧kwᵉan ˧shan ˧chᵉíú ˢí ‹chí ˢyá.

ʻ*Yung tò*² ˢnái ˧tᵉau ˧mún chik› tát› í² ˧mún ‹chí tò² ˢyá.

‹*Nú* ˧tᵉoi chᵉít› ˢí fát› ˧nú.

ʻ*Chᵉó* ˢnái ‹kam ‹chí ˢchᵉü ‹tun.

‹*Tsíú* ˧*fóng* ˧wóng hau² ʻshó ‹kü.

‹*Chung* ˧*lau* ‹kò shò² chéung² ˧ün ‹chung chóng² ˢí pò² ˧shí ˧shan.

‹*Chang kók*› ˢchᵉü ‹séung ˧wáng muk›, ling² ‹ká ʻtün muk› ‹ü ˢchᵉü ˧tsᵉé ‹chang ‹chí.

‹*Tsᵉing ‹chün* yung² chuk› ˧ún ˧tsᵉéung.

ˢ*Chᵉü típ*› tsik› ˢchᵉü ˧tᵉau

Notes and Explanations.

The principal apartments of houses were enumerated in chap. V., sec. 2., with such parts as are frequently spoken of in domestic affairs. The style of Chinese architecture differs so much from Egyptian, Greek, Roman, Gothic, or any more modern one, that the definitions and descriptions of parts must necessarily differ in some degree accordingly.

6. According to the *Kú Sz' King Lam*, in the times of the Hon dynasty, the walls of the harem were plastered with pepper, from the notion that its pungent properties would dispel or neutralize all noxious vapors in the rooms. From this practice, the phrase is now used to denote the apartments of the empress in the palace.

7. The temples of the Chinese are usually furnished with bells; and they are almost always hung on low frames, so as to be only some six or eight feet from the ground.

9. Sometimes, the Chinese merely dry their bricks in the sun, but they are generally burned sufficiently hard, that when kept out of water, the wall is preserved from rapid decay. Their color is usually a light slate blue, or as the Chinese describe them, *tsᵉing chün*, azure bricks.

直處室門臺邊板下

碟之寢頭地花花前

如盤人宇於雕近簷墻

托線僧廟竪脚接線於

起至房殿柱板墻口線

花接禪宮四花釘簷出

開涼官門可

前納百至外

堂而列下城內水

乃光陳堂繞入濠也

井透墀是水運關門底

天以丹庭濠通水之

城

通

屋

上鏤珠頂斗木

背覆圓爲門之

頂形乃背卽門

如作上木旁

鏤造屋置門門

hak› ‹fá ʻhí tʻók› ˢü típ₂ chik₂ tsíp› chíʼ sínʼ ˢpʻún ‹chí chʻüʼ.

ˢ*Shín* ˢ*fóng* ‹Tsang ˢyan ʻtsʻam shat›.

‹Kung tín² míú² ʻü ˢtʻau ˢmún szʼʼ ʻ*chʻü* shü² ‹ü tí² ˢtʻoi.

‹*Fá* ʻ*pán kéuk*› ‹tíú ‹fá ‹pín ‹ting ˢtsʻéung tsíp› kan² ‹fá ʻpán.

ˢ*Ím* ʻhau sínʼ ˢím ˢtsʻín há² chʻut› sínʼ ‹ü ˢtsʻéung.

‹*Tʻín* ʻ*tsing* ʻnái ˢtʻóng ˢtsʻín ‹hoi ʻí tʻau› ‹kwóng ˢí náp₂ ˢléung.

‹*Tán* ˢ*chʻí* ˢchʻan lít₂ pák› ‹kún.

ˢ*Tʻing* shí² ˢtʻóng há² chíʼ ˢmún.

ˢ*Hʻò* ʻshui ʻíú ˢshing ngoi² ʻhò ˢtʻung wan² yap₂ noi².

ʻ*Shui* ‹*kwán* ˢhʻò ʻshui ‹tʻung ˢshing ‹chí ˢmún ʻyá.

Wák₂ ʻ*tai* ʻting uk› púiʼ shéung² tsò² ˢshing ˢying ˢü fuk› wák₂.

Uk› ʻ*ting* ʻnái tsók› ˢün ‹chü chíʼ ʻngá púiʼ shéung² ˢwai ʻting.

ˢ*Mún* ‹*shʻü* tsik› muk₂ ˢmún ʻtau.

ˢ*Mún* ˢ*fóng* ˢmún ˢpʻóng ‹chí muk₂.

carved; it rises and spreads out like a plate, at the place where it meets the entablature.

11. *Cells* are the dormitories of Budhistic priests.

12. At the principal gate of the imperial palaces and of temples, four *columns* are erected on stylobates.

13. *Cornice* is a narrow piece of carved work, nailed to the wall close adjoining the ceiling.

14. A *cornice* is before and beneath the eaves, extending in a line upon the wall of the house.

15. A *court* is opened in front of a hall; it is made for the admission of light and fresh air.

16. In the *palace court*, all the officers were arranged.

17. The *court yard* is between the hall and gate.

18. A *ditch* is a stream of water surrounding the wall of the city, and affording a free ingress into it.

19. *Ditch-gate* (or lock) is a gate in the ditch where the water enters the city.

20. A *dome* upon the roof of a house is constructed in shape resembling an inverted boiler.

21. *Dome-balls* are made round like pearls, and are placed as mountings on the top of the roof.

22. *Door-pivots* are the wooden tenons of the door.

23. *Door-posts* are the timbers on the sides of the door.

13. This *fápán kéuk* is within the house; but the term *fápán* might be applied to the frieze, and *fápán kéuk* to the cornice, above the architrave, or rather the lower part of the entablature, in the front of a building.

16. This is the floor of the audience hall, which is said to be sanded with native cinnabar, and where the emperor collects his ministers for consultations.

18. Most, if not all, of the walled cities in China have moats dug around them; but during the long respite which the country has enjoyed from war, they have become in many places obliterated, except where the inhabitants use them as canals. A part of the ditch on the northern side of Canton is used as a rice field, and on the west and east as a thoroughfare for boats.

22. The *door-pivots* are like tenons, one at the top and one at the bottom of the door, and serve instead of hinges on which the door is turned.

24. *Shop door-posts* are the small round posts placed erect in the door of the shop to close it up.

25. *Door-sill* is also called the threshold.

26. *Door-shutters;* these shutters are employed, in order to close up the front windows of a shop.

27. The *eaves* are at the lower edge of the roof.

28. The *flying eaves* are the four corners of the roof of the house, which are made to curl up.

29. The *embrasures* are in the parapet of a wall, and are the places where cannon are set and worked.

30. The *entablature* is the wall at the summit of the columns, where it is connected with them.

31. A *fence* is made of bamboos stuck in the ground, around gardens of flowers and trees.

32. In *fish-pools*, the spring water is clear and green.

33. *Flag-staffs* are erected without the gate.

34. A *foundation* is now called the 'foot of the wall.'

35. *Foundation-stones* are beneath the steps.

36. *Frame of a roof* is the top of the house; it is framed like the character 金; and also like a dog's thigh, for supporting the purlins.

門論子以名板以瓦乃角卽城砲柱接插地圖
企桂亦窓加屋簷四墻亦盤乃線竹木
閾亦名板以瓦乃角卽城砲柱接插地圖
鋪窓加屋簷四墻亦盤乃線竹木
窓檐屋簷四墻亦盤乃線竹木
檐飛簷四墻亦盤乃線竹木
飛成四角卽城砲柱接插地圖
成女墻亦盤乃線竹木
女堞亦盤乃線竹木
線墻起以竹木
籬種花木
池塘春水立門墻之頂柱旁
旗杆竪名爲下屋亦承如
基今乃階乃金字爲
砌乃舡乃金以
狗頭架舡
狗舡

之門鋪住之門閂板之上起上之頂柱地
之限鋪
處造
雉處之
清門墻之頂亦承
綠外腳石
桁

Mún lun² 'tsz' pʻò' ˌmún ‹chí ˢkʻí ˢchʻü ˢí chü² ‹chí.

Kók₂ yik₂ ˌming ‹chí ˌmún han².
Pʻò' ‹chʻéung 'pán ˌwai ‹shán pʻò' ‹chʻéung ‹ká ˢí 'tsʻz' 'pán.

ˌÍm uk› ˢngá 'hau ‹chí chʻü'.

‹Fí ˌím ˢnái uk› shéung² tsò² ˌshíng sz" kók› 'kün 'hí.

ˢNü ˌtsʻéung, tsik› ˌshing shéung² chí² típ₂, yik₂ ká' pʻáu' ‹chí chʻü'.

Sín' ˌpʻún ˢnái ˢchʻü 'ting ‹chí ˌtsʻéung 'hí sín' tsíp› 'chʻü.

ˌLí, ˢí chuk› chʻáp› tí² ˌtʻò chung' ‹fá muk₂.

ˌChʻí ˌtʻóng ‹chʻun 'shui ‹tsʻing luk₂.
ˌKʻí ‹kón shü² lap₂ ˌmún ngoi².

‹Kí, ‹kam ˌming ˌwai ˌtsʻéung kéuk›.
Chʻai' ˢnái ‹kái há² ‹chí shik₂.

'Kau 'pí ˢnái uk› 'ting ˌpʻóng ˌtʻau, ká' ‹kam tsz'², yik₂ ˌü 'kau 'pí, ˢí ˌwai ˌshing ‹háng.

---

28. In the flying eaves, the resemblance to a tent—the model of the Chinese style of architecture—is seen; these are, however, considered rather as ornaments to the roof, than as component parts, and are most frequently seen on temples, and other large buildings, where it is intended to construct a finished edifice. What are called wings, fishes, dragons, and so forth. (according to the taste of the architect,) may sometimes be seen on the ridge, as well as corners. of the roof.

33. A pair of these flag-staffs may be seen standing before the principal door of almost every magistrate's office and large temple; and sometimes also at the doors of private gentlemen, holding nominal rank, or who have held office in the government. A single post now and then may be seen instead of the two.

36. On account of the great weight of the tiles, Chinese carpenters endeavor to have the expanse of the roof as small as possible, and consequently their large houses are almost always covered with hipped roofs, where the four sides are oblique. They also make the purlins much larger, and place them closer, than is usual in European buildings in order to assist in supporting the tiles at right angles with their courses.

腰線乃柱碟上
之起線
罷以磚泥結成物
置鏤烹煮食旁墻
屋飛樓上高出捲瓦
夫捲耳傍如捲耳
上兩傍栽植百卉
園爲花以供遊之賞
圍築墻圍之以
種果木也
閭乃鄉黨之門
土庫廊樓下房
花廳官家待客
水漕乃接瓦坑
之水路
禁院宮殿深居
封禁不得擅進
門較銅鐵造成
宮堂治民之堂
矮仔堅於狗脚
架中以助頂梁
門環造兩圈釘
門面叫門敲之

37. A *frieze* is a raised border above the columns upon the entablature.

38. A *furnace* for cooking is made of bricks and mortar, and chaldrons are set in it for cooking food.

39. *Gables* are the walls on the ends of houses.

40. The *gable-ears* rise high above the roof of the house on the two ends, and turn up like ears.

41. A *garden* is for cultivating all kinds of plants and curious flowers in order to sell to the curious.

42. A *walled garden* is surrounded by a wall, and is designed for the production of fruit-trees.

43. The *gate* of a village is called a 'lü.'

44. *Go-downs* are the rooms in the basement story.

45. The 'flowery-hall' in an office is the *guest chamber*.

46. The *gutter* is a trough, which is attached to the channels formed by the tiles of the roof.

47. The *harem* is the utmost interior of the palace, the entrance to which is strictly forbidden.

48. *Hinges* of the door are made of brass and iron.

49. A *magistrate's hall* is a court of justice.

50. *King-posts* are set upright in the framework of a roof, in order to support the ridge-tree.

51. A *knocker* consists of two rings, nailed on the front of the door, to call for it to be opened.

Iú sín' sái ch'ü típ₂ shéung² chí hí sín'.

Tsò' í chün nai kít, shing chí' wák₂ p'ang 'ch'ü shik₂ mat₂.

Uk, fí lau shéung² p'óng ts'éung.

Fú 'kün í kò ch'at, 'ngá shéung², léung p'óng yü 'kün í.

Ün wai tsoi chik₂ pák₂ 'wai k'í fá í 'kuhg yau 'shéung.

Wai chuk, ts'éung wai chí í chung² 'kwó muk₂ yá.

Lü nái héung 'tóng chí mún.

T'ò fú' tsik, lau há² fóng.

Fá t'ing kún ká toi² hák₂.

'Shui tsò nái tsíp, ngá háng chí 'shui lò².

Kam² ün² kung tín² sham kü fung kam² pat, tak, shín² tsun'.

Mún káu' t'ung t'ít, tsò² shing.

Kung t'óng chí' man chí t'óng.

'Ai 'tsai shü² ü 'kau 'pí ká' chung í chó² 'ting léung.

Mún wán tsò² léung ün ting mún mín² kíu' mún kò chí.

42. The walled gardens often include extensive orchards of fruit trees, in some parts of the country consisting of the pear, apple, peach, &c. The walls are raised eight or ten feet from the ground, most frequently built of brick; but often too a stockade or ditch surrounds the garden.

43. Gates are constructed over the principal thoroughfare, where it enters the precincts of the village, defining the limits of the place; the sides and lintel are usually ornamented with inscriptions.

44. These go-downs, as they are called in the east, are store-rooms, in which merchandise, provisions, and similar articles are deposited; they are generally spacious, and are sometimes fitted up for offices or counting-rooms in mercantile houses.

52. *Lathing* is made of strips of wood, a little separated from each other, and nailed on the upper part of the room; on these mortar is spread smooth in order to serve in the place of a ceiling made of boards.

53. A *loft* is an upper story of a house; a gallery.

54. A *mold-board* is a raised board, nailed on the sides of the floor close against the walls.

55. *Pannels* are set in the middle of doors and windows.

56. A *park* is where storks, deer, and similar animals are kept and fed.

57. *Pediments;* the plain parts at the ends of the roofs of houses are called the pediments [or honorary portal, Sec. 1:64, page 311]; they are also called *kam tsz'*.

58. A *pillar* is a column of a palace.

59. A *plate* is the timber which is placed horizontally on the top of the walls, in order to support the rafters.

60. *Porches* extend all round the outside of the palace.

61. *Purlins* are timbers parallel with the ridge-tree.

62. *Rafters* are placed on the purlins to support the tiles.

63. *Inner rafters* are placed beneath the others for their support, on which the roof is built.

64. For a *summer residence*, a very cool and airy place is selected, in order to escape the summer's heat.

65. A *retreat* is a place for dwelling at ease in retirement.

66. The *ridge* of a house is covered with tiles.

67. The *ridge-tree* is the timber in the top of the house.

條	木	以	子	籠	天	
加	上	室	釘	疎	間	
天	代	以	滑	蕩	灰	
				板	花	
也	閣	即	屋	重	樓	
邊	板	樓	線	脚	墻	
線	起	木	釘	墻	貼	
鼓	凸	鑲	心	門	窓	
鶴	養	豢	爲	以	圃	
			物	等	鹿	
旁	上	凡	屋	樓	牌	
樓	牌	曰	處	之	頭	
		字	金	名	一	
柱	之	堂	殿	乃	楹	
橫	上	頭	墻	古	水	
桷	釘	承	以	用	木	
廊	周	下	殿	廡	廊	
木	橫	旁	梁	乃	桁	
瓦	承	上	桁	駕	桷	
以	桁	承	內	角	斜	
			瓦	盖	爲	
處	凉	最	軒	暑	謝	
所	之	暑	避	熱	夏	
所	之	居	燕	乃	齋	
厩	瓦	梁	盖	舂	屋	
梁	正	之	屋	乃	梁	

‹*T'ín ʂlung 'tsz'* ʿí muk₂ ʂt'íu kán', ‹shó ‹ting shat› shéung², ‹ká ‹fúi tóng² wát₂ ʿí toi² ‹t'ín ‹fá 'pán.

ʂ*Lau* ʂch'ung uk› tsik› kók› ʿyá.

ʂ*Ts'éung kéuk› sín'*, ʂlau 'pán ‹pín t'íp› ʂts'éung ‹ting muk₂ 'hí sín'.

‹*Ch'éung* ʂmún ‹sam ‹séung *tut₂* '*kú*.

Yau² ʿí ʂwai wán² ʿyéung hók₂ luk₂ 'tang mat₂.

ʂ*P'ái ʂlau;* uk› ʿngá shéung² ʂp'óng ʂt'au ‹chí ch'ü', üt₂ ʂp'ái ʂlau; yat› ʂming ʂkam tsz'².

ʂ*Ying* 'nái tín² ʂt'óng ‹chí ʿch'ü.

'*Shui 'kú*, ʂts'éung ʂt'au shéung² ʂwáng muk₂, yung² ʿí ʂshing ‹ting kók›.

ʂ*Lóng* ʿ*mú* tín² há² ‹chau ʂlóng.

‹*Háng* ʿnái ʂléung ʂp'óng ʂwáng muk₂.

Kók› ka' ‹háng shéung² ʂshing ʿngá.

ʂ*Ts'é kók›* noi² ʂshing ‹háng ʿí ʂwai ko'i' ʿngá.

Tsé¹ 'shü ‹hín, tsü' ʂléung ch'ü', há² ít₂ pí² 'shü ‹chí 'shó.

‹*Chái* ʿnái ín' ‹kü ‹chí 'shó.

Uk› tsik› k'oi' ʂléung ʿngá ʂt'ung.

ʂ*Léung*, ʿnái uk› ‹chí ching' ʂléung.

60. These correspond to the covered walks or porticos which were sometimes built by the Greeks and Jews in front of their great buildings; in this country, they are attached to temples, palaces and other large governmental buildings, and sometimes to private houses.

65. This retreat is sometimes the study of literati; but more commonly it is the residence of wealthy gentlemen who seek for relaxation, by retiring for a time, from the bustle of public life.

樓所居立放或內位瓣建旁上欄放板之齋礎
粧書閒倚下身於神蓮上或其簨水家內穴樓漕書柱
婦讀者君屋桂之刻龕神於砌之承水下曰承
命賓王人乃路桂棟卽瓜祀神今座於祀先以內乃渠卽木接流號以
閣待殿爲渠之成龕坐佛樓樓祖園厨井落簷橫管而窓臺
暖館偏屛溝水柱造神蓮因神小奉水於滲水樓之水水芸地

68. The 'warm gallery' is a noble lady's *dressing-room*.
69. A *reading-room* is a place for visitors to read.
70. A *retiring-room* is a place for the king to retire.
71. A *screen* is for the support of the monarch.
72. A *sewer* is a passage for the water, which is poured down beneath a house.
73. The *shaft* is the main body of a column, and sometimes it is fluted for the sake of ornament.
74. A *shrine* is where idols are placed to be worshiped.
75. The 'lotus seat' is now called a *shrine* because Budha was seated on carved lotus petals.
76. The *lares' shrine* is erected in the hall; a small shelf is made to place the images on, where also the ancestral tablets are placed at their side.
77. A *sink* is a railing of bricks built up in a kitchen into which water is thrown.
78. A *sink-drain* is a hole in the house into which water is thrown to run off into the sewer.
79. *Sleepers* are the timbers which are laid horizontally to support the boards of the floor.
80. The *water-spout* is a tube attached to the gutter of a roof for conducting off the water.
81. A *study* is denominated the 'rue windows.'
82. The *stylobate* (or pedestal) supports the pillar's base.

ˢNün kók₅ ming² ˢfú ₆chóng ₅lau.
ˢKún toi² ₆pan tuk₂ ₆shü ˢshó.
₆Pʿín tín² ₅wóng ˢché ₅hán ₆kü.
₅Pʿing ₅wai ₅yan ₆kwan ˢí lap₂.
₆Kau ₅kʿü ˢnái uk₅ há² fóng' ˢshui ₆chí lò².
ˢChʿü tung' tsik₅ ˢchʿü ₆shan wák₂ tsò² ₅shing ₆kwá chát₅.
₅Shan ₆hóm tsz'² ₅shan ₆ü noi².
₅Lín tsó² ₆kam ₆chí ₅shan wai², ₆yan Fat₂ tsó² hak₅ ₅lín pín².
₅Shan ₅lau; ₆ü ₆dʿing shéung' kín² ˢsíú ₅lau tsz'² ₅shan; wák₂ ₅pʿóng fung² ˢtsò ₆sín ₆ü ₅kʿí shéung².
ˢShui ₅wai, ˢí ₆chün chuk₅ ₅lán ₆ü ₅chʿü noi² fóng' ˢshui.
Sham' ˢtsing ˢnái ₆ká noi² fóng' ˢshui lók₂ ₅kʿü ₆chí üt₂.
₅Lau chan' tsik₅ ₅shing ₅lau ˢpán ₆chí ₅wáng muk₂.
ˢShui ˢkún tsíp₅ ˢshui ₅tsʿò ₆chí ˢshui ₅í ₅lau há².
₅Wan ₆chʿéung hò² üt₂ ₆shü ₆chái.
Tí² ₅tʿoi ˢí ₅shing ˢchʿü ˢchó.

72. Columns are common in Chinese buildings; they are made round, square, &c., of wood, bricks, and stone. The base is small in proportion to the height, and the top is seldom ornamented with a capital, but the plain shaft passes directly from the base to the roof or entablature. The pillars in temples very frequently have inscriptions cut lengthwise upon the shaft in a very elegant manner; such are also engraved upon gateways.

54. The flower here called *wan* is considered by the Chinese as a preservative of books against insects, especially the Lepisma or bookworm; it would be accordingly found among the books of a careful student; *chʿéung* a window is employed in this phrase, because the student

承 上 梁 之 木 前 後 屋 之 廟 殿 轉 防 用 兩 者 屋 墻 祠 也 加 種 晚 望 建 侯 窓 貨
墻 有 別 宇 紅 火 邊 也 之 也 廟 作 上 樓 中 望 於 物

Chak₃ ₅nai ₅mún ₅mí shéung² ₅shing ‹chün ₅nai ‹chí muk₂.

83. The *summer* is a timber placed above the lintel, in order to support the bricks and mortar.

'Ch'é chan' ˢnái ₅ts'ín hau² ₅ts'éung shéung² ‹chí ₅wáng muk₂.*

84. The *tie-beam* is a timber which is laid horizontally, from the front to the rear walls.

ˢNgá, ˢí k'oi' uk₃ shéung²; ˢyau ˢngá 'pán ˢngá ₅t'ung ‹chí pít₂.

85. *Tiles* are used for the covering of a house; some are with a concave, and others with a convex, surface.

Luk₂ ˢngá, ‹kung 'tín² míú² ˢü ₅nang k'oi' ‹chí.

86. The *green* [glazed] *tiles* are those which are used for covering imperial palaces and temples.

‹Kái ₅chün ‹shíú hau² 'chün ₅hung.

87. *Square tiles* turn red after having been burned.

Tik₂ ₅lau, móng² chan² ₅fóng 'fó; chín' ₅p'áng chai' yat₃ yung².

88. *Turrets* are for watching and guarding against fire; the 'battle tent' is made in the same manner.

Hüt₃ hüt₃ ˢyá; ₅mún ˢléung ‹pín hüt₃ ₅ín ₅wai tò² 'ché ˢyá.

89. A *vestibule*, a vacancy; on both sides of the [principal] door are vacancies, which serve as entrances.

₅Ún ‹pí, ₅ts'éung ‹kò, uk₃ ‹chí ₅wai ₅ts'éung; pik₃ yik₂ ₅ts'éung ˢyá.

90. The *ún* is a low, and the *ts'éung* a high, *wall*, surrounding houses; the *pik* is also a wall.

Chíú' pik₃ ₅ngá ˢch'ü ₅tsz' míú² ‹chí túi' mín² ₅ts'éung ˢyá.

91. The *emblazoned wall* is that which is directly in front of temples and magistrates' offices.

₅Fán, ˢí chuk₃ ‹káu ‹ká tsók₃ ˢngán, yik₂ ₅wai ₅wai chung'.

92. A *wattle* is made of bamboos framed into trellises, built around gardens.

‹Kang ₅lau ‹kò chuk₃ ˢmán shéung² ₅tsun ‹kang, yau² ₅ming móng² ₅lau.

93. *Watch-towers* are high; and there the watchmen beat the hour of the night. They are also named lookout-houses.

Pák₂ lò² uk₃ ‹kò kín', ‹chung ₅yung yat₃ ₅yan ₅wai hau² móng².

94. A *watch-tower* is built very high, for the accommodation of a single watchman.

P'ò' ‹ch'éung ‹hoi ₅wáng ‹ch'éung ‹ü ₅mún ₅p'óng, 'pái mái² fò' mat₂.

95. *Shop windows* are horizontal windows, opened on the sides of the door, where goods are exposed for sale.

---

sets his table near the window, on account of the light. This is a poetical expression first used by the famous poet Sú Tungpó.

94. This is described in the *Sám Ts'oi T'ò* as a small turret-like place, made of bamboo, and covered with hides and lime to protect it from fire-arrows, and elevated on poles inside of the city to several times the height of the wall, for the purpose of watching the approach of enemies without, and the breaking out of fires within, the city.

Section Third.

OF SHIPS AND THEIR APPENDAGES.

舟楫類第三章

ˊChau chíp, lui²; tai² ˋsám ˊchéung.

1. Approaching the shore, *cast anchor* fast in the harbor.
2. Soon we shall wish to *weigh anchor*.
3. An *anchor-buoy;* a piece of wood is tied to the anchor, and floating on the surface indicates its position.
4. The *apron* is within to strengthen the stem.
5. An *awning* is raised to screen off wind and heat.
6. If the ship leaks, quickly *bale* out the water.
7. *Ballast* consists of stones which are put into the hold of the ship, in order to prevent it from being overturned.
8. *Bilge water* is the water which leaks into the ship.
9. The *binnacle* is near where the pilot [or helmsman] stands in order to guide the helm.
10. A *small* [tanka] *boat* carries passengers back and forth.
11. A *rice boat* is used by agriculturists.
12. The *dragon boats* are made like a dragon; and on the 5th of the 5th month they engage in the races.
13. *Tanka-boat people* are born and live on the water.

泊灣綰錨岸拋錨抵
錨纜入水泡錨久就不
繫水面浮水船內上船
號爲頭助頭風漏速艙
鰲熱水即扉水石底此
放患入在公往來用形
戲養

'Tai ngón² ˊp'áu ˏnáu ˊwán pók₂.
Pat₅ 'kau tsau² íú² 'káu ˏnáu.

ˏNáu p'áu², ˏnáu yap₂ 'shui hai² muk₂ ˏfau 'shui mín² ˏwai hò².

ˏT'au 'cham noi² chó² ˏt'au ˏngò.
ˏP'ung ˏshün shéung² 'tóng ˊfung ít₂.
ˏShün lau² ts'uk₅ tsik₅ *fú*² 'shui.

*Át*₅ ˊts'óng shik₂ ˏí shik₂ fóng² ˊts'óng 'tai, ˏmò ˊk'ing fuk₅ wán².

'Shui tsik₅ ˏshün lau² 'shui yap₂.
ˏShün 'mí ˏp'áng ˊsháu ˊkung tsoi² 'ts'z' 'pá ˏt'ó.

*Sai*² ˏt'ing tò² hák₅ 'wóng ˏloi.
'Ch'án ˏshün ˏt'ín ˊká 'shó yung².
ˏLung ˏshün chai² ˏii ˏlung ˏying, ˊtün ˏyéung king² tò² ˊchí hi².

*Tán*² ˊká 'shui ˊshang 'shui ˏyéung.

Notes and Explanations.

BESIDES the names of ships and boats, and the various implements connected with them, this section also contains some of the terms and phrases peculiar to a seafaring occupation, and to the art of navigation. Some terms, therefore, given in former sections are repeated here. That science which enables the navigator, by the aid of chronometers and celestial observations, to shape his course and determine his position at sea, is quite unknown to the Chinese.

12. The circumstances in which this festival originated are given on page 121. These boats vary in length from fifty to a hundred feet, and are worked by men with short paddles: more than a hundred men may sometimes be seen in a single boat.

13. The term *tán ká*, literally egg families, is derived from the shape of the boats in which these watermen and waterwomen live: they are not unlike eggs in their general contour. These people, by a metonymy not at all unusual in Chinese, are characterized by the buildings they

皮船以生牛皮 ₍*P'í ₍shün ⁵í ₍shang ₍ngau ₍p'í chai' ₍ü ₍séung ₍ying.
制如箱形
橫水渡渡客橫 ₍*Wáng ⁶shui tò²* tò² hák₉ ₍wáng kwó' túi' ngón² ⁶ché.
過對岸者
紫洞艇供遊客 *⁶Tsz' t'ung² ⁵t'ing*, ₍kung ₍yau hák₉.
便單澳門載貨 *Pín² ₍tán ⁶Ó ₍mún tsoi' fó'*.
槎乃遊樂之船 ₍*Ch'á ⁵nái ₍yau lók₂ ₍chí ₍shün.*
快艇多槳捷走 *Fái' ⁵t'ing ₍tó ⁶tséung tsit₂ ⁶tsau.*
花艇花酒宴樂 *₍Fá ⁵t'ing ₍fá ⁶tsau ín' lók₂.*
渡船以渡遠客 *Tò² ₍shün ⁵í tò² ⁵ün hák₉.*
站丨官府所坐 *Chám² ₍shün ₍kún ⁶fú ⁶shó tsó².*
罟丨牽罟捕魚 *⁶Kú ₍shün ₍hín ⁶kú pò² ⁵ü.*
塩丨載塩來往 *₍Ím ₍shün tsoi' ₍ím ₍loi ⁶wóng.*
仙丨比站船畧 *₍Sín ₍shün ⁶pí chám² ₍shün léuk₂ ⁶pín ₍í ⁶ts'ín, ₍kung ₍yau hák₉.*
匾而淺槳多船遊客
快蟹槳多極快 *Fái' ⁵hái ⁶tséung ₍tó kik₂ fái'.*
櫃鎮承船板之 *Kwai² chan' ₍shing ₍shün ⁶pán ₍chí ₍wáng ₍háng.*
橫桁
船頭俗名暢嘴 *₍Shün ₍t'au* tsuk₂ ₍ming ch'éung' ⁶tsui.*
頭弼船頭攜椗 *₍T'au pak₂ ₍shün ₍t'au ₍chí wai².*
頭弼橫擔通繩 *₍T'au pak₂ ₍wáng ₍tám ₍t'ung ₍shing ₍chí ₍wáng muk₂.*
之橫木
燒船以草灼底 *⁵Tám ₍shün ⁵í ⁶ts'ò chéuk₉ ⁶tai.*
兩枝椗船三枝 *⁵Léung ₍chí ₍wai ₍shün, ₍sám ₍chí ₍wai ₍shün, yik₂ ₍fán*
椗船亦番舶也 *pók₂ ⁵yá.*

14. The *skin boats* are made of raw cow-hide in the shape of a trunk [or chest].

15. *Ferry-boats* are those which are employed to carry passengers across from one to the other side of a river.

16. *Lodging-boats* are hired out to travelers.

17. *Pintán boats* are the cargo boats for Macao.

18. A *pleasure-boat* is one for parties of pleasure.

19. The *fast-boats* are propelled rapidly by many oars.

20. *Flower-boats* have the delights of beauty and wine.

21. *Passage-boats* carry passengers to a distance.

22. The *post-boats* are used by officers of government.

23. *Fishing-boats* drag nets to catch fish.

24. *Salt-boats* are loaded with salt for transportation.

25. The *sín boats* are somewhat more flat and shallow than the post-boats, and are let to travelers.

26. The *crab boats* have many oars, and are very swift.

27. The *beams* are horizontal rafters for supporting the planking of the deck.

28. The *bows* of a junk are vulgarly named 'long lips'.

29. The *bowsprit* is the mast in the stem.

30. The *bowsprit bumpkin* is a horizontal timber, through which ropes are reeved.

31. A boat is *breamed* by burning straw beneath it.

32. Two masted vessels (or *brigs*), and three masted vessels (or ships), are foreign vessels.

occupy; they are generally poor and illiterate, and those living ashore affect to hold them in contempt. They get their living by ferryage and fishing.

17. These boats are in every respect like other lighters; the name is apparently a local one, for which no other reason can be found than the caprice of the proprietors.

20. These are sometimes occupied by those who have a good reputation for sobriety and chastity; those of an opposite character are, however, their most common occupants,—being places of dissipation, and the retreats of the abandoned.

旁板浪作防以另房乃船主居所商艙尾客
下錨繫錨纜帽以木造穿喘二駁爲圈重置船之物及中帆統
盤起等
船主乃船中統理之人
得錨以起錨拮挂之
竹用乃掙翼船出頭膝處拮
絲木私浪星下三海破鵝之
板下梯成根大在星三鵝爲
面船面之板

33. The *bulwarks* are boards built up one story high on the side to defend against the waves.

34. The *cabin* is the place where the captain or passengers or supercargoes reside.

35. The *cable* is attached to the anchor in the water.

36. The *cap* is a plank made with two holes to join two masts closely together.

37. The *capstan* is placed in the middle of the ship's [deck], either for the purpose of raising heavy things, or for hoisting the yards, or similar uses.

38. The ship's *captain* is the person who has the general control in the ship.

39. *Cat-heads;* when the anchor is hove up, these are for supporting and hanging it.

40. For *caulking*, bamboo shavings are used.

41. The *chains* are the planks below the dead-eyes.

42. *Cruizers* go out to reconnoitre smugglers.

43. The *cut-water* is on the bow of the ship at the point where the waves are divided.

44. *Davits* are for suspending the boat.

45. *Dead-eyes* are below the gunwale; laniards are secured to them, which have ratlines thickly spread upon them.

46. The *deck* consists of the planks on the top of the ship.

ˢ*Hón* ˢ*pʻóng* ling² tsók, ʻpán ˢpʻóng yat, ˢtsʻang ˢí ˢfóng long².

ˢ*Shün* ˢ*mí* ˢ*fóng* ˢnái ˢshün ʻchü hák, ‹shéung ʻsho ‹kü.

ˢ*Náu lám*² hai² ˢnáu há² ʻshui.

ˢ*Wai mò*² ˢí muk₂ tsò² ‹chʻün í² ‹hün ˢwai pók, í² ʻchʻün.

ʻ*Káu* ˢ*pʻún* chí' ˢshün ‹chí ‹chung, wák₂ ʻhí chung² mat₂, kap₂ ˢfán kóng' ʻtang.

ˢ*Shün* ʻ*chü* ˢnái ˢshün ‹chung ʻtʻung ˢlí ‹chí ˢyan.

ˢ*Náu kat*, ʻhí ˢnáu tak, ˢí kwá' ‹chí.

ʻ*Tá* ‹*cháng* ˢnái yung² chuk, ‹sz'.

‹*Kai yik*₂ ‹sám ‹sing há² muk₂.

ˢ*Tsʻun* ˢ*shün* chʻut, ʻhoi tsʻap, ‹sz'.

ˢ*Ngó sò*' ˢshün ˢtʻaupʻó' lóng² ‹chí chʻü'.

‹*Kat* ‹*kai* ˢwai tíú' ‹sám ʻpán.

‹*Sám* ‹*sing*, tsoi² tái² ‹kan há² hai' ˢshing, mat₂ pò' ˢshing ‹tʻai.

*Kwai*² *mín*² ˢshün mín² ‹chí ʻpán.

31. This is a very common operation performed upon Chinese vessels of all sizes. Old custom, strong as the laws of the country, forbids the bottoms to be coppered or sheathed, and consequently filth collects very rapidly, and even in despite of the greatest care soon destroys the vessel.

37. Many of the terms in this chapter for the parts of a ship are known only to those conversant with foreign vessels; the capstan is an instance, no native vessels having them.

42. These vessels are of a beautiful model for rowing boats, being fifty to seventy feet long, sharp in the bows, and low in the middle; they carry a small gun on the bow. When pulled by fifty or sixty oarsmen, they will advance probably at the rate of ten or fifteen miles an hour. The fast-crab boats are similar to them in shape, &c., and are used in this region principally by smugglers and fishermen.

47. A ship's *deck* consists of the boards which are on the upper part of the vessel, covering the hold.

48. The *gun-deck* and the lowest deck are both within the hold of the vessels as two decks, being made like stories.

49. The *fashion-piece* is scarfed into the stern-post as a brace to secure it to the keel.

50. A *fid* is for joining two masts that the upper one may stand firmly.

51. The *figure-head* is a painting of a tiger's head upon the bow in order to decline seeing the god of the sea.

52. *Flags;* the Chinese have no national flag to distinguish their vessels, but every vessel may hoist a flag of its own, for a mark of distinction.

53. The *flag-pole* is hung upon the mast.

54. The *foot-waling* is in the ship's hold, nailed on as a ceiling upon the ribs.

55. The *gangway* is where the ladder is placed, and is the opening for ascending and descending.

56. The *gangway-ladder* is for getting up and down.

57. An *eight-oared gig* is only for reconnoitering and carrying men; it is not for attacking pirates.

58. A *grappling-iron* is an anchor; it is made with four flukes, for easily anchoring fast the vessel.

艙板乃船面蓋
艙之板
二層櫃三層櫃二
卽倉內間爲
層如樓也
尾枕鑲於尾鰲骨二
之角並助底
桅枷以爲續
喘高竪
免朝牌舡首虎
頭牌海神免朝
船旗唐國本無
旗號各船或竪耳
乃自立丨號檣間肚
橫轟懸於檣
隔水旁在舶
內釘盖彎柴
水仙門置梯上
落之門
船梯渡人上落
八槳船但可供
哨探不能擊賊
錠亦錨也制成
四鈎泊船易定

‹*Ts'óng* '*pán* ˢnái ₅shün mín² k'oi' ‹ts'óng ‹chí 'pán.

Í² ₅*ts'ang kwai²*, ‹sám ₅ts'ang kwai², tsik› ‹ts'óng noi² ‹kán ₅wai í² ₅ts'ang ₅ü ₅lau ˢyá.

ˢ*Mí* '*cham* ‹séung ‹ü ˢmí ₅ngò ‹chí kók› ping² chó² 'tai kwat›.

₅*Wai* ‹*ká* ˢí ₅wai tsuk₂ í² ˢch'ün ‹kò shü².

ˢ*Mín* ₅*chíú* ₅*pái* ₅shün 'shau 'fú ₅t'au ₅pái 'hoi ₅shan ˢmín ₅ch'íú.

₅*Shün* ₅*k'í;* ₅T'óng kwók› 'pún ₅mò ₅k'í hò², kók› ₅shün wák₂ shü² ˢnái tsz'² lap₂ ₅shün hò² ˢí.

₅*Wáng tuk₂* ₅ün ‹ü ₅ts'éung kán².
Kák› '*shui* ₅*p'óng* tsoi² ₅shün ˢt'ò noi² ₅ting k'oi' ‹wán ₅ch'ái.

'*Shui* ‹*sín* ₅*mún* chí' ‹t'ai ˢshéung lók₂ ‹chí ₅mún.

₅Shün ‹t'ai tò² ₅yan ˢshéung lók₂.
Pát› '*tséung* ₅*shün* tán² 'hó ‹kung shau' t'ám², pat› ₅nang kik› ts'ák₂.

Ting² yik› ₅náu ˢyá; chai' ₅shing sz" ‹kau, pók₂ ₅shün í² ting².

51. The tiger's head is most distinctly seen upon the bows of small governmental cruizers, but it is depicted, either in part or whole, upon nearly all large vessels; it answers to the figure-head upon foreign ships. The superstitious mariner, dreading a visit from the Neptune of his imagination, depicts a tiger's head upon his bows, in order to terrify him, and thus, *mín ch'íú*, decline an audience.

53. The streamers and weather-vanes attached to junks and other vessels are run up the mast as usual, but when the flag bears an inscription, it is fastened to a pole, that is suspended from the mast head about half way down, and secured by another line passing from its handle to the mast, so that the flag hangs obliquely, and blows out with the least wind.

59. The *gunwale* is the large timber on the side of the ship.

60. *Halliards* are for raising and lowering sails.

61. *Hatchways* are covered by hatches.

62. In order to turn the vessel's head, turn the *helm*.

63. The *main hold* of the ship is the hold near the mast, in which the goods are stored.

64. An *hourglass* is for determining the ship's progress.

65. The *hull* is the empty body of a ship.

66. The *jib-boom* is the second mast [which is placed in the bowsprit].

67. The *flying jib-boom* is the third mast [in the bowsprit].

68. *Junks* are able to pass on the high seas.

69. The *keel* is the timber at the bottom of a vessel.

70. The *kelson* is let down close to the keel in order to secure and strengthen the ribs.

71. The *knight-heads* are for clasping and securing the bowsprit.

72. *Leechlines* are fastened to the sail to hold it in sailing; [an order is] "hold the leechlines slack, and not clue them."

73. *Lighters* are used for transporting goods.

之旁船爲根木大

落艙上揍俚絞纜口大

艙舵之物行身二

第乃標乃空訂載近即以俚勿

駛纜貨

幸死駁以扁瓜西

繫絲生纜頭

桂柴貯軍頭節

以爲夾

洋木夾

重之以

過底近

能船骨艙

貼龍

船

*Tái*² ‹*kan* ˏ*wai* ˏ*shün* ˏ*p'óng* ‹*chí tái*² *muk*₂.

ˢ*Lí lám*² ˈ*káu* ˢ*lí* ˢ*shéung lók*.

‹*Ts'óng* ˈ*hau* k'*oi*' ˢ*í* ˈ*k'am* ‹*ts'óng*.

ˏ*Chau* ˈ*chün* ˏ*t'au tsik*› ˈ*pán* ˏ*t'ó*.

ˏ*Wai káp*› ‹*ts'óng* kan² ˏ*wai* ‹*chí* ‹*ts'óng*, ˏ*wai* ‹*chóng tsoi*' *fó*' *mat*₂

‹*Shá lau*² ˢ*í ting*' ˏ*shün* ˏ*hang*.

ˏ*Shün hók*› ˢ*nái* ‹*hung* ˏ*shün* ‹*shan*.

ˏ*T'au pak*₂ ‹*píú* ˢ*nái tai*² ˢ*tsít*› ˢ*yá*.

‹*Sám* ˢ*ch'ün* ˏ*t'au pak*₂ ‹*píú* ˢ*nái tai*² ‹*sám tsít*› ˢ*yá*.

ˏ*Ts'ð* ˏ*shün* ˏ*nang kwó*' ˏ*ch'ung* ˏ*yéung*.

ˈ*Tai kwat*› ˏ*shün* ˈ*tai* ‹*chi muk*₂.

ˢ*Lí* ˏ*lung* ˈ*t'íp*› *kan*² ˢ*í káp*› *chó*² ‹*wán* ˏ*ch'ái*.

ˏ*Tséung* ‹*kwan* ˢ*ch'ü* ˢ*í* ˏ*wai káp*› *shü*² *t'au*² *pak*›.

*Líú*² ‹*sz*' *hai*² ˢ*lí* ‹*hín* ˈ*shai*, ‹*chá* ‹*shang líú*², *mat*₂ ˈ*sz*' *líú*².

‹*Sai* ‹*kwa* ˈ*pín* ˢ*í pók*› *fo*'.

64. The Chinese junks that go to the islands of the Archipelago are often navigated by Portuguese of Macao, the Chinese themselves having no charts or instruments of any value, excepting the compass and hourglass.

68. The word junk is of eastern origin, now exclusively applied to the largest vessels of the Chinese and Japanese. The Chinese junks are known by the high stern, split open half its length, and without a stern-post, and by the lip-like bows, with a large eye pointed or carved on each side. The model from which a junk was first derived is said by the Chinese to have been a monstrous fish; the fancied resemblance is kept up in the eyes, the mouth, and teeth painted on the bow, a frisking tail in the high stern, &c. The registered tonnage of the largest which come to this port does not probably exceed five hundred tons.

72. The leechlines are numerous, a line being fastened to each fold of the sail, and each one joined at different angles to two large ropes, leading aft to the rudder, so that the helmsman can shift the sail according to the wind.

74. The *sounding line* is used to ascertain the depth of the water; it is now called the sounding lead.

75. The *martingal* is morticed into the bowsprit for the purpose of leading the ropes through to the jib-boom.

76. Sails are spread on the *mast* to take the wind; a *wai* is the sail-pole of a small vessel.

77. *Fore-mast*, *main-mast*, and *mizzen-mast*, are the names of the masts in foreign ships.

78. *Masts* in foreign vessels have three divisions, joined together and standing; each division has its own name, making the topmast, topgallant-mast and royal-mast.

79. Lower the *mast*, and there is no fear of running under.

80. The *chief mate* is at the head of the sailors, and is thoroughly acquainted with the channels and courses of the waters. In large ships, there are two or three mates, and they are, therefore, designated first mate, second mate, and third mate.

81. Tanka boats require *bow mats* to screen them.

82. *Measure* the dimensions of the ship.

83. Cruisers are likewise called *men-of-war*, and also designated military vessels.

84. The *ship's name* is written on her stern.

85. *Oars* are rowed to propel the boat.

86. The *oar-tie* is fitted upon the *oar-post*.

深鉈彌尾
淺今吊引掛小桅大船有節四不即道名二伙稱
倒中檣桅頭乃畨竪二落伙識二大之小丈師兵
用名鑲繩帆舟桅之畨桅每三桅長水三伙
試爲於通使帆桅之三分喘防梢船故伙
水沁頭標風竿尾桅節呼而駛公大又三
頭大戰
船尾水梔
船渡槳
深鉈彌尾者也桅名續爲名低熟用有伙
蓬小船
純今吊引掛小桅大船有節四不即道名二伙稱
龍淺倒中檣桅頭乃畨竪二落伙識二大之小丈師兵
要船又也
盖之曰
於以住
船名棹耳
寫船扣

Lung shün yung² shí' 'shui ⁽sham 'ts'ín; ⁽kam ₅ming ₅wai tsam' ₅t'ó.

'Tò tíú' ⁽séung ⁽ü ₅t'au pat, ⁽chung ₅yan ₅shing ⁽t'ung ⁽piú 'mí.

₅Ts'éung kwá' ₅fán 'shai ⁽fung 'ché; ₅wai 'síú ⁽chau ₅fán ⁽kón 'yá.

₅T'au ₅wai, tái² ₅wai, 'mí ₅wai,, 'nái ⁽fán ₅shün ⁽chí ₅wai ₅ming.

⁽Fán *₅wai* 'yau ⁽sám tsít,, tsuk, shü²; 'múi tsít, ⁽fan ⁽fú ₅wai í² ⁽sám sz" 'ch'ün ₅í ₅ming.

Lók, *₅wai* pat, ₅fóng 'shai ⁽tai.

'Fó 'chéung, tsik, ⁽shau ⁽kung, shuk, shik, 'shui tò². ₅Shün tái² yung² í² ⁽sám ₅ming, kú' yau² 'yau tái² 'fó, í² 'fó, ⁽sám 'fó ⁽chí ⁽ch'ing.

'Síú 'ts'ing íú' k'oi' *₅t'au ₅p'ung.*
Chéung² dêung ₅shün ⁽chí tái² 'síú.
⁽Sz' ₅shün yau² üt, *chín' ₅shün*, ⁽ping ₅shün 'yá.

₅Shün ₅ming 'sé ⁽ü ₅shün 'mí.
'Tséung cháu² ₅shün 'í tò² 'shui.
'Tséung 'í k'au' chü² *'tséung ⁽á.*

79. The foot of the mast in Chinese vessels is usually let into a socket in the deck; on each side of this hole, a thick plank or timber is firmly morticed into the deck, both of them forming a stock, which, with the addition of pins or boards crosswise, inclose the mast. By taking out the after pins, the mast can easily and quickly be let down upon deck.

84. Not only does the stern of Chinese merchantmen bear the name of the vessel, but it is often decorated with paintings of flowers, a phœnix standing on one leg, pictures of demigods, &c.; or with short sentences indicative of the hap-hazard nature of seafaring occupations: as, "May favorable winds attend you;" "With fair winds make profit;" "Fair winds are a great happiness;" &c.

87. *Oiling* the bottom of a boat makes her sail well.
88. *Paddles* are shorter than an oar, and they are used in boats by grasping them with the hand to paddle.
89. The *pilot* is the man at the helm.
90. A *pinnace* (or gig) carries goods off and on.
91. The *pintles* are for hooking the rudder.
92. A *poop-railing* is built up at the stern in order to lean against and look abroad.

93. *Port-holes* are opened in the bulwarks.
94. A *pully* is secured to the mast for hoisting the sail.
95. The *pump* by working is used to raise the water in the ship's hold.

96. The *quarter-pieces* are joined to the gunwale, and are crooked timbers scarfed into the transom.
97. A *raft* is the name of the modern bamboo float.
98. In sailing, lookout for sand-banks and *rapids*.
99. Write the *register* of her tonnage.
100. The *ribs* are the crooked timbers within the ship.
101. At sunset, rock a boat and *row* an oar.
102. A ship answers as she is turned by a *rudder*.
103. The *rudder-ropes* extend from the stern to the bow clasping the sides of the vessel, and are fastened to the rudder.
104. The *sails* are bent for sailing.

駛板扒人埋者欄旁悝紱而排灘物木槳之尾舵行

哨油船底好三以之開勾加旱扯以根旁竹炕貨曲掉憑至繫船

杌短於槳持柁之開貨爲尾跳在桅用水大尾之怕運內舟運首而掛

中用手把柁之人埋者欄旁悝紱而排灘物木槳之尾舵行

梢公把柁貨爲勾加旱扯以根旁竹炕貨曲掉憑至繫船

三板駁以爲勾加欄旁悝紱而排灘物木槳之尾舵行

柁鈎河船尾跳在桅用水大尾之怕運內舟運首而掛

欄河船凭跳在桅用水大尾之怕運內舟運首而掛

以爲凭開在旱扯以根旁竹炕貨曲掉憑至繫船

炮門開在旱扯以根旁竹炕貨曲掉憑至繫船

轆轤繫桅用水大尾之怕運內舟運首而掛

拖水噸上水大尾之怕運內舟運首而掛

船底上縛大根旁竹炕貨曲掉憑至繫船

曲爭縛大根旁竹炕貨曲掉憑至繫船

曲鑲爲尾旁竹炕貨曲掉憑至繫船

竹筏今之怕炕貨曲掉憑至繫船

駛船最位運貨曲掉憑至繫船

駕載位船內舟運首而掛

彆柴船內舟運首而掛

日落泛轉自肚而掛

尾柁轉自肚而掛

勒肚自首至繫船

勒船肚而掛

悝揚掛駛船行

Sháu' ʂyau ʂshün 'tai 'hò 'shai.
ʂP'á 'tün ‹ü 'tséung ‹sám 'pán ‹chung yung² 'shau ʂch'í ʂí ʂp'á.
‹Shau ‹kung 'pá ʂt'ó ‹chí ʂyan.
‹Sám 'pán pók› fó' ‹hoi ʂmai.
ʂT'ó ‹kau ʂí ʂwai ‹kau 'ché.
ʂLán ʂhó ʂshün ʂmí ‹ká ʂlán ʂí ʂwai ʂp'ang t'íú'.
Páu' ʂmún ‹hoi tsoi² ʂhón ʂp'óng.
Luk₂ ʂló hai² ʂwai 'ch'é ʂlí.
‹Tó 'shui póm', yung² ʂí 'káu ʂshün 'tai ʂshéung 'shui.
Huk› ‹chang pók› tái² ‹kan ʂí huk› ‹séung ʂwai ʂmí ʂp'óng.
Chuk₂ fat› ‹kam ‹chí chuk› ʂp'ái.
'Shai ʂshün tsü' p'á' hóng' ‹tán.
'Sé tsoi' wai² wan² fó' mat₂.
‹Wán ʂch'ái ʂshün noi² huk› muk₂.
Yat₂ lók₂ fán' ‹chau cháu² 'tséung.
ʂMí ʂt'ó 'chün wan² ʂp'ang ‹chí.
Lak₂ ʂt'ò tsz'² 'shau chí' ʂmí lak₂ ʂshün ʂt'ò ʂí hai² ʂt'ó.
ʂLí ʂyéung kwá' 'shai ʂshün ʂhang.

89. This *shaukung*, who answers somewhat nearly to the chief mate in European vessels, corresponds very exactly to the *gubernator* of the Romans. He sets at the helm, gives orders for managing the sails, oars, &c.; he frequently hires the crew, and always receives higher wages than the other sailors. It is his part to know the signs of the weather, currents, ports, &c.

104. The character *li* is a vulgar one, used in this region to denote sails; *p'ung* is the term for those made of matting. The matting is made from the culms of different kinds of rushes, at first woven in pieces about three feet square, and then sowed together in one sail. In order to support the body of the sail, several light bamboos are secured to it, each of which passes through a traveler or rope that surrounds the mast, thus preventing the sail from beating to pieces in the wind, and keeping it close to the wind in sailing. In small boats, there are no bamboos attached to the sail, except as yards above and below.

105. If the wind is high, *take in sail*, and you can go on.
106. With a fair wind, *hoist sail* and start off.
107. *Wear sail* so as to take the side wind.
108. A *sprit-sail* is a small sail for use in light winds, it is set forward of the bow.

109. *Sailors* are the workmen on board of a ship; they are likewise called "water-hands."
110. *Wild scow;* whoever wishes to pass a river in it, uses a long line by which he pulls to the opposite bank.
111. *Sculls* are worked on the quarters instead of a rudder.
112. Add a *bow scull*, and it will be easy to turn the boat.
113. The scull is worked upon the *scull-pin*.
114. *Scuppers* are those places where the water runs off.
115. Entice a man aboard, then take up the *shore-board*.
116. *Fishing smacks* cast their nets on the broad ocean.
117. The *spanker-boom* is the lower yard of the sail.
118. *Splicing of ropes* is done by joining two ropes together in such a manner as to make one.
119. *Stanchions* are set up to support the boards of the side.
120. The *steamboat* has wheels; these are set in motion by steam, and turning in the water, move it rapidly.
121. The *stem* is inclined and scarfed into the keel.
122. The *sternpost* is the inclined timber in the ship's stern, and it extends down to the keel.
123. *Stocks* are the timbers which support the mast.

風	猛	減	哩	能	行
順	風	扯	哩	開	身
轉	篷	爲	駛	橫	風
頭	緝	船	頭	外	之
小	風	帆	也		
梢	船	上	工	人	亦
名	水	手			
野	航	但	渡	水	用
長	索	牽	抵	彼	岸
船	旁	撓	櫓	代	柁
加	頭	梢	易	轉	動
櫓	率	貫	櫓	撓	之
水	仙	門	放	水	處
騙	人	上	船	拔	跳
拖	船	大	海	拖	網
尾	送	哩	下	之	木
續	纜	以	兩	纜	續
而	爲	一			
企	柱	竪	夾	板	旁
烟	船	有	輪	烟	燻
輪	轉	攪	水	速	行
頭	鰲	直	貫	底	骨
尾	鰲	夾	船	尾	之
直	木	通	至	底	骨
桅	夾	夾	桅	之	木

ㄍFung ㄙmáng ㄎkám ㄙlí ㄙnang ㄙhang.
Shun² ㄍfung ㄎchʻé ㄙlí ㄍhoi ㄍshan.
ㄎChün ㄙpʻung wai² ㄎshai ㄙwáng ㄍfung.
ㄙTʻau tsʻap, ㄙshün ㄙtʻau ngoi² ㄍchí ㄎsíú ㄍfung ㄙfán ㄙyá.

ㄍSháu ㄙshün shéung² ㄍkung ㄙyan; yik₂ ㄙming ㄎshui ㄎshau.

ㄙYé ㄙhóng tán² tò² ㄎshui yung², ㄙchʻéung sók, ㄍhín ㄎtai ㄎpí ngón².

ㄙShün ㄙpʻóng ㄙiú ㄙlò toi² ㄙtʻó.

ㄍKá ㄙtʻau ㄍsháu í² ㄎchün tung².

ㄙLò sut, kún' ㄙlò ㄙiú ㄍchí.

ㄎShui ㄍsín ㄙmún fông' ㄎshui chʻü'.
Pʻín' ㄙyan ㄙshéung ㄙshün pát₂ tʻíú'.
ㄍTó ㄙshün tái² ㄎhoi ㄍtʻó ㄙmóng.

ㄙMí sung' ㄙlí há² ㄍchí muk₂.

Tsuk₂ lám² ㄙí ㄙléung lám² tsuk₂ ㄙí ㄙwai yat₂.

ㄙKʻí ㄙchʻü shü² káp, ㄎpán ㄙpʻóng.
ㄍIn ㄙshün ㄙyau ㄙlun; ㄍín ㄙfan ㄙlun ㄎchün, ㄎkáu ㄎshui tsʻuk, ㄙhang.

ㄙTʻau ㄙngò chik₂ kún' ㄎtai kwat₂.
ㄙMí ㄙngò káp, ㄙshün ㄙmí ㄍchí chik₂ muk₂, ㄍtʻung chí' ㄎtai kwat₂.

ㄙWai káp, káp, ㄙwai ㄍchí muk₂.

106. This sail is sometimes seen in large junks, bent to a yard which is run out upon a kind of movable bowsprit, and having the sheets fastened to the lips of the bow. It is made of canvas, and very seldom used.
112. The scull in the bows of a boat differs from those in the stern, in being longer and larger, and is only used for the purpose of guiding the boat.
115. This is a proverb, meaning to deceive one; invite a person aboard, and then pull in the shore-board, when he must either go with the crew, or run the risk of drowning in jumping ashore.

124. *Studding-sails* are set on both sides of the ship, when there are light winds.

125. The *taffrail-rail* is a frame made of bamboo, placed on the stern, or on the two quarters.

126. The *tank* contains the water in a ship.

127. The full *tide* in the morning is called *ch'íú*.

128. The full *tide* in the evening is called *tsik*.

129. When it is *high tide*, the vessel can be floated.

130. With an *ebb tide* running contrary, it is hard to go.

131. The *tiller* is a stick which is fitted into the rudder-post, to take hold of in steering the ship.

132. In the *tops* is the place where marines are concealed, in order to discharge arrows against the enemy.

133. A *topsail* is the sail of the upper yards in a Chinese vessel.

134. *Tow a boat;* when the boat cannot move, then use another one, to which being fastened by a rope she is dragged forward, and so made to advance.

135. When it is calm, *track* the boat with ropes.

136. When the water is shallow use *tracking-poles*.

137. The *transoms* are below the gunwale, and attached close to the stern.

左	右	插	花	加	卽	用
於	旁	細	風	以	竹	欄
船	架	揀	以	兩	旁	
丨	尾	或	兩	水	於	船
水	櫃	盛	水	卽	爲	潮
朝	水	漲	卽	乃	曰	汐
晚	水	長	乃	水	推	船
水	大	順	水	流	難	行
水	乾	逆	流	鑲	而	用
柁	杠	橫	鑲	手	攀	駛
得	以	搽	手	師	伏	於
挽	盤	舟	師	箭	攻	敵
其	上	放	箭	唐	船	頭
頭	巾	頂	唐			
喘	悝	也				
嘶	船	船	不	能	纜	行
用	別	丨	繫			牽
導	而	行				
無	風	牽	纜	行	撐	船
篙	水	淺	卽	近	船	之
尾	當	貼	之	下		尾
大	根					

'Tsó yau² *ch'áp*, ₍*fá* ‹ká ⁵lí ‹ü ₍p'óng, sai² ‹fung tsik, yung².

₍*Shün ká' lát*, ⁵í chuk, ₍lán ₍shün ⁵mí wák₂ ⁵léung ₍p'óng.

'*Shui kwai*² shing² 'shui ‹ü ₍shün.

₍Ch'íú 'shui chéung² tsik, ₍wai ₍*ch'íú*.

⁵Mán 'shui 'chéung ⁵nái üt₂ *tsik*₂.

'*Shui tái*² shun² 'shui ‹t'úi ₍shün.

'*Shui ‹kón* yik₂ ₍lau ₍nán ₍hang.

₍*T'ó kóng*² ₍wáng ‹séung ₍í yung², tak, ⁵í ‹chá 'shau ‹p'án 'shai.

₍*Wai ₍p'ún* ‹chau ‹sz' fuk₂ ‹ü ₍k'í shéung², fông² tsín² ‹kung tik₂.

₍*T'au ‹kan 'ting* ₍T'óng ₍shün ₍t'au 'ch'ün ⁵lí ⁵yá.

*Nái*² ₍*shün;* ₍shün pat, ₍nang ₍hang, yung² pít₂ ₍shün hai² lám² ₍hín tò² ₍í ₍hang.

₍Mò ‹fung *‹hín lám*² ₍hang ₍shün.

‹Kò 'shui 'ts'ín tsik, ‹ch'áng ‹chí.

'*Mí ‹tóng* t'íp, kan² ₍shün ⁵mí tái² ‹kan ‹chí há².

125. This is a strong frame, made for the purpose of containing boxes, spars, provisions, and other loose articles, and is placed upon both quarters, and on the stern like a gallery. It projects over the side two or three feet; there are sometimes two, one above the other.

132. In ancient times, the Chinese had vessels of war furnished with spearmen and archers, and some of the latter were placed in the tops. Bows and arrows may sometimes be seen in ships at the present day.

133. This sail is usually made of canvas, and rigged at the top of the main or fore-mast upon a light spar, like a gaff-sail. Topsails and those above them in foreign vessels are named from the yards; as *tai sám fán kóng lí*, the topgallant-sail, and so for the others.

135. Tracking is very common among the Chinese, when traveling on canals and rivers. Instead of horses, human strength is employed. Long lines, at one end fastened to the tops of the masts, are taken hold of at the other by men and boys on the banks of the stream, by which means, without wind or tide, boats are easily moved at the rate of three or four miles an hour.

138. A *weather-vane* is placed on the top of the mast.
139. *Wales* are the horizontal timbers laid upon the ribs.
140. *Wheel* [rudder] of a ship; when the rudder is to be raised up high, then this is used to elevate it.
141. *Whirlpools* are places that ought to be avoided.
142. Let no *head winds* be met by you.
143. Assuredly *fair winds* will attend you.
144. With a *foul wind* you must reduce the sail.
145. The *windlass* is secured in the bow of the ship for heaving up the anchor.
146. *Yards* are the horizontal spars supporting the sails; there are three tiers of sails, and therefore these are named main, topsail, and topgallant, yards.

尾柴卽防風送篷頭橫卽三層二大杠乃駕帆艣關頭相勾船置錨駛風駕順風頂要處流遇係定風旗橫起高舵彎柁竪架柁絞起之絞之絞杠有帆三名爲帆旁爲信風

Fung san' ʂk'i shü² ʂwai ˢmí.
ʂP'óng ʂwai ʂwáng ká' ˂wán ʂch'ái.
ʂT'ó 'káu; 'hí ˂kò ʂt'ó. tsik⁹ yung² 'káu ˂chí.

'Káu ʂlau ch'ü' íú' ˂kwán ʂfong.
Mók₂ yü² hai² 'ting ʂt'au ˂fung.
Pít₅ ting² shun² ˂fung ˂séung sung'.
Yik₂ ˂fung ká' 'shai ˂kau ʂp'ung.
˂Chü ʂlung 'káu chí' ʂshün ʂt'au ˢí ʂwai 'káu ʂnáu.

ʂFán kóng' ˢnái ká' ʂfán ʂwáng muk₂; ˢyau ʂfán ˂sám ʂts'ang, tsik₅ ʂfan ʂming ʂwai tái², í², ˂sám ·ch'ün ʂfán kóng'.

139. The channel wale of a junk is a very large timber, laid upon the outside of the ribs, often projecting from the side of the hull so much as to give it a flattened apprearance. In Chinese men-of-war, the upper wales are smaller, and do not project so much as in junks; the largest and upper wale is the *tái kan* (No. 59) or gunwale of the vessel.

140. The rudder of a junk is very large, compared with that of a ship; it takes the place in a great measure of a keel in keeping the vessel to the wind, and is managed by a tiller proportionably large; it is hoisted by a wheel in shallow water. The rudder itself has numerous rhomboidal holes cut in it, from a notion that the eddying of the water through them causes more resistance than a plain board.

Section Fourth.

OF CARRIAGES AND SEDANS

車輿類第四章

˂Kü ʂyü lui²; tai² sz'' ˂chéung.

1. The *axletree* is a horizontal timber for joining the naves.

軸橫木以貫轂

Chau² ʂwáng muk₂ ˢí kún' kuk₅.

Notes and Explanations.

Wheeled carriages are but little used in China, especially in the southern and eastern parts, and in the vicinity of the large rivers, where boats are made to serve in their stead; most of those

轂名右鈐鐵木馬騑

貫轂左銅之橫駕御主御主爲出鉿塞轟別城攻牝輓如轉間田輿卽以竹而杠

頭名上下含上御主爲後以天子之遍城名步上輪車一一

兩叉軸頸口端曰鞻佃鞭以車壞輅五車索箱轟車有澤之輿輿一

軸兔在鈐馬銜馬轅佃以車輅式車登叉人轎車有下載肩擔使

轄伏鞻馬衡軛陸以馬刀城大有絞鉤車

2. *Poles of the axle* are its two ends in the nave.

3. The *axle-cheeks* are also called *puk*, and likewise *fuk*; they are placed on the axle-tree on the right and left.

4. *Bells of horses* are the brazen bells on their necks.

5. *Bit* is the iron in the horse's mouth.

6. A *brace* is a horizontal wood at the end of the thills.

7. Luktín says, 'that in riding a frantic horse, you must use a whip to master him; and in riding a rampant horse, you must use a *bridle* to control him.'

8. A *sword-car* has swords in its back, and is placed at the breaches in walls to obstruct them.

9. The *great car* is the emperor's carriage; there are five sorts differing from each other.

10. A *scaling-car* is one used in approaching walls to throw scaling ladders, so as to climb up and take the city.

11. The *carriage-box* is also called *pan fuk*.

12. The *imperial carriage* is moved by men.

13. A *sedan carriage* has the upper part like a sedan, with wheels underneath by which it advances.

14. A *cart* (or field carriage) is one which is fitted for carrying heavy burdens in the fields.

15. A *shoulder-chair* is the present sedan.

16. A *basket-chair* is a basket woven of bamboo, having one pole by which it is carried.

*Wai*² *chau*² ˢléung ₍tʻau kún' kuk›.

*Fuk*₂ *tʻò*' yau² ₍ming *puk*₂, ₍ming *fuk*›; tsoi² chau² shéung² 'tsó yau².

ˢ*Má* ₍*ling* 'king há² ₍tʻung ₍ling.

₍*Hám* ˢmá 'hau ₍hám ‹chí tʻít›.

₍*Ngai* ₍ün ‹tün shéung² ₍wáng muk₂.

Luk₂ tín² üt₂, yü² ₍nò ˢmá, ˢí ‹pín ₍wai 'chü; yü² 'hón ˢmá ˢí *pí*² ₍wai 'chü.

‹*Tò* ‹*kü* hau² chʻut› ‹tsʻéung yan², ₍shing wái² ˢí ₍kʻí sak› ‹chí.

*Tái*² *lók*›, ‹tʻín 'tsz' ˢlín ˢyá; ˢyau ˢ'ng shik› ‹chí pít₂.

'*Káu* ‹*kü* ₍wai pik› ₍shing ‹pʻáu ‹kau sók›, ‹tang ₍shing ‹kung tik₂.

‹*Kü* ‹*séung* yau² ₍ming ˢ*pan fuk*₂.
‹*Kü* ˢ*lin* ₍yan pò² ˢwán ‹kü.

ˢ*Má* ‹*kü kiú*² shéung² ₍ü kíú², há² ˢyau ‹kü ₍lun 'chün ₍hang.

*Há*² *chák*₂ ₍*kü* ‹tʻín ‹kán yam² tsoi² ‹chí ‹kü.

‹*Kín* ₍*yü* tsik› ‹kam kíú² ˢyá.

₍*Lám* ₍*yü* ˢí chuk› chik› ₍lám 'sz' yat› ‹tʻíú ₍í ‹kóng ‹chí.

---

nat are employed have but two wheels, and are very rude in their construction. Several of those described in this section are ancient ones, now quite disused, like those once in use among the Romans. Some very good pictures of the ancient carriages may be seen in the Illustrations of the Four Books.

3. These "sleeping rabbits," as the Chinese call them, appear to have been intended to ease the roughness of the road; they were mere blocks of wood, with a flat top, placed on the axle, and having the box of the carriage resting upon them.

15. Sedans are in use by all classes, the only restriction being the means of the individual; ome of the sedans of officers are elegant, others are poor, being made of bamboo.

兵車出兵車也先 *ʻPing ʻkü* chʻut, ʻping ʻkü ˢyá.

戎一十乘乃也也 *ˢYung ʻkü* shap₂ shing², ˢnái ʻsín ʻkwan ʻchí ˢyung ʻkü ʻché ˢyá.

軍之戎車者先馬 *Yü²* ˢmá chap₂ ʻshui ʻshai ˢmá.

御馬執綏使前可 *ʻÓn ʻkü* szⁿ ˧lun ˧tsʻín ʻhó ˧pʻang, hau² ʻhó ʻí.

安車四輪前 *Tò² ʻkü* ʻfán kwók₂ ʻkü ˢyá, ˧ü tò² ˧shün ˧í wan² hák₂.

憑後可倚 *ʻTsʻau* ˢnái ˢmá hau² ʻchí tái².

渡車番國車也 *ˢMóng* ˧lun ngoi² ˧ün, ʻkú ˧ming üt₂ ˧ngá, yau² ˧ming üt₂ ˧kʻü.

如渡船而運客 *ʻShui ʻchʻé* kau² ʻfó ʻshó yung².

鞦乃馬後之帶 *ˢMá ˢfʻò tái²* hai² ˢmá ˢtʻò.

輞輪外圓古名 *ˢMá ˧lung ˧tʻau* hai² ˢmá ˧tʻau ʻchí tái².

曰牙叉名曰渠 *ʻShím* yau² ˧ming chéung² ˧nai; ˢí ˧hung luk₂ ˧pʻí ˧wai ʻchí lak₂ ʻü ˢmá hau².

水車肚火所用 *Hat₂* chau² ˧tʻau ʻchí ˧wáng ʻshán.

馬肚韉救馬肚 *Kuk₂* ˢnái ˧lun ʻsam ʻchí muk₂.

馬頭帶繫馬頭 *ˢÍn* noi² tái² ʻchʻün ʻchí ˧ming.

之韉叉名障泥 *Chat₂* noi² ʻsíú ʻchʻün ʻchí ˧ming.

轡鹿皮爲之勒 *Kün²* ˢí tʻít, ʻchʻün ˧ngau pí² hai² ˧shing ʻhín ʻchí.

熊馬後之口 *ʻShui* ˢwán ˢí ˢshéung ʻkü sók₂.

於頭以

轄軸之橫門

轂乃輪心之木

賢內大穿之名

軓內小穿之名

紮以鐵穿牛鼻

繫繩牽之

綏挽以上車索

17. A *war-chariot* is one used in war.

18. A *general's war-chariot* has ten horses, and is the chariot of the general in the van.

19. The *charioteer* holds the reins and guides the horses.

20. An *easy coach* has four wheels, and is so constructed that one can lean forwards or backwards.

21. A *stage-coach* is a foreign carriage; it is used instead of a passage-boat and carries passengers.

22. The *crupper* is the strap upon the horse's rump.

23. The *felly* is the outside circular part of a wheel; anciently, it was called the 'tooth,' and also the 'rim.'

24. The *fire-engine* is used to extinguish fires.

25. The *girth* is a strap fastened under the horse's belly.

26. A *headstall* is the strap fastened upon the head of the horse.

27. The *housings* are also called spatterdashes; they are made of bear or deer's skin, and are fastened upon the back of the horse.

28. The *linchpin* is a cross pin in the end of the axletree.

29. The *nave* is the wood in the centre of the wheel.

30. The *nave-box* in the largest end is called *ín*.

31. The *nave-box* in the smallest end is called *chat*.

32. A *noose* is an iron bored into the nose of an ox, to which a cord is tied to lead him along.

33. *The reins* are the lines held by one in the carriage.

24. The second character in this sentence is read *chʻé;* it is identical with that read *kü* in No. 20: though some distinguish the two by making the upper and lower strokes of different lengths.

32. In the meadows along the banks of the rivers, and on the uplands where herds of cattle graze, boys may often be seen riding on the backs of oxen or buffaloes, which they control and guide by a noose; the ox is often managed in the same way when harnessed to the plough.

33, 34. The first of these are the long reins held in the hand when driving a carriage; the second are the shorter reins of a bridle.

34. The *reins* are the cords used for checking the horse.
35. To *ride* a horse is to amble pleasurably and slowly.
36. A *saddle* is used to set upon in riding to shoot.
37. A *saddle-pad* is the protecting pad laid upon the back of the horse.

38. A *sedan*, having no wheels, is carried by poles.
39. An *imperial sedan* is used within the palace.
40. An *open sedan* is a chair for resting the body, and has two poles, it is borne like the common sedan.
41. *Sedan bearers* are those who carry the sedan — one before and one behind — on their shoulders.
42. The *snaffle* is fastened on both sides of the bit, for the purpose of making fast the reins.
43. The *spokes* are the thirty sticks within the felly.
44. The *stirrups* are used in mounting the horse.
45. A *support* is for leaning upon, being a resting-board.
46. The *thills* are the shafts for guiding the carriage.
47. The *tongue* is the crooked timber in front, let into the axle for drawing the vehicle.
48. A *waggon* is a vehicle for transporting goods on level ground,

49. The carriage rests upon the *wheels*, which turn round.
50. A *whip* is for beating the horse to make him go.
51. A *hair-whip* is used for switching the horse, or for driving away the musquitoes.
52. A *yoke* is a transverse stick at the end of the tongue.

繩	樂	射	韁	馬	兜	乃	韁	繩
法	遊	騎	坐	行	緩	馬	騎	
披	之	脊	馬	鎧	用	馬	鞍	
				也			甲	
代	程	以	輪	無	乘	輿		
者	行	擡	內	宮	卽	轎		
貫	椅	身	憑	如	程	轎		
之	扛	轎	擡	夫	一	轎		
前	者	轎	擡	人	連	以		
擡	肩	以	夾	銜	繫	繮		
旁	口	執	繩	中	轊	輻		
之	執	三	木	中	鐙	踏	可	駕
十	三	馬	上	卽	憑	馬	之	車
用	馬	上	卽	按	車	之	曲	木
板	上	卽	按	車	之	曲	車	行
杠	車	之	曲	木	貫	車	平	地
貫	木	貫	車	行	者	中	拖	車
者	行	者	載	任	載	車	車	平
							也	
行	轉	其	憑	輪	輪			
行	速	使	馬	鞭	撻			
身	馬	拂	用	塵	拂			
者	蚊	拂	以	用	或			
木	橫	上	軛	曲	衡			

‹*Kéung* ˢnái ‹tau ˢmá ‹kéung ₅shing.
₅*K'i* ˢ*má* ún² ₅hang ₅yau ḥok₂.
‹*Ón* yung² ˢí tsó² ₅k'í shé².
ˢ*Má* *'hoi* ˢmá tsik› ‹chí ‹p'í káp› ˢyá.
₅*Yü* ₅mò ₅lun ˢí ₅ch'ing toi².
ˢ*Lín* ‹kung noi² ₅t'oi ₅hang *'ché.
‹*Tau* tsik› ₅p'ang ‹shan *'í, kún² ˢléung ₅ch'ing ₅ü kíú² ‹kóng ‹chí.
*Kiú² ₅*fú* ₅t'oi kíú² *'ché, ₅ts'ín hau² yat› ₅yan ˢí ‹kín ₅t'oi.
‹*Píu* ₅*lín* ₅*hám* káp› *'hau ₅p'óng, ˢí ₅wai hai² ₅shing chap› ‹chí.
Fuk› ˢmóng ‹chung muk₂ ‹sám shap₂.
ˢ*Má* *táp₂* *tang'* ˢshéung ˢmá yung².
Shik› *'hó* ₅p'ang tsik› ón² *'pán.
₅*Yün* ká² ˢmá ‹chí ‹kü kóng'.
‹*Chau* ‹kü ₅ts'ín huk› muk₂, kún² chau² ‹chung ‹t'ó ‹kü ₅hang *'ché.
Tái² ‹kü ₅p'ing tí² yam² tsoi² ‹chí ‹kü ˢyá.
₅*Lun* ‹kü ₅p'ang ₅k'í *'chün ₅hang.
‹*Pín* t'át› ˢmá *'sz' ts'uk› ₅hang.
Fat› ₅*ch'an* yung² fat› ˢmá ‹shan, wák₂ yung² ˢí fat› ₅man *'ché.
₅*Hang* huk› ‹chau shéung² ₅wáng muk₂.

35. There are other expressions for riding besides *k'i má*; thus, a slow pace is expressed by *lú ma*, and racing in the manner of jockies, by standing in the stirrups, is called *páu má*; but *k'i má* is the common expression for riding, whether slow or fast.
49. Wheels of various sizes and shapes are figured in the Chinese books, the number of spokes differing from few to many; there are also truck wheels.

CHAPTER IX.

AGRICULTURE.

耕農篇九

ˊKang ˌnung; ˌpʻín ʻkau.

Section First.

IMPLEMENTS OF AGRICULTURE.

農器類第一章

ˌNung hí lui²; tai² yat, ˌchéung.

---

1. An *aqueduct* is made of bamboos to conduct water.
2. The *base of a plough* is the piece of wood which is close upon the ground, and supports the share.
3. The *round osier-basket* is for containing grain.
4. A *splint-basket* is made of split bamboos to hold grain.
5. The *round splint-basket* is another name for the two preceding; there are large and small, and nearly alike.
6. An *eared basket* resembles the pedler's, though flatter.
7. The *wheat-basket* is for containing reaped wheat.
8. The *sprout-basket* is for holding sprouted grain.

連筒以竹通水
犁底貼地推鑢
之木
笹盛穀之器也
篙判竹以盛穀
鱖笹篙別名大
小有差
箐籮屬比籮匾
麥籠盛芟麥器
篠盛種之器也

ˌLín ˌtʻung ʻí chuk, ˌtʻung ʻshui.
ˌLai ʻtai tʻíp, tí² ˌtʻúi *ˌtsʻám* ˌchí muk₂.
ˌTʻün shing² kuk, ˌchí hí ʻyá.
ˌChʻün pʻún² chuk, ʻí shing² kuk,.
Chʻü² ˌtʻün ˌchʻün pít₂ ˌming; tái² ʻsíú ʻyau ˌtsʻz².
ˌTsʻó ˌló shuk₂ ʻpí *ˌló ʻpín*.
Mak₂ ˌlung shing² ˌshám mak₂ hí².
ˌTʻiú shing² ʻchung ˌchí hí ʻyá.

Notes and Explanations.

AGRICULTURE holds a very high rank in the estimation of the Chinese, and the implements which they have invented to facilitate its operations have been very numerous. This chapter contains, besides the names of various utensils employed by the husbandman, questions respecting his principal operations, especially in the cultivation of rice, and a discourse on the importance of tillage to the wellbeing of the state. The first section is designed to contain the names of the principal implements, both ancient and modern, used in the various departments of agriculture. Some, here enumerated, are now disused; but being often referred to in their ancient books, ought not to be omitted.

1. The *lin tung*, connected tubes of bamboo, form a very simple and durable aqueduct, for temperate latitudes where there is no exposure to frosts. Large bamboos are taken, their knots bored through, and then several pieces joined together to any extent desired.

9. The *sunning-basket* is of bamboo for drying grain.

10. The *tall sprout-basket* is also for containing grain; it differs from the preceding, whether large or small.

11. A *globular basket* is made of bamboo to hold sprouts.

12. The *beam* of a plough is the long timber in its front.

13. A *beetle* is used for leveling the ground.

14. The *water-bellows* is furnished with a leathern bag to blow the fire; wooden fans are now used instead.

15. The *round strait besom* differs in form from the *flat besom*, but their uses are the same.

16. A *bill-hook* is an instrument for cutting grain.

17. The *crooked bill-hook* is a blade for cutting grain.

18. A *hedge-bill* is crooked at the end with a straight handle.

19. *Cow blankets* are rudely woven of coarse hemp.

20. The *bolt* is fastened between the beam and regulator.

21. The *irrigating bucket* consists of a pail with cords fastened to it, so that two men can dip up water upon a field.

22. The *chaff-cutter* resembles shears, for cutting grass.

23. The *coulter-plough* is a blade for turning up the soil.

24. A *crow-bar* is for the purpose of raising heavy stones.

25. A *dam* is made of separate timbers to obstruct water.

26. The *drag* is framed together of several pieces of wood, for the purpose of leveling the ground.

曬 槃 曝 穀 竹 器 與
簣 亦 盛 ㄧ 器 形
篠 大 小 異 形
種 簞 盛 種 竹 器
犁 轅 犁 前 長 器 木 也
櫌 摩 田 之 器 橐 吹
水 排 以 韋 橐 木 扇 形
火 今 代 以 木 篇
掃 箒 與 條 篇 同
異 而 制 用 同
銛 穫 禾 穗 丮 也
翳 鐮 刈 禾 穗 丮 直
鑤 上 彎 而 下 麻 作
牛 衣 編 亂 麻 與 評
犁 建 扼 轅 與 繫 桶
脣 斗 以 繩 繫 落 田
二 人 脣 水 落 草 器
鑱 如 鈸 切 草 之 丮
劂 刀 開 墾 之 重 石
動 劍 爲 起 重 障 水
水 柵 排 木 障 編 之
勞 用 條 木 編
以 摩 田 木 也

Shái ᶜ*p'ún* puk₂ kuk› chuk› hí'.
*Kwai*² yik₂ shing² kuk› hí' ᶜü ᶜt'íú tái² 'síú í² ᶜying.

'*Chung* ᶜ*t'ím* shing² 'chung chuk› hí'.
ᶜ*Lai* ᶜ*ün* ᶜlai ᶜts'ín ᶜch'éung muk₂.
‹*Yau* ‹mó ᶜt'ín ‹chí hí' ᶜyá.

'*Shui* ᶜ*p'ái* ᶜí ᶜwai ᶜnóng ‹ch'ui 'fó, ‹kam toi² ᶜí muk› shín'.

Sò' '*chau* ᶜü ᶜ*t'íú* '*chau* ᶜying í² ᶜí chai' yung² ᶜt'ung.

*Chat*₂ wók₂ ᶜwó sui² yan² ᶜyá.

Ai' ᶜ*lím* ngái² ᶜwó sui² yan².

*Kít*₂ shéung² ‹wán ᶜí há² chik₂.

ᶜ*Ngau* ‹*í* ‹pín lün² ᶜmá tsók›.

ᶜ*Lai kín*' ní² ᶜün ᶜü ᶜp'ing.

Fú' '*tau* ᶜí ᶜshing hai² 't'ung, í² ᶜyan fú' 'shui lók₂ ᶜt'ín.

*Ch'at*₂ ᶜü cháp₂ ts'ít, 'ts'ò hí'.

*Lai*² ‹*tò* ‹hoi 'han ‹chí yan².

*Tung*² ‹*ch'íú* ᶜwai 'hí chung² shik₂.
'*Shui cháp*₂ ᶜp'ái muk› chéung² 'shui.
ᶜ*Lò* yung² ᶜt'íú muk₂ ‹pín ‹chí ᶜí ‹mó ᶜt'ín ᶜyá.

14. This *shui p'ái* is represented as a pair of bellows, invented in the time of the Hón dynasty for the purpose of saving human strength — called *shui p'ái* because it was worked by the power of water; it was employed in furnaces.

16. The *chat* differs but little from a sickle; the blade of the *kít* may be a foot long, and is curved like a snipe's bill at one end, while at the other it is fastened on a straight wooden handle of about the same length as the blade. Of the *ai lím*, there are two forms; one differs from the *kít* only in having the blade much bent near the handle, and being straight and square at the end; the other has a scythe-like blade fitted into a handle at right angles.

23. The common plough of the Chinese is without a colter; and the colter-plough seems to have been used to break up hard and uncultivated ground, to prepare it for the common plough: it is like a broad colter fastened to a handle, and having a beam by which to draw it.

27. The *square drag* has its teeth set in two beams.
28. A *bush-drag* is for leveling the ground.
29. The *gourd-drill* holds seed for sowing in fields.
30. A *winnowing fan* separates chaff from the grain.
31. The *winnowing fan*, holding chaff and broken kernels mixed, turns them up to the wind, to become clean.
32. The *fanning-mill*, being worked, winnows out the chaff, and the grain falls into the trough below.
33. The teeth of an *iron feeler* are sharp and partly bent.
34. A *flail* is an implement for thrashing grain.
35. A *rice-fluke* is a tool for gathering grain.
36. The *fore-brace* of the plough extends from the stud-brace to the base of the plough, and passes through it.
37. A *fork* is an implement for taking up grain.
38. A *grain-bin* is a square box for for containing grain.
39. The *triangular harrow* is made like the character 人 farmers use it in harrowing.
40. The *long-toothed harrow* is for loosening the ground.
41. A *drill-harrow* is for sowing grain.
42. The *square-harrow* derives its name from its form.
43. *Pók* is a *weeding-hoe*, an utensil for removing grass.
44. The *weeding-hoe* removes weeds to help the grain.
45. The *rice-jar* is a vessel for preserving rice.
46. A *wooden ladle* is used for watering fields.
47. A *leveler* resembles a rake without teeth.

離 也 田 者 雜 淨 吹 下 鉤 器 也 達 之 也 匣 字 術 垢 器 名 物 苗 也 田 杷
齒 者 播 糠 相 得 殼 而 微 之 具 額 貫 之 具 方 人 要 田 通 田 之 種 方 故 草 助 器 水 淋 之 齒
程 篝 種 去 粃 乃 之 槽 銳 禾 禾 策 而 縱 禾 盛 穀 如 田 通 種 方 除 莠 之 米 之 之 無
兩 田 貯 米 糠 揶 攪 從 齒 打 鉤 箭 底 箝 匣 字 杷 鈀 疏 下 形 耨 去 貯 勺 似
打 種 簸 籃 風 櫃 米 搭 耡 箭 底 箝 禾 盛 杷 字 民 爲 車 杷 卽 耘 耡 米 拂 無
杷 耙 箕 颺 向 風 出 鐵 連 禾 犁 杈 穀 人 齊 耖 耬 方 鎛 耰 儋 木 杌

‹*Fóng* ₍p'á ˢléung ₍ch'ing ʻch'í ₍lí.
T'át, *ʻtá* ₍t'ín wai² ʻché ˢyá.

₍*Ú* ʻ*chung* ˢch'ü ʻchung pó' ₍t'ín.
‹*Kí* p'ò' ˢmai h'ü' ‹hóng ʻché.

₍*Yéung* ₍*lám* ‹hóng ngat₂ ‹séung tsáp₂ héung' ‹fung chák₂ ˢnái tak› tsing².

‹*Fung kwai*² ʻkáu ‹chí hók› ‹ch'ui ch'ut› ˢmai ₍ts'ung ₍ts'ò ₍í há².

T'ít› *táp*› ʻch'í yui² ₍mí ‹kau.

₍*Lín* ‹*ká* ʻtá ₍wó ‹chí hí'.

₍*Wó* ‹*kau* ˢlím ₍wó kü² ˢyá.

₍*Lai tsín*' tsz'² ch'ák› ngák₂ tát₂ ₍lai ʻtai tsung' ₍í kún' ‹chí.

‹*Ch'á* ₍k'ím ₍wó ‹chí kü² ˢyá.

*Kuk*₂ *háp*₂ shing² kuk› ‹fóng háp₂.
₍*Yan tsz*'² ₍p'á ₍ü ₍yan tsz'²; ₍ts'ai ₍man ₍p'á ₍t'ín ʻíú' shat₂.

Ch'au' ₍wai ‹shó ‹t'ung ₍t'ín ₍nai.
*Lau*² ‹*kü* há² ʻchung ‹chí hí'.

‹*Fóng* ₍p'á ₍ying ‹fóng kú' ₍ming.
Pók›, tsik› *nau*' ₍ch'ü ʻts'ò mat₂.
‹*Yau tsui*' h'ü' ˢyau chó² ₍míú.
‹*Tám*, ˢch'ü ˢmai ‹chí hí' ˢyá.
*Muk*₂ *shéuk*› fat› ʻshui ₍lam ₍t'ín.
₍*P'á* ˢts'z' ₍mò ʻch'í ‹chí ₍p'á.

29. This is a gourd, having a tube passing through it lengthwise, and sharp at the bottom, where are also several holes through which the grain contained in the gourd is strown on the field.
41. This machine is drawn by a yoke, and is so contrived that the grain, which is held in baskets on the top of the frame, falls into the furrows made by the teeth of the harrow underneath; there are four or five large teeth, with a supply of grain above each.
39—42. Chinese husbandmen make great use of the harrow in breaking the clods, and reducing the soil of the rice-fields, where they are very wet, to a fine mesh.

48. A *lock* is a wooden barrier constructed in a river, to stop the course of the water.

49. A *thrashing-mat* preserves the falling grain.

50. A *mattoc* is smaller than a pickaxe, and has its edge overlaid and defended with iron.

51. The *water bolting-mill* sifts the flour rapidly.

52. The *skinning-mill* has a vase for a mortar.

53. The *wooden mill* is worked to hull the grain.

54. The *stone mill* is sometimes worked by animal strength, and sometimes by water power.

55. The *wooden* and *stone water-mills*, and the *vertical wheel-mortar*, all have their wheels turned by water, and are worked for the purpose of grinding rice and wheat.

56. The *vertical wheel-mortar* has a round stone to grind.

57. The *wheel-skinning mortar* is turned by water.

58. A *bird-net* is stretched out in order to catch birds, and a stool-pigeon being fastened [close by the net], induces the birds to come down so that they are taken in it.

59. The *plough* is an implement for opening up the soil.

60. The *plough-handle* is the tail of the plough.

61. The *ploughshare* is the iron edge of the plough.

62. The *bamboo-rake* is used in thrashing-floors, and is employed for the purpose of raking off refuse matter.

設來稻小鑲速白殼輓
間往遺之鐵麵作去力力
河水承頭以篩罶以畜水水轉轢碢水以誘
於阻簟鋤口蘿以穀用用及水以石卽之圍
閘閘稻曰其打碓舉多或磨皆行以碓張繫之
河木摜鍬者水罶礱磨行水碾運碾機羅禽擒犁丨丨竹以
舂而麥穀轢碓捕而
穀也飛入
器也鐵用
之尾曰間
田犁丨圍物
開卽卽場餘
扒

ʂHó cháp₂ ‹ü ʂhó ‹kán chʻít› muk₂ cháp₂ ʻtsò ʻshui ˢwóng ʂloi.

Kwán› tò² ˢtʻim ʂshing ʂwai tò².

‹Póng ʻhau ʂchʻó ʂtʻau ‹chí ʻsíú ʻché, ʂkʻí ʻhau ˢí tʻít› ‹séung.

ʻShui ʻtá ʂlò ʻshai mín² tsʻuk›.

‹Kóng túi› ˢí ‹kóng tsók› ˢkau.

ˢLung ˢlui kuk› ˢí hʻü› hók›.

Mó² ‹tó yung² chʻuk› lik₂ ˢwán ʂhang, wák₂ yung² ʻshui lik₂.

ʻShui mó² kap₂ ʻshui ˢlung, ʻshui ʻchín, ‹kái ʻshui ʻchün ʂlun ʂí wan² ʂhang, ˢí lik› kuk› mak₂.

ʻChín ˢí shik₂ ‹kwó lik› kuk›.

‹Kí túi› tsik› ʻshui túi› ˢyá.

ʂLó, ‹chéung ‹chí ˢí pò² ‹fí ʂkʻam, hai² ʂngò, ˢyau ʂí yap₂, ʂkʻam ‹chí.

ʂLai ˢnái ‹hoi ʂtʻín ‹chí hí'.

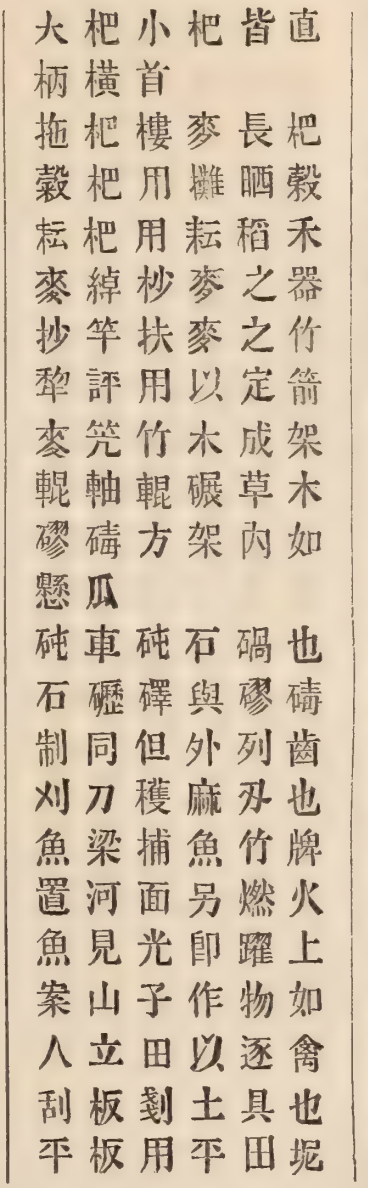
ʂLai ‹shau tsik› ʂlai ˢmí ˢyá.

ʂLai ʂtsʻám tsik› ʂlai ʻhau tʻít›.

Chuk› ʂpʻá ʂchʻéung ʻpʻò ‹kán yung² ˢí ʂpʻá ʂü mat₂.

55. Mills and mortars for hulling, pounding, and grinding exist in several forms among the Chinese; those worked by water power, however, are very few; some are worked by hand; but for the most part they are turned by oxen, mules, and horses.

59. The plough of the Chinese, though very simple in its construction, has at different times assumed a variety of shapes; one of their best, described in the Sám Tsʻoi Tʻò, consists of eleven parts, namely, the base, share, mold-board, beam, handle, fore-brace, regulator, bolt, stud-brace, share-brace, whipple-tree or ear. There is no colter, and the mold-board is of iron. The fore-brace is called 'the arrow' of the plough; it seems never to be mortised into the beam, but to be fastened to it by a withe or thong, while another one passes around it and the handle, (about half-way between the base and beam,) lashing them together; this latter one, the regulator, is contracted or loosened by the bolt, by which it is twisted or untwisted.



63. Both the *large rakes* and *small rakes* have straight handles and transverse heads.

64. The *harrow-rake* is a long rake for gathering wheat.

65. The *grain-rake* is used to spread out grain to dry.

66. The *weeding-rake* is used for weeding rice.

67. The *reaping-basket* (or cradle) is for gathering wheat.

68. A *reaping-rod* is a bamboo for raising the grain.

69. The *regulator* of the plough gauges the fore-brace.

70. *Grain-ricks* are frames made of wood and bamboo.

71. A *roller* revolves and beats down grass and shrubs.

72. The *fluted roller* resembles a muskmelon, suspended [by its two ends] in a square frame.

73. The *wheeled roller* has stone wheels.

74. A *toothed stone roller* is made like the fluted roller; but it has teeth arranged on the outside.

75. The *bill-knife* is a knife for cutting hemp.

76. A *salmon-leap* is for catching fish; it consists of bamboos arranged close together on the water's surface, with a fire on it, and the fish seeing the light, leap upon it.

77. A *scarecrow* is a thing made like a man, standing in the field, in order to frighten away the birds.

78. A *scraper* is a tool for scraping the ground.

79. A *mud scraper* is used for leveling down the soil.

*Tái*² ⸗*p'á* *'siú* ⸗*p'á*, ‹*kái* ‹*chuk*, *ping'* ⸗*wáng* *'shau*.

‹*T'ó* ⸗*p'á* ⸗*lau* *mak*₂ ⸗*ch'éung* ⸗*p'á*.

Kuk› ⸗*p'á* *yung*² ‹*tán* *shái*' *kuk*›.

⸗*Wan* ⸗*p'á* *yung*² ⸗*wan* *tò*² ⸗*wó*.

*Mak*₂ *ch'éuk*› *ch'áu*' *mak*₂ ‹*chí* *hí*'.

‹*Ch'áu* ‹*kón* ⸗*fú* *mak*₂ ‹*chí* *chuk*›.

⸗*Lai* ⸗*p'ing* *yung*² ⸗*í* *ting*² *tsín*'.

*Mak*₂ *k'óng'* *chuk*› *muk*₂ ⸗*shing* *ká*'.

‹*Kwan* *chau*₂ ‹*kwan* *'chín* *'ts'ò* *muk*₂.

*Luk*₂ *tuk*₂ ‹*fóng* *ká*' *noi*² ⸗*ü* ⸗*ün* ‹*kwá*.

⸗*Tün* ‹*kü* ⸗*tün* *shik*₂ ‹*kwó* ⸗*yá*.

*Shik*₂ *lik*₂ *chák*₂ ⸗*ü* *luk*› *tuk*₂ *chai*² ⸗*t'ung*, *tán*² *ngoi*² *lít*₂ *'ch'í*.

*Ngái*² ‹*tò* *wák*₂ ⸗*má* *yan*² ⸗*yá*.

⸗*Ü* ⸗*léung* *pò*² ⸗*ü* *chuk*› ⸗*p'ái*, *chí*' ⸗*hó* *mín*², *ling*² ⸗*ín* *'fó*, ⸗*ü* *kín*' ‹*kwóng*, *tsik*› *yéuk*› ⸗*shéung*.

Ón' ‹*shán* *'tsz'* *tsók*› *mat*₂ ⸗*ü* ⸗*yan* *lap*₂ ⸗*t'ín*, ⸗*í* *chuk*₂ ⸗*k'am*.

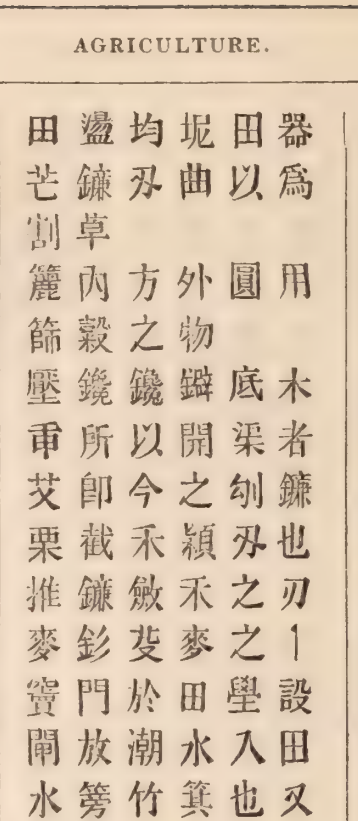
Kwát› *'pán* *'ch'án* *'t'ò* *kü*² ⸗*yá*.

⸗*P'ing* *'pán* *yung*² ⸗*p'ing* ⸗*t'ín* ⸗*nai*.

67. This implement resembles a basket-scoop, having a broad handle, by which it is turned over, and the blade on the side brought against the grain; as the grain is cut, it falls over into the basket, and is immediately put into the cart.

71—74. There are rollers of various kinds figured in the *Sám Ts'oi T'ò*, some of which combine the roller and the harrow, being armed with large, short, teeth. The *luk tuk* has the grooves running lengthwise, and is of an egg shape. In the cultivation of rice, however, little or no use is made of rollers, as the ground is too wet.

77. Various contrivances are resorted to by the farmers in China, as well as elsewhere, to preserve the growing grain from the depredations of birds; sometimes lines are stretched across the field, with things attached to them to jingle in the wind; at others, fantastic human forms are made. Watchmen are also frequently stationed to guard the field.



80. A *hand-scraper* is an implement to level the ground.

81. The *scythe* is a crooked instrument, for the purpose of cutting grass.

82. A *sieve* is square inside, and round without, and is used for sifting grain.

83. The *share-brace* is under the share and moldboard.

84. A *shovel* is that with which ditches are opened.

85. The *sickle* is the modern cutting-bill.

86. A *corn-sickle* is a blade for cutting ears of grain.

87. The *wheeled sickle* has a blade for cutting grain.

88. A *wheat sickle* is a blade for cutting wheat.

89. A *sluice* is a gate constructed in the side of a field, to allow the high tides to run into the fields.

90. A *screen-sluice* is constructed with a bamboo sieve, or a basket sieve.

91. A *spade* has a metallic edge, which is very sharp.

92. A *share-spade* is thrust into the ground with the foot.

93. The *wooden spade*, the *iron shod spade*, and the *basket-spade*, are all agricultural implements.

94. A *weeding-spade* is a tool for removing weeds.

95. The *garden-spade* is for leveling and trimming.

ˌT'in t'óng' ‹kwan ˌnai ˌt'ín hí'.
ˌMóng ˌlím yan² huk, ˢí ˌwai kót, 'ts'ò.

Lí² noi² ‹fóng ngoi² ˌün, yung² ‹shai kuk, ‹chí mat₂.

Át, ˌts'ám ˌts'ám pik, 'tai muk₂.
Ch'áp, 'shó ˢí ‹hoi ˌk'ü 'ché.

Ngái² tsik, ‹kam ‹chí ‹kau ˌlím.
Lut₂ tsít₂ ˌwó wing² yan² ˢyá.

‹T'úi ˌlím ˢlím ˌwó ‹chí yan².

Mak₂ shám² ‹shám mak₂ ‹chí yan².
Tau² ˌmún ‹ü ˌt'ín pók, ch'ít, cháp₂, fóng² ˌch'iú 'shui yap₂ ˌt'ín.

'Shui ˌp'óng chuk, ‹kí ˢyá. yau² ˌlung ˢyá.

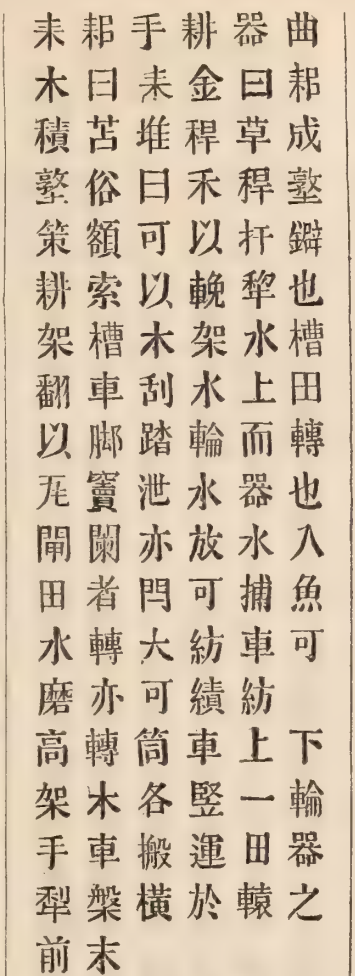
‹Fung, ˌk'í ‹kam 'hau sham² yui².
ˌCh'éung ˌts'ám táp₂ ˌt'ín hí' ˢyá.
Muk₂ ‹h'im, ˢü t'ít, yan² ‹h'im, chuk, ˌyéung ‹h'im, ‹kái ˌt'ín hí'.

‹Tang ˌch'ó 'chán wai² hí' ˢyá.
'Ch'án ˌp'ing séuk, ‹chí 'ch'án ˢyá.

81. The scythe and sickle, as well as the plough and all the other implements and tools here used in agriculture, are remarkably simple, yet for the most part answering their end admirably. The names by which the Chinese terms in this section are rendered do not always, however, describe an implement of precisely the same form, size, and construction as those used in western lands, but rather their equivalents—tools that are employed to do the same service; and although they answer the same purposes very well, still the most of them are roughly made, and destitute of any great degree of finish.

90. This screen-sluice is designed to prevent sticks, grass, weeds, and other rubbish from being carried on to the fields of rice while the grain is young, which otherwise might overspread and destroy it.

91—96. The spade is much used by Chinese farmers and gardeners, and the forms which it has taken are very numerous; it is generally made of hard wood, and the edge of the blade guarded with iron, but sometimes the whole blade is iron. The basket-spade is used in the provinces of Chítkóng and Kóngsai; it is made of bamboo, and constructed to dig up and carry away light rubbish.



96. The *ancient wooden spade* was a hand plough; the crooked handle was called *loi*, the iron was called *tsz'*.

97. A *stack* is an accumulation of dried grass (or hay) formed like a barrow; its common name is a straw heap.

98. The *stud-brace* affords support to the moldboard.

99. *Traces* are the lines by which the plough is drawn.

100. A *frame trough* is a wooden watering trough.

101. The *paddle-trough* is for scooping up water upon a field; it is turned by treading upon a wheel.

102. *Earthen tubes* are water spouts.

103. The *water-gate* can be employed for watering the fields, and when closed the fish [within] may be caught.

104. The *grinding and spinning water-wheel* can be used both for grinding grain, and spinning thread.

105. The *high chain bucket wheel* has a frame at both ends, and each of them has a wheel.

106. The *wheel-barrow* is for carrying things in the field.

107. The *whipple-tree* is a cross bar which is fixed upon the end of the beam of the plough.

108. A *winnowing machine* is for cleaning grain.

109. The *ox yoke* is an implement for restraining the ox, and is made large or small according to his size.

Loi² tsz'² ʻshau ˌkang hí'; huk› muk₂ üt₂ *loi²*, ˌkam üt₂ *tsz'²*.

Tsik› ˌ*chím* ˌtúi ˏkón ʻtsʻò ˏshing ˌtun; tsuk› üt₂ ˏwó ʻkón ˌtun.

Chʻák› ngák₂ ʻhó ˢí hón² pik›.

ˌ*Kang sók›* ˢí ˢwán ˏlai ˢyá.

Ká' ˏ*tsʻò* muk₂ ká' ʻshui ˏtsʻò.

ˌ*Fán* ˌ*chʻé* kwát› ʻshuì ˢshéung ˏtʻín; ˢí kéuk› táp₂ ˏlun ˏí ʻchün.

ˢ*Ngá tau²* sít› ʻshui hí' ˢyá.

Cháp₂ ˏ*lán* yik₂ *fóng'* ʻshuì yap₂ ˏtʻín ʻché, ˌshán ʻhó pò² ˏü.

ʻ*Shui* ʻ*chün tái²* ʻ*fóng* ˌ*chʻé* ʻhó mŏ² yik₂ ʻhó chik› ʻfong.

ˌ*Kò* ʻ*chün* ˏ*tʻung* ˌ*chʻé* shéung² há² ká' muk₂, kók› shü² yat› ˏlun.

ʻ*Shau* ˌ*chʻé* ˌpún wan² ˏtʻín hí'.

ˏ*Lai* ˏ*pʻún* ˏwáng ˌü ˏün ˌchí ˏtsʻín mŭt₂.

ˏ*Yéung shín'* shín' kuk› ˌhŏng ˏsai.

ˏ*Ngau ák›* fuk₂ ˏngau kü² ˏtsʻui ˏngau tái² ʻsíú chai' ˌchí.

101. This is described and figured in Staunton's Embassy, and is much used to elevate water; the paddles are attached to a rope that runs through a long trough, which is turned at its upper end by a wheel.

105. The chain bucket wheel is a series of small buckets attached to a rope, passing over two large wheels; one of them is placed in, and turned by, a current of water, the other is placed upon a frame in the field; the buckets, forty or fifty in number, are attached to a rope passing over the two wheels, and as the wheel in the stream turns, the buckets are filled, pass up, and empty themselves upon the field.

Section Second.

AGRICULTURAL OPERATIONS.

農事類第二章

ˌNung sz'² lui²; tai² í³ ‹chéung.

1. What grade of men are agriculturalists?

A very honorable one, being considered as the second of the four classes of the people.

2. What are these four classes of the people?

They are scholars, husbandmen, mechanics, merchants.

3. In the cultivation of rice, what is the first process?

The ground is to be ploughed, manures are to be applied, and water is to be let in upon the fields.

4. When the fields have been first duly prepared, is the seed then sown directly upon them?

It is unnecessary to sow the whole ground, for it is far better to prepare thoroughly a small plat, and sow it very thickly for the production of young shoots.

5. How is the seed, that is to be sown, made to sprout?

The seed is first soaked for a time until it sprouts, after which it is taken and sown.

6. After the sowing of the seed, how long must you wait before the shoots will do to transplant?

農	夫	係	邊	流	人
其	大	名	係	入	四
民	之	二			
乜	野	吔	四	民	呢
係	士	農	工	商	咯
種	禾	點	起	首	呢
犁	鬆	地	落	肥	料
兼	放	水	咯		
田	先	預	備	停	當
係	候	撒	種	唔	呢
唔	使	盡	撒	務	須
預	將	一	小	畝	多
撒	種	做	秧	係	咧
撒	嘅	種	點	發	呢
將	種	先	浸	等	發
芽	然	後	擰	嚟	播
撒	種	後	等	幾	耐
至	做	得	秧	插	呢

ˌNung ‹fú hai² ‹pín ˌlau ˌyan!

ˌK'í tái² ˌming, hai² yap₂ sz'' ˌman ‹chí í².

Mat, ˋyé kíú² sz'' ˌman ‹ní?

Hai² sz'², ˌnung, ‹kung, ‹shéung, lók₂.

Chung¹ ˌwó ˋtím ˋhí ˋshau ‹ní?

ˌLai ‹sung tí², lók₂ ˌfí líú², ‹kím fóng¹ ˋshui lók₂.

ˌT'ín ‹sín ü² pí² ˌt'ing tóng², hai² hau² sát, ˋchung ˌ'm ‹ní?

ˌ'M ˋshai tsun² sát, mò² ‹sü ü² ‹tséung yat² ˋsíú ˋmau, ‹tó sát, ˋchung tsò² ˌyéung hai² ‹lé.

Sát, ké² ˋchung ˋtím fát, ‹ní?

‹Tséung ˋchung ‹sín tsam² ˋtang fát, ˌngá, ˌín hau² ‹ning ˌlai pó².

Sát, ˋchung hau² ˋtang ˋkí noi² chí² tsò² tak, ‹yéung ch'áp, ‹ní?

Notes and Explanations.

Agricultural operations are performed by the Chinese without much regard to science, or much help from any mechanical agency. The various processes are simple, requiring only small outlays of stock, and are, with but few exceptions, conducted throughout by manual labor. The culture of rice forms a very important branch of labor. Some of the implements and processes described in Loudon's Encyclopædia of Agriculture, as once existing among the Egyptians and people of western Asia, may be now seen among the Chinese.

3. The *Oryza sativa*, of which there are many varieties, is called by different names at the different stages of its growth. The ripe grain is called *wó* by the Chinese, and sometimes among foreigners paddee, both before and after it has been thrashed. The names will appear in the sequel.

Generally about ten days are required, at which time they may be taken and transplanted.

7. What is the very best method of transplanting the young shoots?

The shoots, being taken up with a small spade (or shovel), are held in one hand, while with the other they are planted in rows, and at short intervals.

8. How far apart must they be separated?

Each plant may be about six inches from the others.

9. While the young plants are growing, is there anything to be done to them?

The diligent farmer plucks out the weeds, thins the young grain, and likewise lets in water upon his fields; but when the rice has become thoroughly ripe, the water is then drawn off.

10. In what months are the young shoots planted, and in what months does the grain become ripe?

The planting of the young shoots is done during the second and seventh months, and the grain becomes fully ripe in the sixth and tenth months.

11. In what manner is the rice reaped?

When the grain is ripe, it is cut with a sickle close to the ground.

12. And what is to be done with the rice after it has been reaped?

幾插黙十嚟法要得嘅起插下潤呢寸做又夫共禾去份成二應咯黙鐮又了
Tái² yéuk› 'tsung íú' shap₂ 'kí yat₂ chí' ‹ning tak› ˌlai chʻáp›.

Shat₂ tsoi² chʻáp› ké' fát›, 'tím yéung² ‹ní?

‹Tséung ‹yéung 'chʻán 'hí, yat› 'shau chap›, yat› 'shau chʻáp›, ˌhóng ˌhóng ˌlí ‹shó chung' há².

Íú' ˌlí 'kí fút› ‹ní?

Kók₂ 'tsz' ˌlí luk₂ tsʻiin' 'kom.

‹Yéung ‹shang 'hí yau² tsò² mat› sz'² ‹ní?

ˌKʻan lik₂ ˌnung ‹fú nau² 'tsʻò. líp₂ ‹yéung ‹kím kung² fóng' 'shui yap₂ ˌtʻín; tò' ˌwó shuk₂ ˌshí fóng' 'shui ˌlau hʻü'.

Hai² mat› üt₂ fan² chʻáp› ‹yéung, mat› üt₂ kuk› ˌshing shuk₂ ‹ní?

Chʻáp› ‹yéung tsoi² í² üt₂ tsʻat› üt₂; kuk› shuk₂ ‹ying tsoi² luk₂ üt₂ shap₂ üt₂ lók›.

Kót› ˌwó yau² 'tím yéung² ‹ní?

ˌWó shuk₂ yung² ‹lím tʻíp› tí² kót› lók›.

ˌWó kót› ˌlíú, yau² 'tím yéung² tsò² ‹ní?

大日實樣約至在呢總擰插要得嘅起插下潤呢寸做又夫共禾去份成二應咯黙鐮又了
將執離要各秧事勤擸入放係也插月月割禾做
一疎離子生呢力秧田水七月穀十禾熟咯割呢
錘手種幾離起農兼到流月穀在熟月又用
手行咁也草水時秧呢七六呢地樣
行呢寸做耨放熟插熟月在樣貼黙

6. Though they may be ready for transplanting in ten days, twice that time, and more, may elapse before the period is passed, when they become unfit to be removed.

7. Rice-shoots are sometimes made an article of sale, though farmers usually sow their own; about six roots are set out in the same spot, and the work is done with a good degree of regularity.

10. It is not always that two crops of rice are taken from the same field in one year. From the richest lands in the southern and eastern parts of the empire, however, which are well manured and watered, two crops may be, and generally are, gathered.

When the rice has been thoroughly dried, it is either thrashed out with a flail, or it is beaten into a tub, by which means the grain falls out.

13. The grain being thrashed, what becomes of the straw?

It is taken and dried, and having been bound up into separate sheaves, it is sunned and dried for fuel.

14. And after the thrashing, what further remains to be done with it?

It is put into a fanning-mill upon the thrashing-floor, and fanned, in order to remove the bad grain and the chaff.

15. What are thrashing-floors, and where and how are they constructed?

A level piece of ground is selected, near at hand, which, covered with lime and sand, is pounded hard; its vulgar name is 'earth-palace;' and this is the place which is used for thrashing the rice, and drying the grain.

16. And how is the manure used?

Manure, that has been a long time in a state of fermentation in the vats, is taken and formed into cakes and thoroughly dried; these are bought for two or three taels per pecul; and, being pounded fine with a pestle, are spread upon the field; this process is called 'dropping fatness.'

17. When farmers hire fellow-laborers to assist them in doing their work, about how much money do they want for each day's work?

將連耙既將束穀法將場共場邊擇灰地穀個將作每兩下農工多

禾耡務落稈扎乾咯做用攪咯也係處附砂堂所的糞成担買田夫每銀呢

晒打使稈乾咯子穀上糠呢呢近舂即用糞在糞約圃名請日呢

乾或拍穀黜一柴有還呢風去野平實打之黜泵餅銀舂曰伙約

或其又起作還呢風去又地俗禾處用滬曬二碎落計要

用落落呢束燒乜在嘅在用名曬呢久乾三撒肥做幾

‹Tséung ˢwó shái² ‹kón, wák₂ yung² ˢlín ‹ká 'tá, wák₂ pᵉák, lók₂ 'tᵉung mò² 'sz' ˢkᵉi kuk, lók₂.

Kí² lók₂, 'kón yau² 'tím ‹ní?

‹Tséung 'kón chát, 'hí yat, chᵉuk, chᵉuk, shái² ‹kón tsók, ˢchᵉái 'shíú.

Kuk, lók₂ lók, ˢwán ˢyau mat, fát, 'tsz' tsò² ‹ní?

‹Tséung kuk, yung² ‹fung kwai² tsoi² ˢchᵉéung shéung², 'káu hᵉü' pᵉán' ké² kung² ‹hóng lók.

ˢChᵉéung hai² mat, ˢyé, yau² tsoi² ‹pín chᵉü' ‹ní?

Chák₂ fú² kan² ˢpᵉing tí², yung² ‹fúi ‹shá ‹chung shat₂, tsuk₂ ˢming *tí² ˢtᵉóng;* tsik, 'tá ˢwó shái² kuk, 'shó yung² ‹chí chᵉü'.

Kó' tik, fan' 'tím yung² ‹ní?

‹Tséung fan' tsoi² ‹tam au' 'kau, tsók, ˢshing fan' 'ping, shái² ‹kón; ²múi tám² yéuk, ˢngan í² ‹sám 'léung; ²mái ˢǔi ‹chung sui², sát, há² ˢtᵉín, ˢming üt, lók₂ ˢfí.

ˢNung ‹fú 'tsᵉing 'fó kí² tsò² ‹kung, ²múi yat₂ yéuk, íú' 'kí ˢto ˢngan ‹ní?

---

13. Brooms, mats, and thatches are made of rice-straw, and it is also ploughed in as manure; but much of it is used as fuel.

16. Great care is exercised by the Chinese in the preparation and application of manures. Their usual degree of simplicity is seen in both these processes, and more than an ordinary share of economy in collecting whatever can be converted into fertilizing matter.

For each day's work a mace of money, perhaps eight candareens, with three meals of victuals; ploughing and harrowing the fields is done at a given rate by the acre, the price for the labor on each being between one mace and eight candareens, and also three meals of victuals.

18. For those who transplant, and weed, and cut the grain, what is the amount of wages?

For transplanting the young shoots, the best wages are three or four mace; one mace is the common price; the very lowest must be seven candareens [for a day's work]; for weeding and reaping the amount of wages is the same. But for reaping, the pay may be something different: for reaping a single day, two *tau* of grain are required; sometimes also the arrangement is made that for each pecul twelve catties shall be given; and moreover, in all these several cases, from the first ploughing till the harvest, the laborers receive three meals per day.

19. What are the customs and usages to be observed when a farmer hires a field?

When making out the papers for the lease, it is clearly stated how much grain or money shall be paid for each acre annually; sometimes also the produce is equally divided; and after the particulars are explained, they are written down in papers to be kept as evidence of the agreement.

錢飡畝銀間
一三以工之
銀供田畝分飡
日八田計錢食秧
工分耙每八三耨價
毎或犁數一亦插黍
日工分耙每八三耨價
銀供田畝分飡草呢
一三以工之　割
錢飡畝銀間　禾
三錢分價禾割二得二三噸
一錢一七工割噸穀割十供田
租呢
毎或均後憑
納樣明穀有明爲
畝分飡草呢價
工分耙每八三耨價
好平都割其唔日有要于有係領
平草樣有一另担至所都夫矩領
秧銀平草樣有一另担至所都夫矩領
插插四至耘一或得斗一斤飡人農規批畝銀分寫
黍插四至耘一或得斗一斤飡人農規批畝銀分寫
數一亦插黍插四至耘一或得斗一斤飡人農規批畝銀分寫
價價要禾中同要講穀日開咯田黍言納亦言領
價價要禾中同要講穀日開咯田納樣明穀有明爲
呢價價要禾中同要講穀日開咯田黍言納亦言領
草呢價價要禾中同要講穀日開咯田黍言納亦言領
割　禾
錢一七工割噸穀割十供田
三錢分價禾割二得二三噸

ˢMúi yat₂ ᶜkung ˢngan yat₉ ˢtsᵗín, wák₂ pát₉ ᶜfan, ᵇᶜkung ˢsám ᶜtsᵗán; ˢlai ˢtᵗín, ˢpᵗá ˢtᵗín, ˢí ˢmau shò² kai²; ˢmúi ˢmau ᶜkung ˢngan yat₉ ˢtsᵗín pát₉ ᶜfan ᶜchí ᶜkán, yik₂ shik₂ ᶜsám ᶜtsᵗán.

Chᵗáp₉ ᶜyéung nau² ʻtsᵗò kót₉ ˢwó ʻtím ᶜkung ká² ᶜní?

Chᵗáp₉ ᶜyéung ʻhò ká² ˢtsᵗín ᶜsám sz” ˢngan; ˢpᵗing ká² yat₉ ˢtsᵗín; chí² ˢpᵗing ᶜtò íú² tsᵗat₉ ᶜfan; ˢwan ʻtsᵗò kót₉ ˢwó, ᶜkung ká² yat₉ yéung². ˢKᵗí ᶜchung kót₉ ˢwó, wák₂ ˢyau ˢ'm ˢtᵗung ké²; kót₉ tak₉ yat₉ yat₂, íú² kuk₉ í² ʻtau; ling² ˢyau ʻkóng kót₉ tak₉ yat₉ tám², íú² kuk₉ shap₂ í² ᶜkan; chí² ᶜü yat₂ ᶜkung ᶜsám ᶜtsᵗán, ʻshó ˢyau ᶜhoi ˢtᵗín ké² ˢyan ᶜtò hai² lók₉.

ˢNung ᶜfú ˢling ˢtᵗín, náp₂ ᶜtsò, ᶜkwᵗai ʻkü yau² ʻtím yéung² ᶜní?

ᶜPᵗai ˢling ˢshí, ˢín ˢming ˢmúi ˢmau, ˢmúi ˢnín, náp₂ kuk₉, wák₂ ˢngan yéuk₂ ᶜkón; yik₂ ˢyau ᶜkwan ᶜfan kuk₉ tik₉, ˢín ˢming hau² ʻsé ᶜü ᶜpᵗai ˢling ˢwai ˢpᵏang.

18. It is not to be supposed that the amount of wages, here specified, can be more than an approximation to that actually paid at different times and places; generally the price of labor is very low.

20. In what manner do the landholders pay their rent in kind and their taxes to the government?

糧衙司甲某銀升銀火照
輸縣某某完納一折回執
樣到錄畧名畝米米補有回
點呢冬處某某每另將銀訖領點
戶稅年房都丁該分合將納張田呢
佃納每糧某戶戶七一另耗二禾
好田下澤七得鷄等通幾
係水腴養豕居
既山坭啫係馬養田
樣有水好獸羊可地
上放就禽呢牛皆計呢
高可潤野既鴨類國多

Tín² ú² 'tím yéung² ⁽shü ₍léung náp₂ shui² ⁽ní?

In the winter of each year, they repair to the office of the district magistrate, where, in the gabel department, are recorded the names of the township, the village, the neighborhood, the tything, the family to which one belongs, and what member of the family he is; the tax on each acre is levied at seven candareens in silver, besides one *shing* and one *kóp* of rice. The value of the grain is converted into silver, and an allowance must also be made for refining and stamping it: when all this is done, [the landholder] receives a duplicate receipt that it has been paid.

ˢMúi ₍nín ⁽tung, tò' üin² ₍ngá ₍léung ₍fóng chʰü', luk₂ ˢmau ⁽sz', ˢmau ⁽tò, ˢmau ₍tʰò, ˢmau káp, ú² ⁽ting ˢmau ₍ming, ₍üin ˢmau ú²; ⁽koi ˢmúi ˢmau náp₂ ₍ngan tsʰat, ⁽fan, ling' ˢmai yat, ⁽shing yat, kóp,; ⁽tséung ˢmai chít, ˢngan, ling² ⁽tséung ₍ngan 'pò ₍úi 'fó hò'; náp₂ kat₂, ˢyau chap, chíú' í³ ⁽chéung ˢling ₍úi.

21. What kind of fields are the best for the cultivation of rice?

₍Wó ₍tʰín 'tím yéung² ké' hai² 'hò ⁽ní?

Elevated fields, where there are springs of water above them, so that the water can be brought down upon them, having a rich soil and a degree of moisture, are the best.

₍Tʰín ⁽kò, shéung² ˢyau ⁽shán 'shui, há² 'hó fóng' 'shui, ₍nai ₍yü chák₂ yun², tsau² 'hò ⁽ché.

22. What kinds of animals are domesticated?

Mat, ˢyé ₍kʰam shau' hai² ˢyéung tak, ké' ⁽ní?

Poultry, ducks, cattle, sheep, horses, swine, and so forth, are all domesticated.

⁽Kai, áp,, ₍ngau, ₍yéung, ˢmá, 'chʰí 'tang lui² ⁽kái 'hó ˢyéung.

23. How large a proportion of the whole country do you suppose is cultivated?

⁽Tʰung kwok, kai' tí² ₍tʰín ⁽kü 'kí ⁽tó ⁽ní?

20. In the southern provinces, the tax in kind is commuted for silver, as the transportation of grain to Peking would be too expensive. The rate of taxation varies according to the fertility of the soil, and in many instances is less than the sum here mentioned. When new lands are brought under cultivation, the government often does not assess them until the cultivator has been partly repaid for his outlay; the tax on such fields as are reclaimed from the banks of rivers and marshes is called *ü yau*, or fish-wandering; for the first or second year, when the tax is raised, it is termed *hók lap* or stork-standing.

21. Not high lands or hills, but plains or upland meadows, so situated that at all times a good supply of fresh water may be let in upon them at pleasure.

22. Beef is not much used by the Chinese, and horse flesh still less. Droves of sheep are sometimes brought to the south. Pork, poultry, and fish, are the staple articles of animal food.

The amount of cultivated land may be about one eighth.

24. How large a part is wild and uncultivated?

A like proportion, probably about one eighth, more or less.

25. How much of it is forest?

The population of China being very dense, the forests cannot be extensive.

26. How much grazing land is used for pasturing horses, cattle, and sheep?

It is uncertain, but there is quite enough.

27. How many sorts of fences and wattles are there, and how are they constructed?

They are made either of rattans, or rushes, or bamboos, and are interlaced with interstices.

28. How are flowers and fruit-trees grafted?

The scions are cut out in spring, and earth is bound about the place where they are inserted.

29. What proportion of the land throughout the whole empire is occupied with the mulberry-tree?

The land occupied with the mulberry-tree does not equal one eighth of the rice fields.

30. How large a part of the whole country is occupied with orchards?

Compared with the mulberry-trees, the fruit-trees are the most numerous, and their grounds the most extensive.

田	居	八	份	一	咁	˧T'ín ˩kü pát˩ fan² yat˩ ˥kóm.
荒	野	有	幾	多	呢	˩Fóng ˧yé ˧yau ˥kí ˩tó ˩ní!
都	係	八	份	一	咁	˩Tô hai² pát˩ fan² yat˩, ˥kóm shéung² há².
上	下					
有	幾	多	樹	木	呢	˧Yau ˥kí ˩tó shü² muk₂ ˩ní!
中	國	人	烟	稠	集	˩Chung kwók˩ ˧yan ˩ín ˧ch'au tsáp˩, shü² muk₂ ˧mò ˩tò.
樹	木	無	多			
有	幾	多	馬	牛	羊	˧Yau ˥kí ˩tó ˧má, ˧ngau, ˧yéung, ngó² shik₂ ké' ˥ts'ò ˩p'í ˩ní?
臥	食	嘅	草	坡	呢	
冇	底	彀	使	爲	止	˧Mò ˥tai, kau' ˥shai ˧wai ˥chí.
藩	籬	點	有	幾	樣	˧Fán ˧lí ˧yau ˥kí ˩tó yéung², yau² ˥tím tsò² ké' ˩ní?
又	點	做	嘅	呢		
或	籐	或	蘆	荻	或	Wák₂ ˧t'ang, wák₂ ˧lò tik₂, wák₂ chuk˩, ˩káu ˩ká kán' táp˩ ké'.
竹	交	加	間	搭	嘅	
花	菓	點	駁	枝	呢	˩Fá ˥kwó ˥tím pók˩ ˩chí ˩ní?
春	季	折	枝	駁	口	˩Ch'un kwai' chít˩ ˩chí, pók˩ ˥hau ch'ü' ˩páu ˩nai.
處	包	埝				
通	國	計	有	幾	多	˩T'ung kwók˩ kai' ˧yau ˥kí ˩tó ˩sóng tí² ˩ní?
桑	地	呢				
桑	地	冇	數	禾	田	˩Sóng tí² pat˩ ˩fú ˧wó ˧t'ín pát˩ fan² ˩chí yat˩.
八	份	之	一			
菓	木	地	總	共	計	˥Kwó muk₂ tí², ˥tsung kung² kai' ˧yau ˩tó ˥shíú?
有	多	少				
菓	木	比	桑	畧	多	˥Kwó muk₂ ˥pí ˩sóng léuk₂ ˩tó, léung² ˧k'í tí² yik₂ léuk₂ ˥kwóng.
量	其	地	亦	畧	廣	

24. Statistics doubtless exist sufficient to form a very exact estimate on this subject, but they seem never to have been collected and compared; and the statement here made is simply a conjecture. The principal object of this and a few of the following questions is merely to serve as examples of the manner of prosecuting similar inquiries.

27. Fences made of boards, or posts and rails, and stone walls, are not much used. Small orchards and gardens are often surrounded with walls. Hurdles and wattles are common, and on low lands ditches—which serve to separate the lands belonging to different persons.

31. What extent of fields and lands are possessed by single individuals?

田 多 幾 有 人 每
貧 頃 百 千 半 斗 地
呢 者 升

ˢMúi ˧yan ˢyau ˢkí ˩tó ˧tʻín tí² ˩ní?

The rich possess hundreds and thousands of acres, but the poor are without any at all.

Fú² ˢché ˩tsʻín pák˩ ˢkʻing, ˧pʻan ˧mò pún² ˢtau ˩shing.

富 無

32. How are the field-walks built?

田 基 點 樣 築 呢
The foundations are formed by posts driven down, with earth piled on them, made hard and solid.

ˢTʻín ˩kí ˢtím yéung² chuk˩ ˩ní?

基 腳 打 樁 培 堀
˩Kí kéuk˩ ˢtá ˩chóng ˧púi ˧nai ˢtʻò ˧í shat˩ ˩chí.

擣 而 實 之

33. How is the water let in upon the fields?

If the fields are near the hills, gullies are formed for the water, and the banks are opened to let it on to them.

田 水 點 樣 放 呢
ˢTʻín ˢshui ˢtím yéung² fóng² ˩ní?

田 近 高 山 堵 截
ˢTʻín kan² ˩kò ˩shán ˢtò tsít˩ ˢshui lò², ˩hoi ˩kí fóng² yap˩.

水 路 開 基 放 入

34. When are farmers most at leisure?

They have but a very little leisure, merely the short intervals between the seasons.

農 夫 幾 時 閒 呢 過
Tak˩ ˧hán sham² ˢshíu, pat˩ kwó² hai² ˧nung kwik˩ kó² chan² ˩ché.

得 閒 甚 少 不 陣 啫
係 農 隙 個 邊 處 爲

35. In what parts of the country are sheep the most numerous?

通 國 以 邊 呢
至 多 羊 方 潼 關 外
In the northern regions, beyond the Great Pass, they are the most numerous and the best.

以 北 方 爲 好
爲 多 有 幾 多 樣 呢

36. How many kinds of gardens are there?

園 有 花 菓 瓜 菜 等
There are gardens for flowers, fruits, melons, vegetables, &c.

有 各 園

37. What do the Chinese use to make their spirituous liquors?

中 國 用 七 野 蒸
酒 呢

ˢÜn ˢyau ˢkí ˩tó yéung² ˩ní?

ˢYau ˩fá ˢkwó, ˩kwá, tsʻoi² ˢtang kók˩ ˧ün.

˩Chung kwók˩ yung² mat˩ ˢyé ˩ching ˢtsau ˩ní?

Rice is used for the common, and particular ingredients for particular kinds.

常 用 米 其 餘
欲 何 酒 用 何 物

˧Shéung ˢtsau² yung² ˢmai, ˩kʻí ˧ü yuk˩ ˧hó ˢtsau yung² ˧hó mat˩.

32. The fields of the Chinese are often divided from each other by raised walks and embankments of different degrees of stability. Small plats of ground are separated by mere footwalks, covered with sod; while larger portions are divided by walks paved with stone, and frequently shaded with trees; in the latter case, they are the roads between towns and villages.

33. The manner of irrigating rice-fields is adapted, for the most part, to their position and locality; in many cases, rivulets from a neighboring hill are led down into the fields, passing from one to the other, until they empty into a creek or river; at other positions, tanks are dug, as reservoirs to supply the fields. When near a river or creek, sluice-gates are made in the bank to let the water upon the grain, which are stopped as it ripens; fields are also watered by hand.

38. In what manner are animals fattened and made fit for slaughter?

畜 得 肥 得 養 能 點
物 食 地 得 其 得 嚟
得 其 得 不 肥 何 劏
捕 處 隨 能 人 悟 呢
獵 人 非 巾 江 方
屬 意 任 可 大 地

'Tím ˏnang ˢyéung tak› ˏfí ch'uk› ˏlai ‹t'óng ‹ní?

Only let them be kept in good places, be fed at the proper times, and with suitable food, and assuredly there will be no difficulty in their becoming fat.

ˢYéung tak› ˏk'í tí², shik₂ tak› ˏk'í ˏshí, yau² tak› ˏk'í mat₂ ˏhó wán² pat› ˏfí.

39. Are fishermen allowed to take fish in whatever places they please?

ˏÜ ˏyan ˏnang ˏts'ui ch'ü' pò² ˏü, ˏ'm ‹ní?

In the great rivers, which do not belong to any particular persons, people may fish at pleasure.

Tái² ‹kóng ‹chung ‹fí ˏyan shuk₂ tí², ‹fóng 'hó yam² í'.

39. Fisheries are very extensive and very productive, and are open to all as here stated. No tax seems to be levied on them in any way. There are, however, small lakes and ponds, the property of individuals, subject of course to their control.

Section Third.

ON THE IMPORTANCE OF AGRICULTURE.

農本第三章

ˏNung 'pún; tai² ‹sám ‹chéung.

The Sacred Commands say, Give importance to agriculture and the mulberry, and so provide enough food and raiment.

2. We have heard that food and raiment constitute the essential supports of a people. Agriculture and the mulberry-tree are the sources from whence these are derived. If a man does not plough, he may very likely suffer hunger; if a woman does not weave, she may very likely suffer cold.

桑 農 重 云 諭 聖
本 之 食 衣 足 以
之 民 衣 食 闈 朕
出 或 耕 不 夫 一 受
不 女 一 之 饑 或 織
寒

Shing² Yü² ˏwan, Chung² ˏnung ‹sóng, ˢí tsuk› ‹í shik₂.

Cham² ˏman ˢyéung ˏman ‹chí 'pún, tsoi² ‹ü ‹í shik₂. ˏNung ‹sóng 'ché, ‹í shik₂ 'shé ˏyau ch'ut› ˢyá. Yat› ˏfú pat› ‹kang, wák₂ shau² ‹chí ‹kí; yat› ˢnü pat› chik₂, wák› shau² ‹chí ˏhón.

Notes and Explanations.

Of the sixteen maxims, *Shing Yü*, or Sacred Commands, of Hónghí, the sentence contained in the first paragraph is the fourth; and the remainder of the section contains the whole of the amplification of it, by his imperial son, Yungching, comprising six hundred and sixty-one characters. It affords some data for forming a tolerably correct idea of the estimation in which

耕至爲兆 生而所坐則有仰俯其
親爲勞爲也 道時務力勤女則母子
子躬勤凡本之於本自故粟勤父妻
天桑懌倡其食長力不困餘不事畜也北下高下食其
者親不下圖衣地於稍其有帛足足然南高然稷稻同也
古后尊天姓夫於聚在受男餘不不理彼有殊黍秫不一
雖之宜宜出事 土濕者者所農

'Kú 'ché, ⌐t'ín 'tsz' ⌐ts'an ⌐kang, hau² ⌐ts'an ⌐sóng. ⌐Kung ⌐wai chí' ⌐tsün, pat› tán² ⌐k'an ⌐lò, ⌐wai ⌐t'ín há² ⌐ch'éung, ⌐fán ⌐wai chíú² sing² ⌐t'ò ⌐k'i 'pún ⁵yá.

⌐Fú ⌐í shik› ⌐chí tò², ⌐shang ⌐ü tí², 'chéung ⌐ü ⌐shí, ⌐í tsü² ⌐ü lik›, 'pún mò² 'shó tsoi², 'sháu pat› tsz'² lik›, tsó² shau² ⌐k'í kw'an². Kú² ⌐k'an tsak› ⌐nám ⁵yau ⌐ü suk›, ⁵nü ⁵yau ⌐ü pák›; pat› ⌐k'an, tsak› ⁵yéung pat› tsuk› sz'² fú² ⁵mò, 'fú pat› tsuk› ch'uk› ⌐ts'ai 'tsz'. ⌐K'í ⁵lí ⌐ín ⁵yá.

'Pí ⌐nám pak› tí² 't'ò, ⌐sui ⁵yau ⌐kò há², ts'ò' shap› ⌐chí ⌐shü; ⌐ín ⌐kò ts'ò' 'ché, ⌐í 'shü tsik›, há² shap› 'ché ⌐í k'óng' tò². Shik› ⌐chí 'shó ch'ut› pat› ⌐t'ung, ⌐k'í ⌐wai ⌐nung sz'² yat› ⁵yá.

3. In ancient times, the emperors ploughed the lands, and the empresses cultivated the mulberry. Though the most honorable, they did not disdain to toil and labor, as examples to the whole empire, in order to induce all the people to seek these essential supports.

4. In the economy of food and raiment, which are produced from the ground, nurtured by the seasons, gathered by human strength — articles essentially important — a want of exertion is equivalent to sitting still, and waiting for poverty. Therefore, if diligent, the farmer will have a superabundance of grain, and the housewife a superabundance of cloth; but if negligent, then on the one hand, you will not have enough to serve your parents, nor on the other, sufficient to feed your wives and children. This rule is most certain.

5. Although the northern and southern parts of the country differ in being high or low, dry or wet; yet the high and the dry are suitable for millet and rye, the low and wet for the different varieties of rice. The soils on which these provisions are produced vary, while the agricultural labors are identical.

agriculture is held by the rulers of this country. The division into paragraphs does not exist in the original, and is introduced into the translation solely for the sake of convenience.

4. In the phrase *i shik chi tò*, the economy of food and raiment, the word *tò* denotes "the regular operations of nature in the generation, nutrition, and preservation of animals and plants."

5. The study of the mineral kingdom and of the atmosphere have never been carried to any great extent among the Chinese. Experience has taught them many useful lessons, only a few of which, however, seem ever to have been reduced to writing. There are no doubt, useful treatises on this subject, but they are not much valued by the common farmer, who generally prefers to take his lessons from his father and grandfather, and is contented with the small stock of traditional knowledge which is transmitted to him by them. The idea of the royal commentator in this paragraph appears to be that those lands lying northward are high and dry, while the southern parts of the empire would necessarily be low and wet; this, however, is not the case, the surface of the country being very low in some parts of the northern provinces.

江外宜或所與
除北相棉之事
蠶湖不種衣其
養川多麻紡同
桑四省植或不
樹浙餘然績出
農勞勿而慕輒
力惡惰歉勿而
歲用幾以子賴
舍若在桑
戒試
農
桑吾勿始天棄
樹願桑勿因輕
奇改本入外日
身世窮逐之至
伍
一民好勤時田
倍業雖私餘月
饒則然豈遠兵
事
無本是
輸無累裕利而
能乎隸
盡逸終偶園利
苟一
6. For the culture of the mulberry-tree, and rearing of the silkworm, excepting Kóng-nám, Chítkóng, Sz'ch'ün, and Úpak, the other provinces are not very well adapted, though they are fit for the production of hemp and cotton, either for rolling or spinning thread. Thus the materials from which garments are made are various, while their labor is identical with the culture of the mulberry-tree.

7. We desire our people to exercise all their strength on agriculture and the mulberry-tree: do not love indolence, and hate toil; do not be diligent at first, and afterwards idle; do not, because a season of dearth may sometimes happen, lightly abandon your fields and gardens; do not covet extraordinary and exorbitant rates of profits, and hastily change your old occupations. If you give due weight to fundamentals, although from one year's income, after liquidating public and private accounts, there remain only a very small surplus; yet by daily and monthly increase and augment, it will become a very rich and affluent patrimony, and by sons and grandsons preserved from age to age, will afford an inexhaustible source of productive support: if you do not so, but seek the end without the essential means, how can such supports be long continued?

8. You soldiers, in the ranks of the army, not engaged in agriculture, try to realize that the monthly disburse-

Shü² ˂sóng ˅yéung ˛ts'ám, ˛ch'ü ˂Kóng, Chít›, Sz'' ˂ch'ün, ˛U pak› ngoi², ˛ü 'sháng ˂tó pat› ˂séung ˛í; ˛ín chik› ˛má chung' ˛mín, wák₂ chik›, wák₂ 'fong. ˂Í ˂chi 'shó ch'ut› pat› ˛t'ung, ˛k'í sz'² ˅ü shü² ˂sóng yat› ˅yá.

Ün² ˛'ng ˛man tsun² lik₂ ˛nung ˂sóng; mat₂ hò' yat₂ ú' ˛lò; mat₂ 'ch'í ˛k'an ˂chung tó'; mat₂ ˂yan ˂t'ín ˛shí ˅ngau híp›, ˛í ˛hing hí' ˛t'ín ˛ün; mat₂ mò² ˛k'í ˛ying ˅p'úi lí², ˛í ch'íp› 'koi kú' íp₂. 'Kau ˛nang chung² 'pún mò², ˂sui yat› sui' 'shó yap₂, ˂kung ˂sz' ˂shü yung² ˛í ngoi², sín² ˛ü ˛mò 'kí; ˛í yat₂ tsik› üt₂ lui², ˅í chí' ˂shan ˂ká ˛iú ü², 'tsz' ˂sün shai' 'shau, tsak› lí² lái² ˛mò ˛k'ung: pat› ˛ín, ˛í 'shé 'pún, chuk₂ mút₂, 'hí ˛nang yéuk₂ shí² ˂chí ˛mín ˅ün ˂ú!

Chí' ˅í ˂ping tai² tsoi² ˛yung ˅'ng, pat› sz'² ˛nung ˂sóng,

6. Silk, like tea, is probably cultivated to some extent in all the provinces of the empire, but as was observed in chap. VII., sect. 8, some provinces produce it in much higher perfection than others. The amount produced in the province of Canton is known to be large in some districts, as is also that of cotton. *Chik* means to spin or roll hempen threads on the knee by the hand.

7. It has been somewhere said that the Chinese never change their profession or occupation of life; but their being here admonished by the emperor not to do so *hastily*, presents another view of the case.

之之納各一農其安農爾不賴
給放輸等絲自享相使力遠有
分支姓爾一出既此衛盡永重
有有百給家不等彼扞得食亦
月倉皆散身莫爾當方俱衣則
思餉米以贍粒桑利多桑輩匱焉

shí' ‹sz' üt₂ ˢyau ‹fan kʰóp, ‹chí ʻhéung, ‹tsʰóng ˢyau ‹chí fóng' ‹chí ˢmai, ‹kái pák, sing' ‹shiu náp₂ ˢí sán' kʰóp₂; ˢí ʻtang kók, ‹chím ‹shan ‹ká; yat, ‹sz' yat, nap,, mók₂ pat, chʰut, tsz'² ₅nung ‹sóng. ˢÍ ʻtang kí' ʻhéung ₅kʰí lí², ‹tóng ʻpí ʻtsʰz' ‹séung ‹ón, ‹tó ‹fóng hón² wai², ʻsz' ₅nung ‹sóng ‹kʰü tak, tsun² lik₂, ˢí púi' ‹í shik₂, ˢwing ˢün pat, kwai², tsak, yik₂ chung² ˢyau lái² ₅ín.

官之勿者勞曠農婦卽之之
武課時惰者無民耕織圃蒭
文勸民浮苦野游耒蠶園狗
方有奪事勤使無其其澤豚
地俱勿民之務邑捨休山鷄
若僚責妨懲之土無無至利

9. You likewise, local, civil and military officers, whose bounden duty it is to urge on their tasks, do not rob the people of their time, nor impede their business; correct the unsteady and idle, and encourage the diligent and laborious; let none of the lands lie waste; let there be no vagrants in the villages; let no husbandman throw aside his plough and hoe; nor any housewife put away her silkworms and weaving; likewise, let the products of the hills, marshes, orchards, and gardens, and the increase of poultry, pigs, dogs, and swine, be all nourished in a proper manner, and gathered in due season, in order to

Yéuk₂ tí² ‹fóng ₅man ˢmò ‹kún ₅líú, ‹kʰü ˢyau hün' fó' ‹chí chak, mat₂ tüt₂ ₅man ₅shí, mat₂ ₅fóng ₅man sz'²; ₅fau tó² ʻché ʻchʰing ‹chí, ₅kʰan ʻfú ʻché lò² ‹chí; mò² ʻsz' ˢyé ₅mò kwʰóng' ʻtʰò; yap, ₅mò ₅yau ₅man, ₅nung ₅mò ʻshé ₅kʰí loi² tsz'²; ˢfú ₅mò ‹yau ₅kʰí ₅tsʰám chik,; tsik, chí' ‹shán chák₂ ₅ün ʻpʰò ‹chí lí², ‹kai ₅tʰün ʻkau chí² ‹chí

8. In all the provinces, the imperial troops are stationed in small parties in the principal towns and districts of the empire,—and receive their pay and rations from the local magistracy by orders from the commissariat in each provincial city. Being thus spread all over the country, it is in their power to give much protection or annoyance to the people, according as they are disposed. How they act depends, nevertheless, very much on the character of the magistracy. Their pay ordinarily, in times of peace, is small; and not unfrequently they have recourse to labor, in agriculture or mechanics, in order to provide for themselves and their families. In this way, in agricultural districts, they become identified with the yeomanry of the country. But sometimes, under a bad magistracy, they are troublesome neighbors.

有以逮業溥
之時不本源
養有之勤之
皆之桑克食
亦取農幾衣
畜道佐庶而矣

supply the deficiencies of agriculture and the mulberry-tree; and if the proper diligence be bestowed on these essential employments, the sources of food and raiment will be kept full.

ch'uk₃, yik₂ ‹kái ˢyéung ‹chí ˢyau tò², 'ts'ü ‹chí ˢyau ˧shí, ˢí tsó' ˧nung ‹sóng ‹chí pat, tai², shü' ‹kí hak› ˧k'an 'pún íp₂, ˧í ‹í shik₂ ‹chí ˧ün, ˧p'ò ˢí.

登布於隻且蔑廢紛尤深
豐蓄修之甚忽而爲習當
穀儲或儉等而繡率之所
年於瞻不勤玉文相麗民也
慮忽充用不金工桑靡兵者古者民庶教胥
10. It is to be feared, that in years of full harvest, you will neglect to store up the surplus; and that there will be an unnecessary use of cloth when it is abundant; so that the evils of prodigality will equal those of idleness. And it is still more to be feared, that gold and gems will be esteemed, while vegetables and grain are neglected; that labor will be bestowed on embroidery, while the silk-worm and mulberry-tree are disregarded; and that the habits of following light fashions and gaudy shows will be acquired;—against these you, both people and soldiers, ought especially to guard.

'Shó lui² ˧nín kuk› ‹fung ‹tang, wák₂ fat› ‹ü ˧ch'ü ch'uk›; pò' pák₂ ‹ch'ung ‹chím, wák₂ 'ch'í ‹ü fai' yung², pat, kím² ‹chí pai², ˢü pat› ˧k'an 'tang. Sham² 'ch'é kwai' ‹kam yuk₂, ˧í fat, shuk₂ suk›, ‹kung ˧man sau', ˧í fai' ˧ts'ám ‹sóng, ‹séung sut, ˧wai ‹fan ˧wá 'mí lai² ‹chí tsáp₂, ˧yau ˢí ‹ping ˧man 'shó ‹tóng ‹sham kái' 'ché ˢyá.

世肉寒而其
之食不盛興此
王帛饑之之乎
盛衣不富化由
11. From ancient times, in the reign of prosperous kings, the aged wore silks and ate flesh, and the people suffered neither hunger nor cold; those kings enjoyed an abundance of people and wealth, and a renovating influences went abroad: this, in like manner, resulted from the same causes [diligence and economy].

Tsz'² 'kú shing² ˧wóng ‹chí shai', ˢlò 'ché‹í pák₂ shik₂ yuk₂, ˧lai ˧man pat› ‹kí pat› ˧hón, 'héung shü' fú' ‹chí shing²; ˢí chí' káu' fá' ‹chí ‹hing› ˧k'í tò² ‹sü ˧yau ˧ú 'ts'z'.

---

9. In ancient times the magistracy—the local, civil, and military officers—were wont to call on the people *ad libitum*, to work for them; at present, except in cases of emergency, the laws and usages of the country secure to the people the entire command of their time. The *yau-man*, vagrants or sauntering people, are very numerous in these degenerate times. Efforts are often made by the government to remove them from the large cities and towns, and to fix them in regular employments on waste lands. These efforts usually succeed but poorly.

11. This maxim, that the aged only should live on flesh and be clothed with silk, finds a place in the popular creed of the day, but in practice it has not much effect.

12. The work here referred to, called *Kang Chik T'ò*, or Plates illustrating Agriculture and Weaving, is a large quarto, containing forty-six leaves, done in the best style of Chinese printing, and having the imperial dragon surrounding each page of letter-press. There are twenty-three

12. Our sacred predecessor, the august emperor Pious, anxiously concerned for the people, caused a book of plates, on agriculture and the manufacture of cloth, to be printed and circulated far and near, thereby evincing great regard for the people's support.

帝刊中阜
諭重爾余
稅餽
字

皇嘗行本
聖至勸務食共
仁依頒敦
惟之解本租下
祖民圖以甚
仰事詮於衣天
聖切織所者
朕民爲力人與也
我念耕外民
至念廣等一願
煖
六十一
六百

'Ngó shing' 'tsò ₍Yan ₍wòng tai², ním² ts'ít, ₍man ₍í, ₍shéung 'hón ₍kang chik, ₍t'ò ₍pán ₍hang ₍chung ngoi², 'shó ˢí ₍tun 'pún fau² ₍man 'ché sham².

Chí' cham² 'yéung ₍wai shing' ü², ním² ₍man sz'² ₍chí chí' chung², 'kwòng ₍wai ₍sün 'kái, hün' ˢí 'tang lik₂ ₍ü 'pún mò². ₍U yat, ₍yan ₍í ₍tsò shik₂ shui², ün² ˢü ₍t'ín há² kung² 'páu 'nún 'yá.

14. Six hundred and sixty-one characters.

Luk₂ pák, luk₂ shap₂ yat, tsz'².

---

plates illustrating the different operations of agriculture, and the same number exhibiting the various manipulations in raising silkworms and weaving cloth. The descriptions are in poetry, and for the most part, far beyond the scholarship of those for whom they were designed. The subjects of the twenty-three plates on agriculture are as follows, beginning with the first:—soaking the grain in water, previous to sowing it; ploughing the rice-grounds; harrowing them, and reducing the soil to a mesh; harrowing a second time, with a harrow-rake; rolling the fields, with a toothed roller; sowing the grain; observing the shoots, just above the ground; manuring them with liquid manure; pulling up the shoots for transplanting; transplanting the shoots; thinning and weeding the growing grain for the first time; a second weeding and thinning; a third weeding; irrigating the growing grain; reaping the ripe grain; carrying the sheaves to the thrashing-floor; thrashing the grain with flails; hulling the paddee in mortars; sifting the grain; winnowing it in fans; grinding it in a wooden mortar, which takes off the skin of the kernel; storing it in granaries; and lastly, returning thanks to the agricultural gods for the harvest. The subjects of the remaining plates are on rearing the silkworm, and weaving, as follows: washing the eggs of the worms; spreading them out on trays in racks; hatching the eggs; bringing leaves to feed the worms; cleaning the trays after the worms have eaten; removing the trays to different situations; picking mulberry leaves; covering the trays with branches for the worms to roll their coccoons; smoking the trays over a fire; weighing the coccoons; assorting the coccoons; sealing them in jars for about ten days, until the moth is hatched; reeling off the coccoons; the moths laying eggs; returning thanks to the gods for the crop of silk, and offering a part; reeling off the spools of single floss to form threads; weaving plain cloth; reeling and spinning thread; making the warp; dyeing the thread; weaving figured cloth; cutting cloth for garments; and lastly, making garments. The plates are among the best that Chinese art has produced, the perspective being tolerably good, and the filling up of the design often exhibiting many little sketches of rural life; and, were not the price of the book so high as to place it beyond the reach of common laborers, it might be useful to them.

14. The Chinese, like the Hebrews, often number the words of their sacred books. There are editions of all their classics, in which the number of the characters is marked at the end of each book, part, or section, as in the present instance.

CHAPTER X.

THE LIBERAL ARTS.

六藝篇十

Luk$_2$ ngai^2; ˂p'ín shap$_2$.

Section First.

OF CEREMONIAL RITES.

禮儀類第一章

˅Lai ˅í lui^2; tai^2 yat, ˂chéung.

---

1. I have heard people speak of six liberal arts; what now [I desire to ask] are these six arts?

吾聞人稱六藝

˅'Ng ˅man ˅yan ˂ch'ing luk$_2$ ngai^2,

2. May I presume to ask what is etiquette?

究竟是何六藝

kau' 'king shí^2 ˅hò luk$_2$ ngai^2?

3. And how is it in regard to common etiquette?

答曰禮樂射御

Táp, üt$_2$, ˅lai, ngók$_2$, shé^2,

書數是也

yü^2, ˂shü, shò', shí^2 ˅yá.

敢問何謂禮

'Kóm man^2 ˅hò wai^2 ˅lai?

Etiquette may be described, as including the forms and modes required by divine law, with the rules and observances imposed by human society.

曰禮也者天理之

Üt$_2$, ˅lai ˅yá 'ché, ˂t'ín ˅lí ˂chí

之節文人事之

tsít, ˅man, ˅yan sz'^{2} ˂chí ˅í

儀則也

tsak, ˅yá.

And how is it in regard to common etiquette?

曰常禮又如何

Üt$_2$ ˅shéung ˅lai yau^2 ˅ü ˅hò?

It is concerned with marriage, mourning, offering sacrifices, saluting and taking leave, answering and replying to one another. Nothing is without its ceremonies.

曰婚姻喪祭進

Üt$_2$, ˂fan ˂yan, ˂sóng tsai', tsun'

退應對之間無

t'úi', ying' túi' ˂chí ˂kán.

不以禮

˅Mò pat, ˅í ˅lai.

Notes and Explanations.

HERE, as in other countries, the liberal arts are not very distinctly separated from the mechanical, or even from the sciences. Formerly in the west, grammar, dialectics, rhetoric, music, arithmetic, geometry, and astronomy, were styled the fine arts; more recently, and by a more correct nomenclature, those whose object is not utility, such as sculpture, architecture, painting, poetry, music, etc., have been so designated. In what estimation the six arts are held by the Chinese, the sequel will show.

2. The word *lai* has different shades of meaning in different places; its primary sense seems

本知禮言作王周家職
之而儀詳也所文也周分
義得禮｜何公氏弟爲官
禮由周三者周姬王書設
則何有記禮｜姓武一代制
然末曰禮周周公予禮一
文文度一儀
度人法禮末也如集一定
制聖之周爲本何德書刪
禮之於公與禮其又戴諸
儀禮出周具周則記儒纂
何謂禮一代制
古百爲
漢禮八十篇

ₛÍn tsak› ˢlai í² ‹chí ‘pún mút₂, ₛhó ₛyau tak› ₛí ‹chí?

Üt₂, ˢyau ‹Chau ˢLai, ₛÍ ˢLai, ˢLai Kí², ‹sám ˢlai ₛtsˢéung ₛín.

‹Chau ˢLai ‘ché, ₛhó ˢyá?

‹Chau ˢLai ‹Chau ‹kung ‘shó tsók›, ‹kung sing², ‹Kí shí², ₛMan ₛwóng ‘tsz², ˢMò ₛwóng tai² ˢyá. ₛChau ˢLai yat› ‹shü, ₛwai ‹Chau ‹ká yat› toi², chˢít› ‹kún ‹fan chik› ‹chí chai².

₅Hó wai² ₅Í ˢLai?

₅Í ˢLai ‹chí chai² tò² ₅man ₅wai, chˢut› ‹ü shing² ₅yan, ₅Man ₅wóng, ‹Chau ‹kung ‹chí fát› tò² ‹tsˢò kü², ₅ü ‹Chau ˢLai yat› ₅ün. ‹Chau ˢLai ₅wai mút₂, ₅Iˊ ˢLai tsak› ₅kˢí ‘pún ˢyá.

ˢLai Kí² yau² ₅hó ₅ü?

Hón² ₅yü, Tái² Tak›, tsáp₂ ‘kú ˢlai ngók› ‹chü ‹shü, yat› pák› pát› shap₂ ‹pˢín, ‹shán ting²

to be that of prescribed form,—which is to be observed, and extended so as to regulate the mode of every action. It also means whatever is according to the order of nature, as the *propriety* of the social relations, or that fitness of things which is felt to be right; *í* is external ceremony alone, but *lai* appears to include both internal and external.

5. In this work is found the origin of the *Luk Pò* or Six Boards; the work is divided into six parts, one for each Board; and is often found on the same shelf with the Five Classics.

6. In its present shape, the Ritual of Chau, though regarded as supplementary, seems, nevertheless, to be the most esteemed, being more copious and methodical than the Ceremonial Forms.

7. The Book of Rites has already (in Chap. I. sect. 3: 74—77.) been mentioned. It is highly valued by the Chinese, and is appealed to by them as an infallible standard in all matters relating to civil and religious rites, etiquette, etc. Of its forty-nine chapters, two have been taken to form parts of the Four Books; viz. chap. 31. the Chung Yung, and chap. 42. the Tái Hók, both good specimens of the Lai Kí.

called the Book of Rites by the Elder Tái. The Younger Tái still further abridged this, and formed a complete work in forty-nine chapters. The Ritual of the Elder Tái is no longer extant; and the Book of Rites by the Younger Tái is placed among the Five Classics. This Younger Tái, son of Tak's elder brother, was called Tái Shing.

名戴書戴小五德　敬辭
今小成大惟於則也不定　曰弱有而服耆老十悼罪年
篇記定篇行列者聖毋安　年曰壯強艾曰曰九曰有百
五禮裁九不記戴丨曰思哉　十十曰曰曰十十十年雖焉
十戴爲十今禮小子禮若民生　二十十十六七八七耄刑頤
八大更四禮戴經兄曲儼安人學　三四五政使傳耄與加期

ʂwai pát₂ shap₂ ˢ'ng ʂpʻín, ‹kam ʂming Tái² Tái' ˢLai Kí'. 'Síú Tái' kang' ʂwai ʂtsʻoi ting² ʂshing ‹shü Sz" shap₂ 'kau ‹pʻín. Tái² Tái' ˢLai, ‹kam pat, ʂhang; ʂwai 'Síú Tái' ˢLai Kí' lít₂ ʂü ˢ'Ng ‹King. 'Síú Tái' 'ché, tsak, Tak, ‹hing 'tsz' Tái' Shing' ˢyá.

8. In the Illustrations of Rites it is said, Never be disrespectful, but grave and considerate, and let your words be calm and determined, then you will tranquilize the people!

Huk, ˢLai üt₂, ʂmò pat, king', ˢím yéuk₂ ‹sz', ‹ón ting² ʂtsz', ‹ón ʂman ‹tsoi!

9. From birth till ten years of age, [man] is called a child, and then begins to learn; till twenty, he is called a youth, and is then capped; to thirty, he is in his manhood, and may marry; at forty, he is full of strength, and may enter the magistracy; at fifty, he becomes gray, and may serve in the high offices of state; at sixty, he becomes advanced in years, and may direct affairs; at seventy, he becomes an old man, and may retire from business; at eighty and ninety, he becomes infirm and forgetful. Till seven the child is an object of compassion, and both he and the man at seventy and eighty are not liable to punishment when guilty of crimes. When an hundred years, then he must be fed.

ʂYan ‹shang shap₂ ʂnín üt₂ yau', hók₂; í² shap₂ üt₂ yéuk₂, kün'; ‹sám shap₂ üt₂ chóng', ˢyau shat,; sz" shap₂ üt₂ ʂkéung, ʂí sz"²; ˢ'ng shap₂ üt₂ ngái², fuk₂ ‹kún ching'; luk₂ shap₂ üt₂ ʂkʻí, 'chí 'sz'; tsʻat, shap₂ üt₂ ˢlò, ʂí ʂchʻün; pát, shap₂ 'kau shap₂ üt₂ mò². Tsʻat, ʂnín üt₂ tò², tò² ˢü mò², ‹sui ˢyau tsúi², pat, ‹ká ʂying ʂín. Pák, ʂnín üt₂ ʂkʻí, ‹hí.

8. This is the first sentence of the first chapter of the Book of Rites; and though brief, it presents a fair example of the style of the work, which is for the most part laconic and didactic.

9. This is also from the first chapter of the Book of Rites. The term *kún* here denotes the ceremony of putting on the cap, which is performed at the age of twenty, and introduces the youth to the honors of manhood. They may and do enter office much earlier than at the periods here specified; and they also remain longer in office.

Section Second.

MUSICAL INSTRUMENTS.

樂器類第二章

Ngók₂ hí' lui²; tai² í² ‹chéung.

1. Music ranks as second of the six liberal arts. There are various methods of playing on the different kinds of musical instruments; some are played by blowing, others by thrumming, or sucking, striking and bowing; there are also several notes *hó*, *sz'*, *i*, *sháng*, *ch'é*, *kung*, *fán*, *líú*, *ú*, used in concert with the tones of the singer's voice, whether high or low, long or short; and thus music is made to contribute to man's pleasure and joy.

樂 諸 有 等 乙 五 者 短 喜
入 樂 吹 法 上 等 之 相 樂
六 奏 彈 仍 尺 音 聲 同 也
藝 法 呼 用 工 使 高 能
之 不 打 合 凡 合 低 助
次 同 挫 士 六 歌 長 人

Ngók₂ yap₂ luk₂ ngai² ‹chí ts'z". ‹Chü ngók₂ tsau' fát, pat, ₅t'ung; ₅yau ‹ch'ui, ₅t'án, ‹fú, 'tá, ts'ó', 'tang fát; ₅ying yung² ₅hó, sz'², ‹í, sháng', ‹ch'é, ‹kung, fán', ‹líú, ‹ú. 'tang ‹yam, 'sz' hóp, ‹kó 'ché ‹chí ‹shing, ‹kó ‹tai ₅ch'éung 'tün ‹séung ₅t'ung, ₅nang chó² ₅yan 'hí lók₂ ₅yá.

2. When playing on the lute or harp, there are other rules to be observed; to show the order of moving the fingers, they employ such terms as mean *to snap*, *to strike*, *to hook*, *to push*, etc., indicated by the [contracted] characters, *tíú*, *mút*, *kau*, *t'ik*, &c. For instance, [in the combined cha-

至 有 次 剔 乃
於 他 第 等 是
琴 法 用 法 也
瑟 以 挑 乚 如
則 指 抹 木 鹵
另 分 勾 勹 則

Chí' ‹ü ₅k'am shat, tsak, ling² ₅yau ‹t'á fát; ₅í 'chí ‹fan ts'z" tai², yung² ‹t'íú mút₂, ‹kau, t'ik, 'tang fát, ‹tíú, mút₂, ‹kau, t'ik, shí² ₅yá.

Notes and Explanations.

VOLUMES would be necessary to contain a complete and full account of the musical instruments and musical art of the Chinese. Little beside a brief enumeration of their principal instruments is contained in this section. As lovers of pleasure, they have always had great respect for music, one of its principal promoters; and for tones and rhythm, the two essential elements of music and of song, they manifest great fondness. Allied to music, they have something that resembles dancing—it is termed *mò* or posture making, and is of two kinds, civic and martial. In the Sám Ts'oi T'ò, there is a series of plates, exhibiting the various attitudes of the performer. Their writings on the subject of music, though hard to be understood, are very numerous; and they contain records of the art, in the earliest periods of their history, accompanied with drawings and descriptions of their instruments. Many of the most ancient are now disused. Often the instruments differ from any that are found in the west; and it must not be supposed, therefore, that in all cases where the same names have been adopted, the instruments are identical.

1. These nine characters are the names of the notes in Chinese music, corresponding to the *do*, *ri*, *mi*, *si*, &c.; the sounds of the characters are changed to accommodate them to this use. In writing vocal music, these characters are merely set down one after the other, which, when thus written, indicate only the pitch of the notes in a certain scale, leaving out altogether the two important particulars of length and absolute pitch, which are to be learned from the teacher's voice. The order of the notes in the Chinese scale is as given in the text. If the first or low-

racter here given,] the thumb of the left hand is to be placed on the fifth string, while the sixth string is snapped with the right hand. After this same manner, are all the other combined characters to be explained.

§ Instruments of Percussion.

3. The *drum* is made of wood in the form of a cylinder, bulging in the middle, and covered at each end with skin; large and small ones are made in the same manner.

4. The *battle drum* is made of wood, its body is flat, and its two ends are covered with skin; it is now used in archery, and to announce the watches of the night.

5. *Base drums;* the small base drum is called *ying*, the large ones are called *fan*.

6. The *tsun*, *pí*, *ts'ik*, and *kò* are four sorts of drums, all of which were made in ancient times, but are now disused.

7. The *leading drum* is the leader of the *ying* drum.

按桃類指則此類一面身今更小四不之
挑擊皮鼓用者鼓用引

手右絃手以此打作底同木圍小木作皮射鼓之者曰鼓制今鼓
左六絃大指則此大以木之大面身今更小四不之鼓應
用五第推

餘皆器以之小報報鼓大鼙鼙古應
樂

ˌÜ —— tsak› yung² ʻtsó ʻshau tái² ʻchí ón' ˢ'ng ˌín, yau² ʻshau tsak› ˌtˢíú tai² luk› ˌín: ˢí ʻtsˢz' lui² ˌtˢúi, ˌyü ˌkái ʻfóng ʻtsˢz'.

§ Ngók› hí' ʻtá lui².

ʻKú ˢí muk› tsók› yat› ʻkú fuk› ˌchí ˌswai, ʻtai mín² ˌpˢí ˌmún, tái² ʻsíú ˌtˢung.

Chín' *ʻkú* muk› tsók›, ˌshan ʻpín, ʻtai mín² ˌpˢí ˌmún, ˌkam yung² ˢí pò' shé² pò' ˌkang.

ˌ*Fan* *ʻkú;* ʻkú ˌchí ʻsíú ʻché üt› *ying'*, tái² ʻché üt› ˌ*fan*.

Tsun', ˌ*pí*, *tˢik*›, ˌ*kò*, sz" ʻkú ˌkái ʻkú chai', ˌkam pat› yung².

Lát› *ʻkú* ying' ʻkú ˌchí ˢyan.

est be taken as the tonic, then they form a diatonic octave, with the addition of the ninth, or one note more than an octave, making *hó* an octave below *liú*, and *ú* an octave above *sz'*. There then would be no difference between this scale and that of Europe. But *í* and *fún* seem to be little used, and hence it loses its diatonic character.

2. The rules for writing instrumental music among the Chinese change somewhat according to the instrument employed; thus the lute requires a very different system of notation from the guitar; and both from the rebeck. In the notation adopted for the lute, "each note is a cluster of characters; one denotes the string, another the stud, a third informs you in what manner the fingers of the right hand are to be used, a fourth does the same in reference to the left, a fifth tells the performer in what way he must slide the hand before or after the appropriate sound has been given, and a sixth says, perhaps, that two notes are to be struck at the same time." It is partly on account of this clumsy mode of notation that so few Chinese learn to play the lute scientifically. These four, *tiú*, *mút*, *kau* and *tˢik*, are some of the characters employed technically to describe the various movements of the hands; the contractions used in the notes are written immediately underneath them in the text; and in the note introduced into the text, which is a very simple one, the first contracted character, *tíú*, is written at the bottom. There are works published, containing rules for playing the *kam* or lute, with diagrams showing the positions of the hands, &c., and also various tunes for the player. The *Kam Pò tái shing*, or Complete Treatise for playing on the lute, is regarded as one of the most perfect works on that subject.

3. The drum has received a great variety of forms and sizes among the Chinese. The largest and best are seen in their temples. Most of them are of wood, hollow and cylindrical, with skin or vellum stretched over one or both heads, and but seldom provided with braces by which they can be tightened or relaxed.

7. There was an ancient instrument of this name, made long and slender, bulging a little in the middle; the one now in use is hemispherical, small and almost solid, having skin stretched tight over its whole upper surface.

蘇鼓木作極厚
皮撾至腳
楹鼓中植以柱
路丨以爲降人
鬼之樂
梆鼓木爲身畧空
匾面撾皮底面
饅頭鼓木作腰
撾皮底尖箍身
懷鼓厚木作
匾底面撾皮
腰皷頭大腰小應
兩頭擊聲相面
靈皷靈鼜六木
鼜鼓身小以
貫之有兩耳
鞮鼓兩頭可擊
以戎鞮爲之

8. The *Súchau drum* is made of wood, its body is very thick, and the skin covers it entirely.

9. The *pillar drum* is supported by a pillar in its centre.

10. The *double drum* is employed for the purpose of rejoicing (i. e. conjuring) men and spirits.

11. The *concert drum* i made of wood, the body is flattish, the top covered with skin, and the bottom hollow.

12. The *loaf-shaped drum* is of wood, the face is covered with skin, the bottom is small, and the belly hooped.

13. The *flat drum* is made of thick wood, with a flat body, and skin stretched over both ends.

14. The *waist drum* has large heads, a small barrel, and the two ends, being beaten, respond to each other.

15. The *tamborine* and the *rattle drum*, have six faces.

16. The *twirling drum* has a small barrel, with a stick running through it, and it has two clappers.

17. Both ends of the *tamborine drum* may be struck; they are made of the skins of the chamois.

‹*Sú* *'kú* muk$_2$ tsók›, kik$_2$ hau^3, $_{\text{S}}$p$^{\text{c}}$í ‹mún chí' kéuk›.

$_{\text{S}}$*Ying* *'kú* ‹chung chik$_2$ $^{\text{S}}$í $^{\text{S}}$ch$^{\text{c}}$ü.
Lò^2 *'kú* $^{\text{S}}$í $_{\text{S}}$wai kóng' $_{\text{S}}$yan 'kwai ‹chí ngók$_2$.

‹*Póng* *'kú* muk$_2$ $_{\text{S}}$wai, ‹shan léuk$_2$ 'pín, mín^2 ‹mún $_{\text{S}}$p$^{\text{c}}$í, 'tai ‹hung.

Mán^2 $_{\text{S}}$t$^{\text{c}}$*au* *'kú* muk$_2$ tsók›, mín^2 ‹mún $_{\text{S}}$p$^{\text{c}}$í, 'tai ‹tsím, ‹fú ‹íú.

$_{\text{S}}$*Wái* *'kú* hau^2 muk$_2$ tsók›, ‹shan 'pín, 'tai mín^2 ‹mún $_{\text{S}}$p$^{\text{c}}$í.

‹*Íú* *'kú*, $_{\text{S}}$t$^{\text{c}}$au tái^2 ‹íú 'síú, $^{\text{S}}$léung $_{\text{S}}$t$^{\text{c}}$au kik› ‹shing ‹séung ying'.

$_{\text{S}}$*Ling* *'kú* $_{\text{S}}$ling $_{\text{S}}$t$^{\text{c}}$ò luk$_2$ mín^2.

$_{\text{S}}$*T*$^{\text{c}}$*ò* *'kú* ‹shan 'síú, $^{\text{S}}$í muk$_2$ kún' ‹chí, $^{\text{S}}$yau $^{\text{S}}$léung $^{\text{S}}$í.

Ít, *'kú* $^{\text{S}}$léung $_{\text{S}}$t$^{\text{c}}$au 'hó kik›; $^{\text{S}}$í $_{\text{S}}$yung ít› $_{\text{S}}$wai ‹chí.

7. This, which derives its name from the famous city of Súchau, is small and flat, has but one head, and is much used at present on the stage in theatrical amusements. The concert drum is often used in its stead.

9. Pillar drums are still to be seen in temples, and some of them are large and elegant: they usually stand on a single pillar, elevated six or eight feet from the ground. They are beaten with a single mallet, at the hours of devotion, for the double purpose of summoning together the worshippers, and of arousing the attention of the gods. The diameter of the largest of these drums cannot be less than three feet.

10. The *lò kú* has two barrels, sometimes placed parallel to each other, and sometimes across each other: it was sometimes suspended from a wooden frame, and sometimes placed on a single pillar. The purposes to which they were applied are not very apparent; and they seem to have gone entirely into disuse at the present time.

12. This is a small instrument, used in religious processions; its diameter may be about one foot, and it gives a grave sound like the base drum.

13. This is much used by blind singers, who saunter through the streets in the night: as an accompaniment to their voices, and a regulator of the time, it has a good effect. These singers are also the tellers of old stories. Many of them are poor female children, early trained to this business, by which they procure support for their parents, sometimes, as well as for themselves.

15, 16. Both the tamborine and twirling drums have balls suspended from the barrels which strike the heads when twirled; their shapes varied, and some of the *ling kú* were made with several drums attached to a central frame, and struck only on one head.

柄擊也也筒兩

有右鼓器爲用形擊爲對蛋槌鍋用之之以點爲一柄形爲若大

小執上樂竹首鑄吊銅一若用如起擊古樂曰銅同長小號

匾左馬古截冒之銅貫厚用形突形頂角卽俗鼓以三有大俗

鼓者鼓｜｜皮擊鑼繩打打鼓中鑼頭之予今銅鑼十下有帽小

手歌提土魚以指大盤單每銅帽蘇指片點點配雲鑼架鈸雨

吵

18. The *hand tamborine* is flat and small, with a handle; singers hold it in the left, and strike it with the right hand.

19. The *equestrian drum* is used on horseback.

20. The *earthen drum* is an ancient instrument.

21. The *fish tamborine* is made of a joint of bamboo, its head is covered with skin, and two fingers are used to play upon it.

22. The *great gong* is cast of copper, in the shape of a platter; it is suspended by a string and struck.

23. The *small gong* is made of very thick copper, a pair of them is always required for playing.

24. The *drum gong* is like a waterman's hat, with a convex centre, and is struck with a mallet.

25. The *gong from Súchau* is shaped like a boiler; and being suspended by the finger, is beaten with the corner of a small billet of wood.

26. The *watch-gong;* this was anciently used to strike the hours; it is now a common instrument, used in concert with the drum gong, and is called the watch-gong.

27. *A frame of gongs;* thirteen small gongs, made of copper, are fitted into a frame, which is furnished with a long handle on its lower part.

28. *Cymbals* are both large and small; in shape they are like a rain hat, and they are vulgarly called, the 'great clang,' and the 'little clang.'

'Shau 'kú 'pín 'síú ˢyau ping', ˏkó 'ché 'tsó chap˩ yau² kik˩.

ˢT'ai 'kú ˢmá shéung² 'kú ˢyá.
'T'ò 'kú 'kú ngók₂ hí' ˢyá.

ˢÜ 'kú tsít₂ chuk˩ *ˢwai ˢt'ung, ˢí ˢp'í mò² 'shau, yung² ˢléung 'chí kik˩ ˏchí.*

Tái² ˢlò ˢt'ung chü', ˢying ˢü ˢp'ún, ˢshing kún' tíú' kik˩ ˏchí.

ˏTán 'tá hau² *ˢt'ung ˢwai ˏchí, ˢmúi 'tá yung² yat˩ túi².*

ˢT'ung 'kú ˢying yéuk₂ tán² ˏká mò², ˏchung tut₂, yung² ˢch'úi kik˩.

ˏSú ˢlò ˢying ˢü ˏkwó, ˢí 'chí ˢt'au 'ting 'hí, yung² muk₂ p'ín' ˏchí kók˩ kik˩ ˏchí.

'Tím 'tsz', tsik˩ *'kú ˏchí ˏkang 'tím; ˏkam tsuk₂ ngók₂ ˢí ˏchí p'úi' ˢt'ung 'kú, üt₂ 'tím 'tsz'.*

ˢWan ˢlò ˢí ˢt'ung ˢwai 'síú ˢlò shap₂ ˏsám, ˢt'ung, yat˩ muk₂ ká', há² ˢyau ˢch'éung ping'.

Pút₂ ˢyau tái² 'síú; ˢying yéuk₂ ˢü mò², tsuk₂ hò² ˢwai tái² 'ch'áu. 'síú 'ch'áu.

22. This instrument is a simple metallic plate, in very general use in processions, in the army, the navy, on board of merchant vessels, &c. It is of various sizes, from a few inches to two or three feet in diameter.

24. The proper gongs or *lò* have flat faces, but this instrument has a protuberance in the centre which makes it resemble a waterman's hat; they are smaller than the common gong, and are used on the stage in concert with the watch-gong, as well as elsewhere.

28. These cymbals are much used on the stage; they are thin metallic plates, used in pairs;

而響懸
銅聲內別長幅動內舌而上以磬線弔風十水
鐘六分一共使鐘之拖風象鐘銅懸作堂之懸金線觸用減之
錫居形如舌外觸形子石以爲以爲以鐘名以使片而加擊
鐸形木舌之拖而鐘銅懸作堂之懸金線觸鳴也用減之
金風鈴木外長而鐘銅懸作堂之懸金線觸用減之
於舌鐘鈴以
金懸鈴以
磬擊之
天球樂
方代
簴
响
弔
玻
相
甄
二

29. The *great bell* is composed of six parts of copper, and one part of tin, in order to make it very sonorous.

30. *Long bells* are like the the great bell; they differ in having metallic or wooden tongues.

31. *Wind bells* have long streamers hung upon the tongue, which strike as they are waved by the wind.

32. The *sistrum bell* resembles the great bell, and small round bells are suspended in it, for a tongue.

33. The *sacred king* is made of stone, and is suspended in order that it may be struck.

34. The *pitch-note king* was employed in the palace, as a leading instrument of music.

35. *Oblong plates* are made of iron, and are used [as musical instruments] instead of the king.

36. *Upright supports* are used for hanging bells and king.

37. *Wind glasses*, also called 'a hibiscus suspended by golden threads,' consist of small pieces of glass, suspended by silken threads; these being driven back and forth by the wind strike against each other, and so emit sound.

38. *Musical cups* or vases; twelve of these vases are taken, and into them more or less water is poured, and then they are played on with slender iron rods.

Chung luk$_2$ fan ^{s}k^{e}í ^{s}t^{e}ung, ^{s}í sik, kü yat, 'sz' shing 'héung.

Tók$_2$ ^{s}ying ^{s}ü chung, noi^2 ^{s}ün kam muk$_2$ shít$_2$ chí pít$_2$.

Fung ^{s}*ling* ngoi^2 t^{e}ó ^{s}ch^{e}éung fuk, ü shít$_2$, chuk, fung ^{s}í tung^2.

Kam ^{s}*shun* ^{s}ying tséung^2 ^{s}chung, noi^2 ^{s}ün ^{s}ling 'tsz', ^{s}ling ^{s}t^{e}ung shít$_2$.

Hing' ^{s}í shik$_2$ tsók, ^{s}ün ^{s}í kik, chí.

T^{e}*ín* ^{s}*k*^{e}*au* ^{s}í ^{s}wai ^{s}t^{e}ong shéung^2 'shau ngók$_2$.

Fóng 'héung, t^{e}ít, ^{s}wai chí ^{s}í toi^2 hing'.

Kü^2 yung^2 ^{s}í ^{s}ün chung hing'.

'*Héung* 'má, yat, ^{s}ming *kam sin*' *tíú*' ^{s}*fú* ^{s}*yung*, ^{s}í sín' tíú' pó ^{s}lí p^{e}ín', 'sz' chuk, fung séung p^{e}ók, ^{s}í ^{s}ming.

Yan tsik, au ^{s}yá; yung^2 shap$_2$ í^2 au, shí ká 'kám 'shui, ^{s}í t^{e}ít, chü^2 kik, chí.

---

the performer, holding one in each hand, strikes and rattles them together with great clatter and clangor, that has given them their vulgar name, well deserved.

29. With the ancient Chinese, this bell was "the regulator of the harmonic scale." A full description of it may be found in the imperial edition of the Book of Rites, and in the Illustrations of the Four Books. It is always made without a tongue, and is struck with a stick upon the rim.

33. This might be called the *right-angle*, since in shape it represents the two sides of a right-angled triangle, which form the right-angle; it is sometimes made with one of its legs more than twice the length of the other, in other instances, the legs are of the same length.

35. Ten of these were suspended, in two rows, upon a small wooden frame. They were played on in the same manner, and for the same purpose, as the instrument for which they were substituted.

37. These constitute a common ornament in summer houses, verandahs, &c., where the wind will gently hit them together; between ten and twenty pieces are usually hung from one hoop.

39. The *sounding vase* is made of porcelain and is hollow; when struck, the sound issues from its centre.

40. The *musical box* was made of wood, like a lacker-box; in the middle, a wooden clapper, called a stopper, was fastened, attached to the bottom, by which it was worked.

41. The *finale box* resembled a tiger couchant; its head was struck with a bundle of bamboos, and then run reversely across the back in order to stop the music.

42. *Castanet boards* are billets of wood; there are in all three pieces, two of which are joined as one, and are beaten by the other piece.

43. The *Budhistic fish* is made of wood, it has a horizontal opening in its side, and its middle is hollowed out.

44. The *wooden fish* is carved from wood in the shape of a fish, hollow in the middle, and rings when struck.

45. *Chaff balls* are like leathern bags, stuffed with chaff; they are struck in order to mark time in music.

46. The *copper-wire harmonicon* has copper nails at each end, upon which some ten or more copper threads are stretched, which are beaten by slips of bamboo.

虛出漆連止以逆
中中如柄名虎而樂
器自作椎柄伏首止片二片爲中木敲革以頭絃片
瓦聲木設之類其以木以單木口刻空如擊兩銅竹
缶之以中桐柷擊之板片一魚橫魚中柷糠琴柱小
古擊柷桶底敔籲戛拍三爲卜開木形拊以洋釘條
共合之邊空魚聲實樂銅數之

'Kú ‹fau 'ngá hí', ‹chung ‹hü, kik› ‹chí, ‹shing tsz' ‹chung ch'ut›.

Chuk› 'í muk₂ tsók›, ₅ü ts'at› 't'ung, ‹chung ch'it, ‹ch'ui ping', ₅lín 'tai, tung² ‹chí, ping' ₅ming 'chí.

'Yü chóng² lui² fuk₂ 'fú, 'í ‹yan kik› ₅k'í 'shau, ₅í yik₂ át› ‹chí 'í 'chí ngók₂.

P'ák› 'pán, muk₂ p'ín' 'yá, kung² ‹sám p'ín', 'í í² p'ín' hóp₂ ₅wai yat›, ‹tán p'ín' p'ák› ‹chí.

Puk› ₅ü muk₂ ₅wai ‹chí, ‹pín ‹hoi ₅wáng 'hau, ‹chung wát› ‹hung.

Muk₂ ₅ü hak› muk₂ ₅wai ₅ü ₅ying, ‹chung ‹hung, ‹háu 'yau ‹shing.

'Fú chóng² ₅ü kák› ₅nóng, shat₂ 'í ‹hóng, kik› 'í tsít› ngók₂.

₅Yéung ₅k'am 'léung ₅t'au 'yau ₅t'ung ‹ting, 'ch'é ₅t'ung ₅ín shap₂ shò' ₅t'íú, 'síú chuk› p'ín' 'tá ‹chí.

---

39. Its dimensions are very nearly those of a common sized tea-urn, which it somewhat resembles in shape.

40, 41. The first of these was used by the ancient Chinese in their musical entertainments, both civic and religious, to announce the time of commencing, and the second, of stopping, the music. The *chuk* resembled a square box, having the *stopper* attached to the bottom, and rattled from one side to the other through a hole in the front by means of a stick. The *yü* probably produced a rattling sound, from the sticks in the back of the tiger reverberating through the hollow body when struck. The names of these, and other ancient instruments, are introduced into this section, because they frequently occur in books, although they are now nearly disused.

42. These, differing very little from this description, may frequently be seen in the hands of musicians at the present day, used for the purpose of marking time.

43. This *puk ü*, "divining fish," is used in the recitation of prayers, both private and public, by the Budhistic priests, for the purpose of marking time. The *muk ü* is like it in shape.

46. The board of this instrument resembles the frustrum of a triangle, and the strings decrease in length from the base upward, being fastened securely upon the nails. There are two sets of strings, made by placing the bridges at different distances from the pegs, and causing the wires from one side to pass over one bridge, and under the other.

47. The *seven stringed harmonicon* is like a lute, with seven strings, and is played on with a bamboo.

§§ STRINGED INSTRUMENTS FOR THRUMMING.

48. The *scholar's lute* is made of wood, it is hollow within, and has seven strings on its face.

49. The *many stringed lute* is like the scholar's lute, but while the latter has nuts, this has bridges.

50. The *flat lute* is smaller than the many stringed one, has thirty strings, and is played on with a plectrum.

51. The *small flat lute* has thirteen strings, its top is round, its bottom flat, and its middle hollow.

52. The *three-stringed guitar* has the drum covered with snake's skin; the bridge is the support of the three strings.

53. The *balloon-shaped guitar* has a body like a goose-egg, and the four strings are thrummed with the fingers.

54. The *moon guitar* is like the full moon in shape, and its sounds resemble those of the lute; and hence its name.

絃七似箏與竹用

之彈類器樂以

中之爲木有面與

琴惟桂柱琴同有

二彈圓鼓撥上之

鼗鵝若名故琴似

*Sau*¹ ˢü ˌchang ˢtsʰz', tsʰat, ˧ín, yung² chuk, chát, ˌchí.

§§ Ngók, hí' ˧tʰán lui².

˧Kʰam ˢí muk, ˧wai ˌchí, ˌchung ˌhung, mín² ˢyau tsʰat, ˧ín.

Shat, ˢü ˧kʰam ˧tʰung, ˧wai ˧kʰam ˢyau 'chʰan, shat, ˢyau ˢchʰü.

ˌ*Hung* ˧*hau* 'síú ˌü shat, í² shap, ˌsám ˧ín, yung² pút, ˧tʰán.

ˌ*Chang* shap, ˌsám ˧ín, shéung² ˧ün, há² ˧pʰing, ˌchung ˌhung.

ˌ*Sám* ˧*ín* ˧shé ˧pʰí ˌmún 'kú, ˢchʰü, tsik, ˌsám ˧ín ˌchí ˢmá.

˧*Pʰí* ˧*pʰá* ˌshan ˧ying ˧ü ˧ngó 'lun, sz" ˧ín, 'chí pút, ˌchí.

Üt, ˧*kʰam* ˢí ˧kʰí ˧ying yéuk, üt, ˌshing 'tsʰz' ˧kʰam; kú' ˧ming.

---

48. The *kam* (or *kin*) is justly more esteemed than any other musical instrument of the Chinese. A native writer says its name is synonymous with the term *kam*, which means to prohibit, and is so called because "it restrains and checks evil passions, and corrects the human heart." It is indeed a beautiful instrument, and 'discourses most excellent music.' It is about four feet long, convex above and plane below. Its strings are of silk, and differ a little in their relative diameter; they pass over the smaller end, and distribute themselves upon two pegs below. A bridge, near the wider end, gives them the proper elevation. The length of the sounding board is divided by thirteen studs of nacre as a guide to the performer. They are placed so that the length of the strings is divided into "aliquot parts of eight, with the omission of the seventh." A more extended description of the *kam* by G. T. Lay esq., can be seen in the Chinese Repository, vol. VIII., page 38.

52. This has a drum-shaped, hollow cylindrical body, with a very long neck and head. Its strings are tuned as fourths to each other; its sounds are low and dull, and it is played as an accompaniment to the *pʰipʰá*.

53. This is nearly three feet long, and differs from the *sám ín* by having four strings, and a body which is nearly a foot in diameter. It is one of the most common accompaniments to the voice of ballad singers.

54. The *üt kam* is so called because the body is circular like the full moon; it resembles the theorbo or arch-lute of Europe in its general contour, but the number of strings does not exceed four, while that has ten or more. There are a number of raised frets upon the neck for the convenience of the player in fingering. The strings are of silk, and stand in two pairs, which are tuned as fifths to each other; they are struck forcibly by a plectrum or the nail, and in the hands of a good player emit very agreeable sounds.

55. The *four-stringed guitar* is like, but smaller than, the *üt kam*, and is played with a horn plectrum.

56. The *bamboo guitar* is made of a large joint of bamboo [like a corn-stalk fiddle].

§§§ Wind instruments.

57. The *brazen trumpet* was anciently made of wood, but has in modern times been exchanged for copper.

58. The *funeral pipe* is made of copper, and has a single hole; it is blown vertically, the tube is small, but the bell is very broad, resembling the brazen trumpet.

59. The *clarion* is formed from a sheet of copper into a crooked pipe; it encloses a small copper tube, which is drawn out when it is to be blown.

60. The *trombone trumpet* is made of wood, and is blown in the same manner as the clarion.

61. The *hour horn* is used in the army, for the purpose of regulating the morning and evening hours.

62. The *copper clarinet* is like the funeral pipe, it has seven holes, the ends are of brass, the barrel of wood.

63. The *flageolet* is made of a reed; it is also called the *pat lut*.

64. The *flageolet pipe* is a single wooden pipe; it has six holes, and is inserted at the mouth into a copper bell.

65. The *whistle* is used on board foreign ships to call the seamen.

畧之竹
琴彈大
月撥截
如角鼓
咸以銅
阮細竹
爲之

樂器古
角變以
吹以制
吹身似
倣銅片
筒內套
時以扯
同札木
角軍中
司吶晨
首以蘆
笭名篥

類木銅
作細銅
一尾角
成銅製
小出
吹作
之置
叭朱
筒銅
六圈上
木一國
船人

Yün hám üt kʻam, léuk sai, kʻí kók pút tʻán chí.

Chuk tʻung kú tsít tái chuk wai chí.

§§§ Ngók hí chʻui lui.

Tʻung kók kú kʻí muk tsók, kam pín kʻí tʻung.

Lá pát chai kʻí tʻung, yat híú, chik chʻui, shan sai, mí hau shü chóng, tsʻz tʻung kók.

Chát kók tʻung pʻín chai shing huk tʻung, noi tʻò síú tʻung kún, chʻui shí chʻé chʻut.

Hò tʻung kʻí muk tsók, chʻui fát tung chát kók.

Wá kók kwan chung chí chí, kʻí sz shan fan.

Só nát ü lá pát, tsʻat hung, shau mí tʻung, muk kún.

Kʻá kʻí lò wai chí, yau ming *pat lut*.

Héung tik, yat muk tʻung; luk hung, há kún yat, tʻung hün.

Ngan kai fán kwók shün shéung chʻui kʻí chʻün yan.

56. This is made by cutting four or five strings in the cuticle of the bamboo, and elevating them by nuts as tense as possible; it is a childish instrument, like the plaything of lads in America to which it is likened.

57. Generally speaking, the wind instruments of the Chinese are inferior in sweetness of tone to their stringed instruments. This remark applies to the trumpets and pipes, which have the bodies short and usually straight, the bell made of thin copper, and the mouth-piece of a reed; the whole instrument being at once difficult to play upon, and very shrill in its tones.

66. The *clarinet* is blown at the end.

67. The *conch* is a large sea-shell.

68. The *flute* has only seven holes; one is blown into with the mouth, and six are covered with the fingers.

69. The *fife* is made of bamboo, it has three holes, and it is used to harmonize all kinds of sounds.

70. Large and small *fifes* are made of bamboo.

71. The *pandean pipe* is analagous to the double pandean; it has twelve pipes, six base and six tenor.

72. The *double pandean pipes* are made of bamboos, and whether large or small, the number of pipes may vary.

73. The *woot'ung pipe* is blown by children.

74. The *earthen cone* is made of earth like a steelyards' weight, and whether large or small has six holes.

75. In the *organ* (or seraphine) the foot works the bellows, causing the wind to enter the pipes and emit sound.

76. *Small music boxes* are furnished with steel springs, and when wound up will emit sound.

§§§§ STRINGED INSTRUMENTS FOR BOWING.

77. A *two stringed fiddle* is a modern instrument, and is played by a bowstring of horse hair.

豎笛直而吹之也口孔三聲之陽管大同吹土孔箱響鐵響
海螺螺大殼孔六之衆爲六陽之數兒踏入琴器時發
笛不過七孔六爲和竹類十二或不童以六風而有而類
吹一孔按之竹以簫共爲小象大琴風轉樂弦
簫孔以所小如陰竹小桐角秤皆管內機挫樂以馬聲
大律六簫或梧塤作風使小線
尾弓

Shü³ tik₂ chik₂ ˢí ᶜch'ui ᶜchí.

'Hoi ˢló ˢló tái³ hók₂ ˢyá.

Tik₂ pat, kwó' ts'at, 'hung, 'hau ᶜch'ui yat, 'hung, ón' luk₂ 'hung.

Yéuk₂ ˢí chuk, ˢwai ᶜchí, ᶜsám 'hung, 'shó ˢí ˢwó chung' ᶜsh̀ing.

Tái³ 'síu ᶜ*chí* chuk, ˢwai ᶜchí.

Lut₃ ˢü ᶜsíu lui³, luk₂ ˢyéung luk₂ ᶜyam, kung³ shap₂ í³ 'kún.

ᶜ*Siu* chuk, ˢwai ᶜchí, wák₂ tái³ wák₂ 'síu, 'kún shò' pat, ˢt'ung.

ˢ'*Ng* ˢt'*ung kók*, ˢí ˢt'ung ᶜch'ui.

ᶜ*Hün* tséung² ˢp'ing ᶜch'ui, ˢí 't'ò tsók», tái³ 'síu ᶜkái luk₂ 'hung.

ᶜ*Fung* ˢk'*am* kéuk, táp₂ ᶜfung ᶜséung, 'sz' ᶜfung yap₂ 'kún ˢí 'héung.

'*Síu* ᶜ*fung* ˢk'*am*, noí³ ˢyau t'ít, sín' 'chün ˢk'í ᶜkí ˢí 'héung.

§§§§ Ngók₂ hí' ts'ó' lui³.

Í³ ˢ*in* ˢshí ngók₂, ˢí ˢmá ˢmí ᶜkung ts'ó' ˢín fát, ᶜsh̀ing.

67. The shells employed are large turbinated volutes, with the apex bored; they are often blown by private watchmen "for the purpose," as the Chinese say, "to let thieves know that the house is guarded."

68. This is also called *wáng tik* or the horizontal flute, to distinguish it from the *shü tik* or straight flute, i. e. the clarinet. It is made of bamboo, without joints or keys, and is a very shrill instrument compared with the German flute. Between the mouth-hole and the first finger-hole, there is an eighth one, covered with a film.

71, 72. The pipes of the *lut*, like the pandean pipes of Europe, decrease regularly from one end to the other, while those of the proper *síu* are longest in the middle, decreasing alike both ways; both kinds are, however, called *síu*. It is a very ancient instrument among the Chinese, as well as among the Egyptians, and not an uncommon one. Some are highly ornamented.

74. This is made of porcelain, not unlike a pear in shape, and adorned with figures. There are six round holes in the body, and one at the apex, but it is difficult to understand how the sound was produced from the instrument, nor do the books afford a satisfactory explanation; it was used in religious services at the temples and elsewhere.

惟 絃 二 如 琴 瑟 啼
以 絃 二 如 琴 瑟 下
用 所 國 外 器 之 四
十 類 呼 爲 瓠 中 弓
其 之 瓠 列 簧
同 大 類 笙 異
者 絃 撥 彈 三 絃 甲 頭
絃 之 撥 以 用 甲 指 卽 琵 琶 之 也 凡 頂
之 甲 頭 卽 放 絃 碼 用

78. The *bass fiddle* is like a two-stringed fiddle, and a cocoanut shell serves for its drum.

79. A *violin* is like a two-stringed fiddle, and is played with a bow; it is a foreign instrument.

§§§§§ Instruments for sucking.

80. The *reed organ* is made of a gourd, into the middle of which thirteen reeds are arranged in order; its mouth-piece is called *wóng*.

81. The *h'ü* belongs to the same class as the reed organ; in most points it is the same, but is a little different.

82. A *plectrum* is used to strike the strings.

83. The *nail plectrum* is for playing on such instruments as the three stringed guitar, it is put on the fingers as false nail.

84. A *nut* is the wood in the head of the *p'ip'á* and similar instruments, to shorten and relax the strings.

85. A *bridge* is a support; all stringed instruments employ them to elevate the strings.

ˌ*T'ai* ˌk'am ˌü í² ˌín, ˌwai há² kún² ˌyé hok›.

Sz' ˌín ˌü í², ˌín ˋí ˂kung ts'ó'; ngoi² kwók› ˋshó yung².

§§§§§ Ngók₂ hí' ˂fú lui².

˂*Shang* ˋí ˌú ˌwai ˂chí, shap₂ ˂sám ˋkún lít₂ ˌú ˂chung; ˌk'i ˋtsui üt₂ ˌ*wóng*.

˂*H'ü* yik› ˂shang lui², tái² ˌt'ung ˌí ˋsíu í².

Pút₂ yung² ˋí pút₂ ˌín ˋché.

T'ò' káp› tsik› ˌt'án ˂sám ˌín ˋtang, ˋchí ˌt'au t'ò' ˂chí káp›.

˂*Ch'an* tsik› ˌp'ı ˌp'a tang› ˌt'au ˂shau fóng' ˌín ˂chí muk₂.

ˌ*Ch'ü* tsik› ˋmá, ˋyá; ˌfán ˌín ngók₂ ˂kái yung² ˋí ˋting ˂chí.

77, 78. These are almost the only instruments among the Chinese that are played with a bow. The first is as rude in appearance as it is unmusical in sound, being in outline merely a stick of bamboo, passing through a hollow cylinder of the same material. The bow passes between the strings which are tightened or relaxed by nuts upon the top of the stick, and elevated by a bridge set upon the sounding-board. The second emits sounds still more coarse and gruff than the first.

80, 81. The Chinese play upon these two instruments by sucking the mouth-piece, but sounds can be produced also by blowing. This mouth-piece is inserted into the gourd or wooden ball, which composes the barrel or wind chest, and connects it with the tubes; the latter are all of different lengths, having ventiges near the base to prevent their sounding, except at the will of the performer, thus giving the essential parts of an organ, with the stops. It is, at present, but seldom used by the Chinese, though it is one of the most ancient of their musical instruments.

N. B. A full account of the ancient music of the Chinese is contained in the Illustrations of the Four Books. The *'ng shing, pát yam, 'ng yam séung shang, luk lut*, &c., are there fully explained and illustrated by diagrams. That which represents the *genesis* of the five notes gives them thus; *kung*, the leading note,=81; *shéung*,=72; *kók*=64; *chí*=54; *ü*=48. "These five notes," says the commentator, "are produced from the *wóng chung*, which gives *kung*, the leading note; and a reed (or tube, *kún*) nine inches long, doubled nine times gives the number 81; from *kung* take one third, and it produces *chí*, whose number is 54; to *chí* add one third, and it produces *shéung*, whose number is 72; from *shéung* take one third, and it produces *ü*, whose number is 48; to *ü* add one third, and it produces *kók*, whose number is 64."

Section Third.

RULES OF ARCHERY.

射法類第三章

Shé² fát, lui²; tai² ‹sám ‹chéung.

1. The ancients practiced archery, in order to develop their virtue, causing their internal faculties to become correct, and their external demeanor upright.

2. His spirit roused, the archer bends the bow, with great strength and bowstring opened wide; it checked, he lets fly the arrow, with mind settled and thoughts collected.

3. Estimate your strength, and make the bow; estimate the bow, and then make the arrows.

4. In grasping the bow, it is necessary that the thumb should press firmly upon the middle fingers.

5. The strong bow, it is especially required, should be stretched to nine tenths of its utmost bent.

6. In shooting the arrow, it is better it should go high and beyond, than too low and not reach, the mark.

7. In practicing archery on horseback, the eyes must not roll about, nor the person sit in a leaning posture.

8. In practicing archery on foot, first learn to bend the bow wide and shoot far, afterwards by degrees seek to come nearer and nearer the mark.

德外雄放周弓指至過及視滿近
觀正力氣慮量大開而不瞬扯自
以志弓息而弓以須指决滿寧低目倨坐學後然
射內開滿定調須
者其直氣引心力弓中弓分矢勿射勿射遠準
古使體怒而箭量制把壓馬丸發愼騎身步射求

'Kú 'ché, shé² ˢí ‹kún tak›, 'sz' ˌkᵘí noi² chí' ching', ngoi² 'ᵗai chik₂.

Nò² hí' ‹hoi ‹kung, lik₂ ˌhung ˌí ˢyan ˢmún; sik› hí' fong' tsín', ‹sam ting² ˌí lui² ‹chau.

Léung² lik₂, ˌᵗíú ‹kung; léung² ‹kung, chai' 'chᵘí.

'Pá ‹kung, ‹sü ˢí tái² 'chí át› chung' 'chí.

ˢMá ‹kung, kᵘüt› íú' ‹hoi chí' 'kau ‹fan ˢmún.

Fát› 'chᵘí, ˌning ‹kò ˌí kwó', shan² mat₂ ‹tai ˌí pat› kᵘap₂.

ˌKᵘí shé², muk₂ mat₂ 'shun shí², ‹shan mat₂ kü' tsó².

Pò² shé², ‹sín hók› 'chᵘé ˢmún, shé² ˢün, ˌín ḥau² tsz'² kan² ‹kᵘau 'chan.

Notes and Explanations.

ARCHERY has always, from very remote times, been held in high estimation and much cultivated by the Chinese. It is now, however, looked upon as rather an elegant accomplishment for gentlemen and military men, like fencing among some Europeans, than as a means of defense or offense in actual warfare, when recourse is had to firearms and swords. The bow is used in hte army, on board ship, and in gymnastic exercises.

7. Practicing archery on horseback is regarded as a high attainment, and is described with care in books treating of tactics.

9. Rules for placing the feet: the forward leg is to be placed like a post, and the hinder one in a flexible position; when the direction of the arrow is to be changed, it is to be effected by moving the hinder foot; the tip of the left shoulder must be exactly opposite the right foot; they must not be placed like the letter T, nor like the letter A; if shooting to the left, change to the right, and vice versâ.

10. The rule for the eyes: never look at the thumb-ring.

11. Rules for the arms: let the forward arm be as if pushing over a mountain, and the hinder (i. e. the right) one as if grasping hold of a tiger's tail.

12. Rules for the body: let the cheeks avoid hanging downwards; let the head avoid nodding; let the breast avoid swelling out forwards, and the back from being humped.

13. Finger-cots: these are made of leather, and are worn on the three fingers of the left hand; they are useful in handling the string.

14. The quiver is vulgarly called the arrow-bag.

15. The bow: the body of it is made of cow's horn; its strings are made of sinews, and its shape is crooked.

16. The bull's-eye is the red spot in the target's centre.

17. Bow glove is another name for the finger-cots.

18. The bracer is bound on the arms to ease the shooting.

19. The thumb-ring is made of ivory, and fitted to

足	法	前	腿	似	椻	箭	脚	右
後	腿	似	瘸	隨	後	對	不	射
改	移	只	在	直	字	就	左	許
左	肩	尖	丁	不	射	改	看	如
脚	尖	字	左	法	不	前	後	手
八	字	左	法	法	山	尾		
改	眼	手	太	虎				
身	法	頤	惡	傍	引	惡	偃	之
頭	惡	却	垂	惡	胸	後	爲	三
前	凸	以	朱	韋	右	也		
極	所	利	以	以	韜	絃	名	爲
袋	身	曲	心	名	射	著		
箭	作	形	紅	別	便	之		
角	其	之	之	以	爲			
牛	弦	中	極	臂	骨			
以	作	垛	卽	縛	象			
放	俗	名	牛	角	作	形	紅	心
名	牛	弦	中	極	臂	骨		
射	著	決						

Tsuk, fát, ʂtsʻín ʻtʻúi ʂtsʻz' kʻüt, hau² ʻtʻúi ʂtsʻz' ʂkwan; ʂtsʻui tsín' ʻkoi ʂí, chat, tsoi² hau² kéuk; ʻtsó ‹kín ‹tsím, chik, túi' yau² kéuk, ‹tsím, ‹ting tsz'² pat, ʂshing, pát, tsz'² pat, tsau³, shé² yau² ʻkoi ʻtsó, shé² ʻtsó ʻkoi yau².

ʂNgán fát, pat, ʻhü hón' kʻau'.

ʻShau fát, ʂtsʻín ʻshau ʂü ‹tʻui tʻái' ‹shán, hau² ʻshau ʂü ák, ʻfú ʂmí.

‹Shan fát, ‹hí ú' ʂpʻóng ʂyan, ʂtʻau ú' kʻéuk, ʂshui, ‹hung ú' ʂtsʻín tut, púi' ú' hau² ʻín.

Kik, ʂí ‹chü ʂwai ʂwai ‹chí, ʻshó ʂí ‹tò yau² ‹sám ʻchí, lí² fóng' ʂín ʂyá.

‹Chʻá, tsuk, ʂming ʂwai tsín' toi².

‹Kung, ʂí ʂngau kók, tsók, ‹shan; ‹kan tsok, ʂín, ʂkʻí ʂying huk,.

Tik, ʻtó ‹chung ‹chí ʂhung ‹sam.

Tít, tsik, kik, ‹chí pít, ʂming.

‹Kau pók, pʻí² ʂí pín² shé².

Kʻüt, tséung² kwat, ʂwai ‹chí

10. If in action with an enemy or a pirate, the eyes must be riveted on them, or on the target if practicing merely for acquiring knowledge and ability in the art.

15. The bow is not made entirely of horn; the horn is wrought into, and bound fast on, those parts which give the instrument its elasticity and power. The longest bows exceed six feet and six inches, and are beautifully made. When unstrung, the ends of the bow bend back, making it like a ◠ in shape; this gives it greater force when strung.

18. In the Encyclopedia Britannica, art. Archery, there is a description of what is called a *bracer*, "to prevent the bowstring from striking the left arm, the arm is covered with a piece of smooth leather, fastened on the outside of the arm:" in Chinese this is called *kau*.

the thumb of the right hand; by it the string is held and the bow bent; it is commonly called *pán chí* [i. e. the finger's regulator].

20. The bow-case, also called a greave, is made of leather; it is for protecting the string.

21. The target resembles a modern screen; it is made of leather, and varnished.

以也
所者指
指開班
巨而之
右弦謂
於鉤俗
爲也風之
韋弦屏漆
遂之鞲
以今革
所似牛
以乇之

chéuk› ‹ü yau' kü² 'chí, 'shó í⁵ ‹kau ₅ín ₅í ‹hoi 'ché ⁵yá; tsuk₂ wai² ‹chí ‹pán 'chí.

Sui² ‹kau ⁵yá, ⁵í ⁵wai ₅wai ‹chí, 'shó ⁵í sui² ₅ín ⁵yá.

Fat₂ 'ts'z' ‹kam ‹chí ₅p'ing ‹fung, ⁵í ₅ngau kák› ₅mún ts'at› ‹chí.

20. This case is little more than half the length of the bow, and is made firm and strong, so that both bow and string are protected when placed in it. When marching, it is hung on the soldier's back, or under his left arm.

21. The target in use among the Chinese is made of a number of concentric rings, hung in a piece of canvas, and so contrived that when the innermost one is hit, all will fall out; but when an outer one is hit, none of the inner ones will fall. The arrows used in practicing have the heads bored with holes to produce a twanging sound as they fly.

Section Fourth.

CHARIOTEERING ILLUSTRATED.

御考第四章
Yü² 'háu; tai² sz" ‹chéung.

1. In the Book of Rites it is said, among the accomplishments are six liberal arts; charioteering is one. Accordingly, the controler-general instructed all people in it; and in it the royal tutors instructed the eldest sons of the emperor and his officers. The Odes regard 'managing the reins as silken cords' an excellence; Confucius esteemed

六故萬教
有焉教之
禮一之以
曰居以氏
書御徙保
禮藝司民
子孔執轡
賢以詩爲
組如國子

⁵Lai ‹Shü ütₓ, ⁵lai ⁵yau luk ngai², yü² ‹kü yat› ₅ín. Kú⁵ ‹sz' ₅t'ò ⁵í ‹chí káu' mán₂ ₅man. 'Pò shí² ⁵í ‹chí káu, kwók› 'tsz'. ‹Shí ⁵í chap› pí ₅ü 'tsò ₅wai ₅ín. 'Hung 'tsz'

Notes and Explanations.

CHARIOTS and carriages of various kinds have been already described, in chapter tenth, section fourth. *Yü* is used to denote, according to its position, either the person who directs the chariot and horses, the *auriga* of the Latins, or the business itself of managing the horses and chariot. Sometimes a single horse was harnessed to a carriage; and sometimes two, four, and even six, all abreast. Oxen were sometimes used instead of horses.—The descriptions and representations of Egyptian chariots and charioteers, as given by J. G. Wilkinson, are in many particulars not unlike those of the ancient Chinese.

而僕官爲者能戎之士賤等爲降有之者者等否者人御賤有御之哉

ˢí chap› yü² ˢwai ˢnang. ˢÍ ‹Chau ‹kún tái² yü², ˢyung puk₂, ˢtˢín puk₂, ˢtsˢai puk₂ ‹chí ‹kún, ‹kái tái² ‹fú shéung² sz'² ˢwai ‹chí: tsak› yü² ‹fí tsín² ʿché ‹chí sz'².

1. *Lai*, in this first line, is used in its widest and most general sense, and therefore rendered accomplishments. *Sz' tˢò* and *pò shi* were ancient officers, whose duties are fully described in the Chau Kún, a part of the Chau Lai.

'managing the chariot' an accomplishment. In Chau's list of officers, the duties of the great charioteer, martial charioteer, field charioteer, and equal charioteer, were all performed by great men, and superior scholars: thus charioteering was no mean business.

2. Accordingly there were those of equal rank who acted as charioteers; there were those of inferior rank who acted as charioteers; there were scholars who, for their master, acted as charioteers; and there were persons of high degree who acted as charioteers for those of low degree.

Kú³ ˢyau ˢí ˢtˢung ʿtang ˢwai ‹chí puk₂ ʿché; ˢyau ˢí kóng² ʿtang ˢwai ‹chí puk₂ ʿché; ˢyau ˢí tai² ʿtsz' ˢwai ‹sz' ‹chí puk₂ ʿché; ˢyau ˢí kwaì² ʿche ˢwai tsín² ˢyan ‹chí puk₂ ʿché.

3. In the Book of Rites it is said, 'if the charioteers are of an inferior rank, receive them, but not if otherwise.' This is said of charioteers of equal and inferior ranks.

ˢLai üt₂, yéuk₂ puk₂ kóng² ʿtang tsak› shau², pat› ˢín tsak› ʿfau. ʿTsˢz' ˢtˢung ʿtang kóng² ʿtang ʿché ‹chí ˢwai puk₂ ˢyá.

4. If the sovereign commands, although they be persons of low degree, the great men and scholars must of necessity act for them as charioteers: this illustrates 'persons of high degree acting as charioteers for those of low degree.'

‹Kwan ming² chíú², ‹sui tsín² ˢyan tái² ‹fú sz'² pít› tsz'² yü² ‹chí; ʿtsˢz' kwaì² ʿché ˢwai tsín² ˢyan ‹chí puk₂ ˢyá.

5. In the Dialogues of Confucius, sometimes Ímyau is spoken of as charioteer, and sometimes Fánchˢí is so denominated: and this illustrates, 'scholars acting for their masters as charioteers.'

ˢLun ˢYü wák₂ ‹chˢing ˢÍm ˢyau puk₂, wák₂ ‹chˢing ˢFán ˢchˢí yü²; ʿtsˢz' tai² ʿtsz' ˢwai ‹sz' ‹chí puk₂ ˢyá.

6. In charioteering, why speak of rank or degree!

Puk₂ ˢhó ʿhó lun² ˢú ‹tsoi!

6. This exclamatory sentence is added to the text by a commentator. Since equals may serve each other as charioteers, scholars their masters, and those of high degrees of rank serve those of low degree, there need be no discussion in this case about superiority.

Section Fifth.

ON WRITING.

書寫類第五章

‹Shü ʻsé luiˀ; taiˀ ˢng ‹chéung.

1. At what age do the children of the Chinese commence learning to write?

幾呢小茲而之書爲陣篇呢治之倉備人呢
童書入藝物寶而者何軍見一筆
以寫八歲六
孩學歲者以如則用房紙以右上章始結聖契於筆創
中國初古教之然書呢文墨法王爲六寫古世書字紙
歲古學亦以書呢以筆書高以圖五書上後以頡至始
自誰而易至大何又呢
繩人迨是
‹Chung kwók› ˧hoi ˧tʻung ˢí ʻkí suiˀ ‹chʻó hók₂ ‹shü ʻsé ‹ní?

In ancient times, at the age of eight years they commenced their primary studies, and were taught the six liberal arts; now also [they are taught] in the same manner.

ʻKú ʻché pát› suiˀ yap₂ ʻsíú hók₂, káu› ˢí luk₂ ngaiˀ; ‹tsz› yik₂ ˧ü ‹chí.

2. Well, as this is the case, what apparatus is required for use in writing?

˧Ín tsak› yungˀ ˧hó mat₂ ˧í ‹shü ‹ní?

The four precious articles of the study—the pencil, ink, paper, and ink-stone—are required for writing.

ˢÍ ˧man ˧fóng szˀ ʻpò ‹chí pat› mak₂, ʻchí, ínˀ ˧í ‹shü.

3. With regard to the rules for writing, what are held in the highest estimation?

‹Shü fát› ˢí ˧hó ʻché ˧wai ‹kò ‹ní?

The copy-plates of Wóng Yaukwan are esteemed the best: see chapter first, sections five and six.

ˢÍ ˧Wóng Yauˀ ‹kwan pat› chanˀ ˧tʻò ˧wai shéungˀ; kínˀ yat› ‹pʻín, ˢˀng luk₂ ‹chéung.

4. With whom did writing commence?

‹Shü ʻsé ʻchʻí tszˀ² ˧shui ‹ní?

In high antiquity, knotted cords were used in government; in after ages, the sages exchanged them for writing, and in the time of Tsʻóng Kat, the written characters were fully and perfectly formed.

Shéungˀ ʻkú kít› ˧shing ˧í chíˀ; hauˀ shaiˀ shingˀ ˧yan yik₂ ‹chí ˢí ‹shü kʻaiˀ, ˢtʻoi chíˀ ‹Tsʻóng Kat›, tszˀ² ‹ü shíˀ² táiˀ² píˀ².

5. And with regard to paper and pencils, who were the first makers of them?

Chíˀ ʻchí pat› yauˀ ˧hó ˧yan ʻchʻí chʻóngˀ kéˀ ‹ní?

Notes and Explanations.

1. Rules for writing, with an account of the six styles in vogue among the Chinese, have already been given, as referred to in the third answer in this section.

4. The exact period at which writing was commenced, and the persons with whom it originated, are not well ascertained—*kái mò tsung kai háu yá.* See the Kóng Kám Iʻ Chí.

號謂也何廣手現山不俗不俗畫其懷圖一爲
紙文是者以妙故南亦已世岡世何以胸之刷不本
恬字紙眞有稱物鍾等而者否涯生尚者也之刷本圖
蒙千倫寫有皆論己之眞酬像他生先不尚水人刋圖何
稱倫筆於方省而多省清應寫尚墨爲嘗所山見也有否之
筆蔡恬善處各東者如賴過其還筆號未世亦足故畫本世而
足以佳
最

Pat, ᶜch'ing ˢMung ˢT'ím; 'chí hò² Ts'oi' ˢLun; ᶜTs'ín Tsz'² ˢMan wai² ˢT'ím pat, ˢLun 'chí, shí² ˢyá.

Shín² ᶜü 'sé ᶜchan 'ché, ˢhó ch'ü' ᶜfóng ˢyau?

Kók, 'sháng ᶜkái ˢyau, ˢí 'Kwóng ᶜtung ˢí lun², ᶜch'ing míú² 'shau 'ché, ᶜtó ˢkí mat, kú'; ín² ˢü 'sháng ᶜchí ᶜChung ˢNám ᶜshán Lái² ᶜTs'ing ᶜchan 'tang, yik, pat, kwó' ying' ˢch'au ˢí ˢí.

ˢK'í 'sé tséung² 'ché, shai' tsuk, ˢwán shéung² ᶜt'á 'fau?

Pat, mak, ᶜshang ˢngai, ˢmóng pat, hò² ˢwai ᶜsín ᶜshang; shai' tsuk, mí² ˢshéung pat, shéung².

Shai' 'shó shéung² 'ché ˢhó wá²?

Yik, ᶜshán 'shui ˢyá; ˢí ˢk'í tsuk, kín' ˢyan ᶜchí ᶜhung ˢwái, kú' ˢyá.

Wá² ˢyau 'hón sát, ᶜchí ˢt'ò 'pún 'fau?

Shai' ᶜchí ˢt'ò 'pún, pat, yat, ˢí tsuk,.

Yau² ˢí ˢhó ˢt'ò 'pún ˢwai tsui' ᶜkai ᶜní?

Pencils are attributed to Mung T'ím, paper to Ts'oi Lun; the Thousand Character Classic says thus, T'ím [made] pencils, and Lun paper.

6. Where are the most accomplished portrait painters to be found?

They are in each and all of the provinces; if reference be had only to the province of Canton, many, who were the most distinguished, are deceased; those at present in the metropolis, such as Chung Námshán, Lái Ts'ingchan, &c., are however favored with a respectable share of business.

7. Is this class of portrait painters held in high esteem by the people generally or not?

Of those who live by the pencil and ink, they are none that are not addressed as *sin-shang;* and by the people generally they are held in high estimation.

9. What kinds of paintings do the people most esteem?

The landscape paintings; for by them are seen the thoughts cherished in the human breast, and therefore they are esteemed.

18. Are there any books of pictures which are printed from plates?

The books of pictures printed from plates are by no means few.

11. And what kinds of pictures printed from plates are regarded as the most elegant?

5. The first flourished in the reign of Tsun Chíwóng, the great destroyer of books; the second lived soon after in the time of the Hau Hón dynasty.

6, 7. The phrases *sé chan ché*, and *sé tséung ché*, are synonymous. Their delineations of the human countenance are not always so *true* as the first phrase would seem to indicate; but the Chinese paint insects, fishes, flowers, fruit, &c., admirably; and often group with taste and effect.

畫 園 子 芥 以 現
物 何 用 板 圖 作 呢
弟 石 尤 有 或 板
多 用 者 做 木 以
用 否 時 讀 習 初
習 然 書 字 圖 左
不 用 却 此 有 雖 讀 者

Ín² ˢí Kái' 'Tsz' ˌÜn wá² 'pᵉò ˌwai míú².

ˌKᵉí ˌtᵉò 'pán yung² ˌhó mat₂ ˌí tsók› ‹ní?

'Pán wák₂ ˢyau ˌtᵉung shik₂, tai² ˢí muk₂ tsò² 'ché ˌyau ‹tó.

‹Chᵉó tsap₂ tuk₂ ˌshí, ˢyau yung² 'tsó ˌtᵉò yau² tsz²' ‹shü 'fau?

‹Sui ˢyau 'tsᵉz' ‹shü, ˌín tsap₂ tuk₂ 'ché kᵉéuk› pat› yung².

At present the pictures forming the Garden of Kale are regarded as the most superb.

12. What materials are used to make the plates for these pictures?

There are plates of brass and stone, but those of wood are by far the most numerous.

13. When commencing learning to read, are books with pictures and names attached to them used or not?

Although there are books of this kind, they are never used in learning to read.

12. Etching, engraving on steel, and so forth, are arts which are scarcely known in this country, and have not been employed at all in illustrating books. Stone plates are little used, and lithography is entirely unknown.

13. It has been said that there are books of pictures, giving representations of animals, things and actions, with their appropriate names, for the use of children when learning to read; drawings of a few common things are sometimes introduced into the native almanacs, with the names written beneath them, but the plan does not seem to have been carried into use in instruction.

Section Sixth.

ON ARITHMETIC.

數 目 類 第 六 章

Shò' muk₂ lui²; tai² luk₂ ‹chéung.

十 始 之 數 者 一
於 至 終 之 數 者
也 盈 之 十 者 百
十 滿 盈 百 累 而
而 累 百 爲 而 則

Yat› 'ché shò' ‹chí 'chᵉí, shap₂ 'ché shò' ‹chí ‹chung; chí² ‹yü pák› 'ché, shap₂ ‹chí ˌying ˢyá. Shap₂ ˢlui ˌí ˌying, ˢmún shap₂ tsak› ˌwai pák›;

1. One is the beginning of numbers; ten is the completion of numbers; they advance up to one hundred which is a multiple of ten. Ten reduplicated and multiplied ten times makes one hundred; one hundred reduplicated and mutiplied ten times, makes a thousand; a thousand

Notes and Explanations.

The paragraphs, composing this short section, will at once serve to complete the view of the iber al arts, and form an appropriate introduction to the next chapter.

千十此極厘十不自得大疇門官賦忽莫卦其公所之
爲滿過紀分滿莫肇義卦序以天兵抄則範其畫周子化
則盈也無窮之皆數其伏八以之凡曆悉數易書所王孔變
十而萬數能數忽凡何肇乎畫之得務律纖有於一義文并中
滿累爲往之小絲推也何書以得聖成員及不本經伏乃繫其
盈千則以莫至毫而有數圖之禹列物地以莫不易本辭所作

pák› ˢlui ˌí ˌying, ˢmún shap› tsak› ˌwai ‹tsʰín; ‹tsʰín ˢlui, ˌí ˌying, ˢmún shap› tsak› ˌwai mán² ˢyá. Kwó' 'tsʰz' ˢí ˢwóng, shò' ˌmò 'kí kik›, mók› ‹chí ˌnang ˌkʰung.

Chí' 'síú shò' ‹chí ‹fan, ˌlí, ˌhò, ‹sz', fat›, ‹kái ˢmún shap› ˌí ‹tʰúi. ˌFán shò' mók› pat› ˢyau ˢyá.

Shò' ˌhó shíú²? ˌKʰí shíú² tsz'² ˌtʰò ‹shü ˌú. Fuk› ‹hí tak› ‹chí ˢí wák› pát› kwá'; Tái² ˢYü tak› ‹chí ˢí tsü² ˌchʰau. Lít› shing' tak› ‹chí ˢí ˌmún mat› ˌshing mò². ˌFán ‹tʰín ‹kún, tí² ˌün, lut›, lik›, ‹ping, fú², ˢí kʰap› ‹tsʰím, shik›, ‹chʰau, fat›; mók› pat› ˢyau shò'; tsak› mók› pat› 'pún ‹yü Yik› fán².

Yik› ‹King yat› ‹shü; ˌkʰí kwá' 'pún Fuk› ‹hí 'shó wák›; ˌkʰí ˌtsʰz' ˢnái ˌMan ˌwóng ‹Chau ‹kung 'shó hai²; ping² 'Hung 'tsz' 'shó tsók›; ˌkʰí ‹chung pín' fá' ‹chí ˢlí,

1. This paragraph is quoted entire from the commentary on the Trimetrical Classic. See chapter first, section third, page 11.

3. This paragraph forms the exordium of Ching Yüsz' Arithmetic. According to tradition, on a certain time, a seamonster, or *lung-má*, came up from the abyss, bearing on his back some drawings, or *tó;* Fukhí obtaining possesion of these, formed from them his diagrams. On another occasion, a tortoise, or *kwai*, coming on land from a river, Yü the Great discovered certain characters on his back, and hence devised a system for laying out lands. And hence too, came writing and arithmetic! The origin and history of the lung-má or dragon-horse are not explained. Pictures of the animal may be seen in the Chinese arithmetics and almanacs.

無入入世時亦不挈則統大明思在古下數了
物中而而之其短靡綱分法爲乃汝具千以九了
萬其歲五今於補斯書提支算之宗程書而田上不
事乎八十當決長如一而析如書統間其目方以靡中
萬出者學學不截外數之縷不一也法歷輯寓謂要者胸
理不古小大雖然不夫有要又宗備算萬所一所旁云於

mán² sz'² mán² mat₂, ₅mò pat, ch'ut, ₅ú ₅k'í ₍chung.

'Kú 'ché pát, sui' ₅í yap₂ 'síú hók₂, shap₂ ₅'ng ₅í yap₂ tái² hók₂; ₍tóng ₍kam ₍chí shai², ₍sui pat, k'üt, ₍yü ₅k'í ₅shí, ₅ín tsít₂ ₅ch'éung 'pò 'tün, yik₂ pat, ngoi² ₅ü ₍sz'.

1. Fú shò' yat, ₍shü, ₅mí pat, ₅yau ₍chí, ₅í ₅t'ai ₍kóng k'ít, íú' ₅lui ts'ik, ₍chí ₍fan, tsak, yau² pat, ₅ü sün' fát, 'T'ung ₍Tsung yat, ₍shü ₍chí ₅wai tái² pí² ₅yá.

Sün' fát, 'T'ung ₍Tsung, ₅nái ₅Ming Mán² lik, ₍kán, ₅Ch'ing ₅Yü ₍sz' 'shó ts'ap, ; ₅k'í ₍shü kü² tsoi², yat, yü² muk₂ ₅í ₍ts'ín 'kú 'shó wai² ₍fóng ₅t'ín ₅í há², ₅p'óng ₍íú ₅í shéung², 'kau shò' ₅wan 'ché, ₅mí pat, ₅líú 'líú ₍ü ₍hung ₍chung.

of all changes, which extend to all concerns, and to all things, without exception.

5. In ancient times, children when eight years of age commenced their primary studies, and when fifteen they entered on the higher branches; and those of the present age, though not rigidly conforming to these periods, yet by cutting off excess, and supplying deficiency, also do not deviate far from the same general standard.

6. With regard to books on numbers, they are everywhere to be found; but if you seek for the most general and important, the most methodical and best arranged, there is indeed no one book so well prepared every way, as the General Comprehensive Arithmetic.

7. The general Comprehensive Arithmetic is the compilation of Ching Yüsz' of the Ming dynasty: the work is well arranged, comprising in one summary view, extending from the most remote times, whatever has been said respecting the higher branches, and downwards to all the fundamental rules inclusive; and a thorough acquaintance with it, will make the student perfect master of the subject.

5. This arithmetic is comprised in five duodecimo volumes; it is an elementary treatise, and comprises much useful matter; and besides the fundamental rules, it contains some general views of mensuration, astronomy, &c. Among the Chinese, arithmetic does not receive much attention; their youth, who aspire to preferment and honor in the state, give their undivided attention to classical learning; and arithmetic is studied only for practical purposes, in order to facilitate the common transactions of life. Such fundamental principles as are acquired by the child, are usually taught as a part of domestic education. The arithmetical operations are performed on the counting board, described in the sequel.

CHAPTER XI.

MATHEMATICS.

數學篇十一

Shò' hók$_2$; ‹p'ín shap$_2$ yat$_1$.

Section Fixst.

NUMERICAL CHARACTERS.

數字類第一章

Shò' tsz'^{2} lui^2; tai^2 yat$_1$, ‹chéung.

---

1. The *worked factor* is the given number.
2. The *working factor* is the supposed number.
3. Suppose you now have two hundred and sixty taels, three mace, and two candareens, to be divided among six men; the question is, how much will each man receive of the said money?

3. Answer: forty-four taels, two mace, and two candareens.

4. The method [for its solution) is this; the money laid down, 260. 3. 2. is the *worked factor;* and the 6, the

數也 本作每干 者問曰 如六人 假百二之 者分法 實分銀 銀該 有両六人 今十作 二三八 錢分 四十分 二置 四両 錢 二以 銀實 六六 爲

Shat$_2$ ‘ché, ‘pún shò' ˢyá.

Fát$_1$ ‘ché, yéung^2 shò' ˢyá.

‘Ká ˏü, ‹kam ˢyau ˏngan pák$_1$ luk$_2$ shap$_2$ ‘léung, ‹sám ˏts'ín, í^2 ‹fan, tsók$_1$ luk$_2$ ˏyan ‹fan ‹chí; man^2 ˢmúi ˏyan ‹koi ˏngan yéuk$_2$ ‹kón?

Táp$_1$ üt$_2$, sz" shap$_2$ sz" ‘léung$_2$ í^2 ˏts'ín, í^2 ‹fan.

Fát$_1$ üt$_2$, chí^2 ˏngan í^2 luk‹ ‹sám í^2 ˏwai shat$_2$; ˢí luk$_2$ ˏyan

Notes and Explanations.

Shò hók, meaning literally ‘the science of numbers,’ corresponds very nearly to the term Mathematics; and so it is regarded, by the Chinese, as the science which treats of numbers and magnitude, or of whatever can be numbered or measured.

Shò tsz' corresponds to the phrase, ‘mathematical definitions;’ and as the foundation of all knowledge of this science depends on definitions, it is requisite that these should be first explained. In Ching's arithmetic, noticed in the last section, is a list of definitions, some of which are here quoted. The Chinese systems of notation are very clumsy and not easily comprehended.

1, 2. These terms are used both in multiplication and division: in the first, for the multiplicand and multiplier; in the second, for the dividend and divisor.

number of men, is the *working factor:* six is the number by which the given number is to be divided.

5. *Addition* is to augment and increase.

6. *Subtraction* is to diminish and lessen.

7. *Multiplication* is the junction of the worked and working factors so as to produce another number.

8. *Division* is the resolution of numbers.

9. *Reduction* is the rule by which (any thing, such as) catties, for instance, are reduced to taels.

10. *Reduplication* is the doubling of a number.

11. *Coupling* is the joining together of two numbers.

12. *Separation* is cutting off and taking away.

13. *Original* numbers are those first given.

14. *Difference* is when the numbers are unlike, one being greater or less than the other.

15. The *sum total* is the sum of the united numbers.

16. *Involution* is the multiplication of numbers into themselves, and repeated a second time.

17. A *Remainder* is that which is left after any given part whatever has been taken away.

18. All numbers, whether in long measure, dry measure, or weights, from *units* ascend to *tens, hundreds, thousands, tens of thousands, hundreds of thousands, millions, tens of millions, hundreds of millions, billions, tens of billions,*—units occupying the first place, tens the second, hundreds the third, and so forth.

歸六用法則爲人算
合添增除少實合變
數之者也
歸入已之數折也兩
折者以斤折
是也
倍加上倍數也合
併者二數相
截者割斷也
原者初數也
差者多少不同
數也
通者會同其數之
再乘者自乘
而又乘
剩者除去尙存
之餘
凡位以千萬億單一百
百度量衡則曰兆爲位云
垓秭穰單二
位十爲位
爲三

ˢwai fátˌ; yung² luk₂ ˌkwai sün² ˌchí, tsak, hóp₂.

ˌ*Ká* ˋché, ˌtsang ˌtˋím ˢyá.

ˋ*Kám* ˋché, ˢchˋü ˋshíú ˢyá.

ˢ*Shing* ˋché, fátˌ shat₂ hóp₂ pín² shò² ˢyá.

ˌ*Kwai,* yap₂ ˋkí ˌchí shò² ˢyá.

Chítˌ ˋché, ˢí ˌkan chítˌ ˋléung shí² ˢyá.

ˢ*Pˋúi,* ˌká ˢshéung ˢpˋúi shò² ˢyá.

*Ping*² ˋché, í² shò² ˌséung hóp₂.

*Tsít*₂ ˋché, kótˌ tün² ˢyá.

ˢ*Ün* ˋché, ˌchˋó shò² ˢyá.

ˌ*Chˋá* ˋché, ˌtó ˋshíú patˌ ˢtˋung shò² ˢyá.

ˌ*Tˋung* ˋché, úi² ˢtˋung ˢkˋí shò².
*Tsoi*² ˢ*shing* ˋché, tsz²² ˢshing ˌchí, ˢí yau² ˢshing ˢyá.

*Shing*² ˋchˋé, ˢchˋü hˋü² shéung² ˢtsˋun ˌchí ˢyü.

ˢFán tók₂, ˢléung, ˢhang, tsz²² ˌtán wai² ˢí shéung², tsak, üt₂ shap₂, pák, ˌtsˋín, mán², yik, chíú², ˌking, ˢhoi, ˋtsz², ˢyéung; ˌtán ˢwai yat, wai², shap₂ ˢwai í² wai², pák, ˢwai ˌsám wai² ˢwan, ˢwan.

10, 11. The first of these is simply a multiplication of any number by two; the second is adding together any two numbers.

18. The fundamental law of numeration, that *a removal, of one place, towards the left increases the value of a figure ten times,* is here recognized. *Cypher,* or the omission of any place, is denoted by the word *ling,* literally 'remainder.'

19. *Fractions:* if, in long measure, for example, a *chéung* is made unit, then the *ch'ik*, *ts'ün*, *fan*, &c., are all fractions (or broken numbers).

20. Moreover, there are simple and complex numbers, also a species of short-hand. [Thus,]

I	*one*	1
II	*two*	2
III	*three*	3
IV	*four*	4
V	*five*	5
VI	*six*	6
VII	*seven*	7
VIII	*eight*	8
IX	*nine*	9
X	*ten*	10

21. Now in reckoning numbers, we stop at myriads, and although there are hundreds of thousands, millions, and other [higher] numbers, they are not very much employed. For instance, Three hundred and sixty-two millions, four hundred and forty-seven thousand, one hundred and eighty-three (362,447,183), is read three myriads, six thousand, two hundred and forty-four myriads, seven thousand one hundred and eighty-three.

命尺零數	一	萬兆如兆千則二七三
法則奇深	二	以億用二七三千萬十
度位爲數碼	壹貳叁肆伍陸柒捌玖拾	數有不京萬十六四八
如單皆淺花		算雖多六四八萬十百
零爲分有及		人止數垓億百三四一
奇丈十另與		今爲等三四一曰百千

ˌK'í ˌling, ˌü tók₂ fát›, ming² chéung² ˌwai ‹tán wai², tsak› ch'ik›, ts'ün², ‹làn, ‹kái ˌwan ˌk'í ˌling.

Ling² ˋyau 'ts'ín shò', ‹sham shò' ˋü k'ap₂ ‹fá ˋmá.

yat›	yat›	yat›
í²	í²	í²
‹sám	‹sám	‹sám
sz"	sz"	sz"
ˢng	ˢng	ˢng
luk₂	luk₂	luk₂
ts'at›	ts'at›	ts'at›
pát›	pát›	pát›
'kau	'kau	'kau
shap₂	shap₂	shap₂

‹Kam ˌyan sün' shò' ˋí mán² ˌwai 'chí, ‹sui ˋyau yik›, chíú², 'tang shò', ‹tó pat› yung². ˌU ‹sám ‹hoi, luk₂ ‹king, í² chíú², sz" yik›, sz" mán², ts'at› ‹ts'ín, yat› pák›, pát› shap₂ ‹sám, tsak› üt₂ ‹sám mán², luk₂ ‹ts'ín, í² pák› sz" shap₂ sz" mán², ts'at› ‹ts'ín yat› pák› pát› shap₂ ‹sám.

20. The figures in the first column are used in books and documents; those in the middle column are employed in mercantile accounts, drafts, &c., to prevent any change being easily made in the sum; and the contracted forms, in the last column, are used in letters, and the transactions of every-day life. The characters in the middle column, except the first three, also have other meanings than numerical; they are employed for this purpose partly from the similarity of sound, and partly from a resemblance to the figures themselves.

21. This number (362,447,183), introduced here to illustrate the Chinese system of notation, gives the total population of the empire in 1812, as stated in an edition of the Ta Tsing Ui Tín, published in 1828.

Section Second.

RULES OF ARITHMETIC.

算法類第二章
Sün³ fát, lui²; taï² í² ‹chéung.

1. For all calculations of numbers, the four fundamental rules of *addition*, *subtraction*, *division*, and *multiplication*, are necessarily the first used; and are all performed on the counting-board.

凡加爲盤算減要習法歸而之必乘皆先四以法算

ˌFán sün³ fát, pít, ‹sín ˢí ‹ká. ʻkám, ‹kwai, ˌshing, sz” fát, ˌwai íú³ ; ˌí ‹kái ˢí sün³ ˌpʻún tsáp₂ ‹chí.

2. The *rule of addition* is exemplified thus: if to each tael of money, you add interest three candareens, and, without breaking the original sum, you increase it by three, you have the operation which is called addition.

加一不增減銀去三本錢法両両破之法四三除銀之謂加本故謂如両呼錢零如利身謂如每只九両每三以之本

‹Ká fát, wai² ˌü ˢmúi ˌngan yat, ʻléung ‹ká lí² ‹sám ‹fan, pat, pʻó³ ʻpún ‹shan, ˢí ‹sám ‹tsang ‹chí, kú³ wai² ‹chí ‹ká.

3. The *rule of subtraction* is exemplified thus: the capital and interest of money is four taels, and each tael is to be diminished by taking away three mace; you have then only to triple the three and subtract the nine, and you will obtain a remainder of three taels, with a fraction of one mace.

銀分三加利減三得一類

ʻKám fát, wai² ˌü ʻpún lí² ˌngan sz” ʻléung, ˢmúi ʻléung ʻkám hʻü³ ‹sám ˌtsʻín, chat, ‹fú ‹sám ‹sám ˌchʻü ʻkám ʻkau ˌtsʻín, tak, ʻpún ˌngan ‹sám ʻléung ˌling yat, ˌtsʻín ‹chí lui².

Notes and Explanations.

NUMBERS, being employed to denote things of almost every kind and magnitude, have been subjected to a great variety of rules, of which the four here named are the most simple and useful. Ching's Manual will furnish the student with a great number of others; some of them are curious, and are expressed in rhyme, like the old stanza:

> Thirty days hath September,
> April, June, and November;
> All the rest have thirty-one
> February twenty-eight alone,
> But in leap year twenty-nine.

1. This abacus is in universal use among the Chinese. It consists of an oblong frame of wood, with a bar running lengthwise forming two compartments; through this bar, at right angles, are usually placed seventeen (but sometimes more) small pins, having on each seven balls; five on one side, and two on the other side, of the bar. Any ball in the larger compartment, being placed against the bar, is called unity; and on the left of this they increase, and on the right they decrease, by tens, hundredths, &c; the corresponding balls, in the smaller compartment, increase or decrease by fifths, fiftieths, &c. By this means, all numbers, in the common transactions of business integral or decimal, are computed with much ease and rapidity.

4. The *rule of multiplication* is thus exemplified: there are four hundred and twenty-five pieces of cloth, and each piece costs two mace and five candareens; it is asked, what will be the amount of the money required for the whole [of the said cloth]?

The answer is, one hundred and six taels, two mace and five candareens.

The operation is performed thus: the cloth is taken as the multiplicand, and the price of each piece of cloth, two mace and five candareens, as the multiplier; then by multiplying them together, the product is obtained.

布疋錢銀
有五二該
如十銀共
謂二價問
法百疋分干曰二曰每分得
乘四每五若答両法以五則
六實錢之
零分爲二乘
百五布價法
一錢置疋爲

ˌShing fátˌ, waiˋ ˌüˌ ˊyau pòˋ szˇˇ pákˌ íˋ shapˌ ˢˇng pˊatˌ; ˊmúi pˊatˌ káˋ ˌngan íˋ ˌtsˊínˌ sˇng ˌfan; manˋ kungˋ ˌkoi ˌngan yéukˌ ˌkón?

Táp, ütˌ, yatˌ pákˌ ˌling lukˌ ˊléung, íˋ ˌtsˊínˌ, sˇng ˌfan.

Fát, ütˌ, chíˋ pòˋ ˌwai shatˌ ˊí ˊmúi pˊatˌ káˋ íˋ ˌtsˊínˌ, sˇng ˌfan ˌwai fátˌ, ˌshing ˌchí tsakˌ takˌ.

Multiplication Table. 九九合數 ˊKau ˊkau hópˌ shòˋ.

十三 八九七十二	九九八十一							
三十六 五九四十五	六九五十四	七九六						
一九如九 二九一十八	三九二十七	四九						
十六 八八六十四								
三十二 五八得四十	六八四十八	七八五						
一八如八 二八一十六	三八二十四	四八						
十九								
二十八 五七三十五	六七四十二	七七四						
一七如七 二七一十四	三七二十一	四七						
二十四 五六得三十	六六三十六							
一六如六 二六一十二	三六一十八	四六						
得二十 五五二十五								
一五如五 二五得一十	三五一十五	四五						
十六								
一四如四 二四如八	三四一十二	四四一						
一三如三 二三如六	三三如九							
一二如二 二二如四								
一一如一								

4. This table, commencing on the left at the top, reads thus: $1\times1=1$, or literally, one one as one; the second column is $1\times2=2$; $2\times2=4$; the third column in the same way, $1\times3=3$.

5. The *rule of division* is exemplified thus: there are twenty stone of rice, which is to be divided equally among fifty thousand men; it is asked, how much of this rice will each man have?

歸二人該答法以歸法十分米曰日之法謂石之米四置五則如作五分之若干勻米萬人實萬爲得

‹Kwai fát›, wai² ₍ü ˢyau ˢmai ₍í² shap₂ shik₂, tsók› ˢ³ng mán² ₍yan ‹fan ‹chí; man² ˢmúi ₍yan ‹koi ˢmai yéuk₂ ‹kón?

Táp› üt₂, sz'' chéuk›.

Fát› üt₂, chí' ˢmai ₍wai shat₂, ˢí ₍yan ˢ³ng mán² ₍wai fát›, ‹kwai ‹chí tsak› tak›.

The answer is, four *chéuk*.

The operation is thus: the given rice is made the dividend, and the five thousand men taken as a divisor; the sum being thus divided, the quotient is obtained.

and so on to the end, $9 \times 9 = 81$. In its arrangement, this is less simple and easy than that usually called the table of Pythagoras, though in principle it is identical with it. The Chinese have no algebraic system, and are without any mathematical signs or symbols like those used in algebra.

5. This and the three preceding rules are abridged from the work of Ching, in which they are illustrated, by very numerous examples.

Section Third.

MEASURES OF LENGTH.

度法類第三章

Tók₂ fát› lui²; tai² ‹sám ‹chéung.

1. Long measure is that by which the length of piece-goods, bamboos, timber, and such like articles is determined. The terms used are these:

度者所以分別物布疋竹木等長短即

Tók₂ ˢché, ˢshó ˢí ‹fan pít₂ pù' pʻat›, chuk›, muk₂, ˢtang mat₂ ₍chʻéung ˢtün. Tsik›—

1 grain is	one *fan*;	一粒爲一分 — Yat› nap› ₍wai yat› ‹fan;
10 *fan* make	one *tsʻün*;	十分爲一寸 — Shap₂ ‹fan ₍wai yat› tsʻün';
10 *tsʻün* make	one *chʻik*;	十寸爲一尺 — Shap₂ tsʻün' ₍wai yat› chʻik›;

Notes and Explanations.

LIKE the people of all other nations, the Chinese have had great trouble and perplexity in trying to fix a standard of weights and measures. Without any permanent standard—"established by nature and accessible at all places on the earth," like the French *metre*, one 40 millionth part of a meridian of the earth, or 39⅓ English inches nearly—the Chinese made the *wóng chung* the foundation of all their measures. A certain number of kernels of grain—whether disposed lengthwise or crosswise is disputed—was assumed for a starting point, like so many

10 *ch'ik* make one *chéung*;

十尺爲一丈

Shap$_2$ ch'ik$_3$ $_5$wai yat$_1$ chéung^2;

10 *chéung* make one *yan*.

十丈爲一引

Shap$_2$ chéung^2 $_5$wai yat$_1$ $_5$yan.

2. It is also employed for determining geographical distances; in these terms:

又分別土地遠近以

Yau^3 $_6$fan pít$_2$ t'ò tí^2, $_5$ün kan^2; $_5$í—

Half a *ts'ün* is one *lí*;

半寸爲一厘

Pún' ts'ün' $_5$wai yat$_1$ $_5$lí;

5 *ts'ün* make one *fan*;

五寸爲一分

$_5$'Ng ts'ün' $_5$wai yat$_1$ $_6$fan;

5 *ch'ik* make one *pò*;

五尺爲一步

$_5$'Ng ch'ik$_3$ $_5$wai yat$_1$ pò^2;

360 *pò* make one *lí*;

三百六十步爲一里

$_6$Sám pák' luk$_2$ shap$_2$ pò^2 $_5$wai yat$_1$ $_5$lí;

250 *lí* make one *tò*.

二百五十里爲一度

Í^2 pák$_2$ $_5$'ng shap$_2$ $_5$lí $_5$wai yat$_1$ tò^2.

3. What is the length of an English mile?

英國一里有幾長呢

$_6$Ying kwók$_2$ yat$_1$ $_5$lí $_5$yau t'kí $_5$ch'éung $_6$ní?

It is a little less than three Chinese miles.

唐三里畧減些

$_5$T'óng, $_6$sám $_5$lí léuk$_2$ t'kám $_6$sé.

4. How many *ch'ik* make a Chinese mile?

唐里有幾尺呢

$_5$T'óng $_5$lí $_5$yau t'kí ch'ik$_3$ $_6$ní?

One thousand eight hundred and twenty-six feet make one *lí* (or mile).

一千八百二十六丨爲一里

Yat$_1$ $_6$ts'ín pát$_1$ pák$_2$ í^2 shap$_2$ luk$_2$ ch'ik$_3$ $_5$wai yat$_1$ $_5$lí.

5. How many feet make one English mile?

英國一里有幾多尺呢

$_6$Ying kwók$_2$ yat$_1$ $_5$lí, $_5$yau t'kí $_6$tó ch'ik$_3$ $_6$ní?

Five thousand, two hundred and eighty feet make one English mile.

五千二百八十尺爲一里

$_5$'Ng $_6$ts'ín í^2 pák$_2$ pát$_1$ shap$_2$ ch'ik$_3$ $_5$wai yat$_1$ $_5$lí.

drams, *grains*, and *barley-corns*, in English tables. The *ch'ik*, (cubit, covid, or foot) fixed by the Mathematical Board at Peking, is 13.125 English inches; that used by tradesmen in Canton varies from 14.625 inches to 14.81 and that employed by the engineers of public works is 12.7 inches; and that by which distances is usually measured is 12.1 nearly. The *lí*, or mile is 1897½ English feet; and 192½ *lí* were reckoned for a degree of latitude or longitude. But the European mathematicians at the capital, deviating from their predecessors, divided the degree into 250 *lí*, reducing it to 1826 English feet, or the tenth part of a French league; and this, at present, is the established measure. Accordingly, the *li* is a little *more* than one third of an English mile.

1. These terms do not correspond exactly with those in use by any Europeans. The *fan* may, however, be taken as equivalent to a line, in rough calculations; it is (calling the *ch'ik* 14.625 in.) exactly 1.015625 of the twelfth of an inch. The *ts'ün* is called *punt* or *punto* in Canton, and is equal to 1.21875 of an inch, or one inch and one fifth. The *chéung* is frequently used by carpenters and other artisans in measuring their work; the length of course corresponds to the *ch'ik* employed, but it is usually about 14.3.5 feet. The *yan* is not much used.

較度國廣四八以每得尺百地卽十步二
相制英照十十寸問各三三得計四易千
寸盬卽半將四三之多人丈分圍共變百尺六
兩呢天寸寸矩布尺分幾每四五週度里二以萬尺
英樣欽十三規六有六人該曰十寸球十萬千步一萬
唐黠遵唐十東寸今丈二人答二一地六九三萬則百

ˌT'óng ‹Ying ˈléung ts'ün' ‹séung káu' ˈtím yéung² ‹ní?

‹Tsun ‹yam ‹t'ín kám' chái' tò² ˌT'óng shap₂ ts'ün', tsik, ‹Ying kwók, shap₂ ‹sám ts'ün' pún'; chíú' ˈKwóng ‹tung ˌkw'ai ˈkü, ‹tséung shap₂ sz" ts'ün' luk₂.

‹Kam ˈyau pò' sz" shap₂ pát, chéung², luk₂ ch'ik, ‹sám ts'ün', ˈsí í² ˌyan ‹fan ‹chí; man² ˈmúi ˌyan ‹koi ˈkí ‹tò?

Táp, üt₂, ˈmúi ˌyan kók, tak, í² shap₂ sz" chéung', ‹sám ch'ik, yat, ts'ün', ˈ'ng ‹fan.

Tí² ˌk'au ‹chau ˌwai ‹sám pák, luk₂ shap₂ tò², kung² tak, tí² ˈkau mán² ˈlí; pín' kai' tsik, ‹sám ‹ts'ín, í² pák, sz" shap₂ mán² pò²; ˈsí ch'ik, yik₂ pò², tsak, yat, mán² luk₂ ‹ts'ín í² pák, mán² ch'ik,.

6. How do the Chinese and English inches compare with each other in length?

According to the measure of the Astronomical Board, ten Chinese inches are nearly equal to thirteen and a half English inches; but according to the usage in Canton, they are nearly equal to fourteen inches and six tenths.

7. Now there are of cloth forty-eight *chéung*, six feet, and three inches, to be divided equally between two men: It is asked, How much of the said cloth will each of the men receive?

The answer is, each man will receive twenty-four *chéung*, three feet, one inch, and five tenths.

8. The circumference of the earth is three hundred and sixty degrees, which gives a total [on the ĕquator] of ninety thousand [Chinese] miles; these being converted into paces [*pó*] give thirty-two millions and four hundred thousand; the paces being reduced to feet [*ch'ik*], give one hundred and sixty-two millions of feet.

7, 8. These are given merely as examples of the manner in which the terms are used in the transaction of business. The most common implement for measuring is a small rule, called a *ch'ik*, from its length; it is made of a slip of bamboo, neatly divided into *ts'ün* and *fan* by brass pins. There is no supervision exercised by the government over the manufacture of the measures of length, and the extremes of length in a large number promiscuously collected are as much as half or three fourths of a *fan*. The *ch'ik* of tailors, carpenters, &c., is called *pái ts'ín ch'ik*, in distinction from the shorter one used by masons, which is called *chau tung ch'ik*, and which is 12.7 inches in length. They also measure their work with a *chéung* or pole, ten of these *ch'ik* in length; this *chéung* is not far from eleven English feet.

Section Fourth.

MEASURES OF CAPACITY.

量法類第四章

ˌLéung' fát, lui²; tai² sz" ˌchéung.

1. Whenever the quantity of rice, maize, pease, or other grain is to be determined, they are measured by these rules, which are as follows:

1 grain of maize is a *suk*;

6 *suk* make one *kwai*;

10 *kwai* make one *tsʻüt*;

10 *tsʻüt* make one *chʻáu*;

10 *chʻáu* make one *chéuk*;

5 *chéuk* make one *yéuk*;

2 *yéuk* make one *kóp*;

10 *kóp* make one *shing*;

10 *shing* make one *tau*;

5 *tau* make one *hók*;

2 *hók* make one *shik*;

1 *fú* is equal to 6 *tau* and 4 *shing*;

1 *yü* is equal to 16 *tau*;

1 *ping* is eqūal to 16 *hók*.

2. Now, if you have forty-six thousand, seven hundred and fifty-one stone of rice, and to every stone you add

凡穀多寡皆以量爲法其量則以粟爲一粒之粟爲一圭
分多寡皆以量爲法其量則以粟爲一圭之粟爲一撮
別寡皆以量爲法其量則以粟爲一撮之粟爲一抄
米皆以量爲法其量則以粟爲一抄之粟爲一勺
粟以量爲法其量則以粟爲一勺之粟爲一龠
豆量爲法其量則以粟爲一龠之粟爲一合
量爲法其量則以粟爲一合之粟爲一升
爲法其量則以粟爲一升之粟爲一斗
法其量則以粟爲一斗之粟爲一斛
其量則以粟爲一斛之粟爲一石
則以粟爲一石之粟爲四升
以粟爲一升之粟爲六斗
粟爲一斗之粟爲六
一粒之粟爲一圭
六粟爲一撮
十圭爲一撮
十撮爲一抄
十抄爲一勺
十勺爲一龠
五勺爲一龠
兩龠爲一合
十合爲一升
十升爲一斗
五斗爲一斛
兩斛爲一石
釜則六斗四升
庾十六斗
秉十六斛
今有米四萬六千七百五十一

ˌFán ˌfan pít₂ ˢmai, suk₂, tau², kuk₂ ˌtó ʻkwá, ˌkái ˢí ˌléung ˌwai fát₂, ˌkʻí ˌléung tsak₂ ˢí:

Yat₂ nap₂ ˌchí suk₂ ˌwai suk₂;

Luk₂ suk₂ ˌwai yat₂ ˌkwai;

Shap₂ ˌkwai ˌwai yat₂ tsʻüt₂;

Shap₂ tsʻüt₂ ˌwai yat₂ ˌchʻáu;

Shap₂ ˌchʻáu ˌwai yat₂ chéuk₂;

ˢ'Ng chéuk₂ ˌwai yat₂ yéuk₂;

ˢLéung yéuk₂ ˌwai yat₂ kóp₂;

Shap₂ kóp₂ ˌwai yat₂ ˌshing;

Shap₂ ˌshing ˌwai yat₂ ʻtau;

ˢ'Ng ʻtau ˌwai yat₂ hók₂;

ˢLéung hók₂ ˌwai yat₂ shik₂;

ʻFú tsak₂ luk₂ ʻtau sz" ˌshing;

ˌYü shap₂ luk₂ ʻtau;

ʻPing shap₂ luk₂ hók₂.

ˌKam ˢyau ˢmai sz" mán² luk₂ ˌtsʻín, tsʻat₂ pák₂, ˢ'ng

Notes and Explanations.

Measures of capacity are used chiefly in buying and selling small quantities of rice, wheat, and other grain; for large quantities are usually bought and sold by weight.

1. There are only four of these fourteen measures which are actually in common use among the Chinese, the others are imaginary; these are the *kóp*, the half *shing*, the whole *shing*, and the *tau*. The first three are made of the cylindrical joints of the bamboo; and the *tau* is made of wood in the shape of the frustrum of a pyramid, neatly bound with brass, and having a handle across the top. There are two sizes of the *tau* and *shing*; one, called *shí tau*, or the current *tau*, contains just ten catties weight of rice, and is also called *shap kan tau*, from this fact;

for tare seven *shing;* what will be the whole amount of the rice?

3. Answer: the whole amount of the original and that added for tare, is five thousand and twenty-three stone, five *tau*, and seven *shing*.

4. Again, [suppose] you have one thousand and thirty-eight stone of pease, which are to be equally divided among one hundred and seventy-three men; How many stone will each man receive?

5. Answer: six stone.

石每石加耗七
升問共米若干
答曰正耗共五
萬零二十三石
五斗七升
又有豆一千零
三十八石作一
百七十三人分
問每八十三若干
答曰六石

shap$_2$ yat$_1$ shik$_2$, ^{s}múi shik$_2$ ^{c}ká hò^{3} ts^{h}at$_1$, ^{c}shing$_2$; man^{2} kung^{2} ^{s}mai yéuk$_2$ ^{c}kón?

Táp$_1$ üt$_2$, ching^{3} hò^{3} kung^{2} ^{s}'ng mán^{2} ^{s}ling i^{2} shap$_2$ ^{c}sám shik$_2$, ^{s}'ng 'tau, ts^{h}at$_1$ ^{c}shing.

Yau^{2} ^{s}yau tau^{2} yat$_1$ ^{c}ts^{h}in ^{s}ling ^{c}sám shap$_2$ pát$_1$ shik$_2$, tsók$_1$ yat$_1$ pák$_1$ ts^{h}at$_1$ shap$_2$ ^{c}sám ^{s}yan ^{c}fan; man^{2} ^{s}múi ^{s}yan ^{c}koi yéuk$_2$ ^{c}kón.

Tap$_1$ üt$_2$, luk$_2$ shik$_2$.

---

the corresponding *shing* is named in a similar manner, and contains one catty of rice. The *shik* is in this proportion, and is bought and sold as a pecul. The second size of the *tau* is the *ts^{h}óng tau* or granary *tau*, and holds about six and a half catties of rice; it measures 309.57148 cubic inches (including the handle), and is commonly used in retail shops. The *shing*, called also *ts^{h}óng shing*, is proportionate, and contains 30.43415 cubic inches. The half *shing* and *kóp* are in proportion, but in consequence of the inaccuracy of the bamboo joints, their capacities vary considerably; the *kóp* is also called *fan* and *mak* by the common people. The English pint measures $35\frac{2}{3}$ cubic inches nearly; the gallon is $277\frac{1}{4}$ cubic inches nearly. The *tau* measure often has the name of the local magistrate engraven on its side, showing that it has been officially examined and its accuracy proved; the smaller measures are not stamped in this manner.

Section Fifth.

WEIGHTS.

衡法類第五章
^{c}Hang fát$_1$ lui^{2}; tai^{2} ^{s}'ng ^{c}chéung.

1. In order to ascertain the amount of things by weight, it is necessary first to know the weights, to wit:

1 kernel of grain is one *shü;*

10 *shü* make one *lui;*

蓋辨秤物輕重
須先知衡法以
一粒黍爲一黍
十黍爲一黳

K^{h}oi^{3} pín^{2} ch^{h}ing^{3} mat$_2$ ^{c}hing chung^{2}, ^{c}sü ^{c}sín ^{c}chí ^{s}hang fát$_1$, ^{s}í:

Yat$_1$ nap$_1$ 'shü ^{s}wai yat$_1$ 'shü;

Shap$_2$ 'shü ^{s}wai yat$_1$ ^{s}lui;

Notes and Explanations.

Almost everything, among the Chinese, is sold by weight, not excepting timber, liquids, and live stock.

10 *lui* make one *chü*;

24 *chü* make one *léung*;

16 *léung* make one *kan*;

2 *kan* make one *yin*;

30 *kan* make one *kwan*;

100 *kan* make one *tám*;

120 *kan* make one *shik*;

2. But at present, everything less than a tael, is denoted by *ts'in*, *fan*, *li*, *hò*, *sz'*, *fat*, and so forth.

3. There are three instruments for weighing; one is called *a balance*; one is called a *steelyard*; and one a *money scales*; all are fixed by standard weights, granted by the imperial Board [at Peking]. The balance requires weights, of which the tael is the greatest [denomination], and the *li* is the smallest. The steelyard and the money scales both require a counterpoise. On the beam, there are small stars, and by moving the counterpoise, the beam is balanced. According to the steelyard, sixteen taels make a catty, and it ascends to a pecul, which is the greatest weight, while the *ts'in* is the smallest. By the money scales, the tael is the largest, and the *li* is the smallest [weight].

十 纍 爲 一 銖
二 十 四 銖 爲 兩
十 六 兩 爲 一 斤
二 斤 爲 一 引
三 十 斤 爲 一 鈞
百 斤 爲 一 擔
百 二 十 斤 爲 石
第 今 兩 以 下 惟
用 錢 分 厘 毫 絲
忽 而 已

衡 物 有 三 曰 天
平 曰 秤 曰 戥 碼 皆
以 部 頒 法 碼 爲
定 天 平 用 厘 以
兩 末 秤 首 與 戥 皆 爲
錘 杆 身 上 點 用
移 錘 就 之 秤 星
十 六 兩 作 斤 以
擔 末 爲 首 以 錢 爲
末 戥 以 兩 首
以 厘 爲 末

Shap₂ ˊlui ˌwai yat, ˌchü;

Í² shap₂ sz' ˌchü ˌwai ˊléung;

Shap₂ luk₂ ˊléung ˌwai yat, ˌkan;
Í² ˌkan ˌwai yat, ˊyan;

ˌSám shap₂ ˌkan ˌwai yat, ˌkwan;
Pák, ˌkan ˌwai yat, tám³;

Pák, í² shap₂ ˌkan ˌwai shik₂.

Tai² ˌkam ˊléung ˋí há², ˌwai yung² ˌts'ín, ˌfan, ˌlí, ˌhò, ˌsz', fat, ˌí ˋí.

ˌHang mat₂ ˋyau ˌsám, üt₂ ˌt'ín ˌp'ing, üt₂ ch'ing', üt₂ tang²; ˌkái ˋí Pò² ˌpán fát, ˋmá ˌwai ting². ˌT'ín ˌp'ing yung² ˋmá, ˋí ˊléung ˌwai ˊshau, ˋí ˌlí ˌwai mút₂. Ch'ing' ˋü tang² ˌkái yung² ˌch'ui. ˌKón ˌshan shéung² ˊtím ˌsing, ˌí ˌch'ui tsau² ˌchí. Ch'ing' ˋí shap₂ luk₂½ ˊléung tsók, ˌkan; ˋí tám' ˌwai ˊshau, ˊí ˌts'ín ˌwai mút₂. Tang² ˋí ˊléung ˌwai ˊshau, ˋí ˌlí ˌwai mút₂.

1. The first three of these denominations, with the *yan*, *kwan*, and *shik*, are nominal; the *tael* weighs 1⅓oz. av.; the *catty* 1⅓lb. av., and the *pecul* 133⅓ lbs. av. The pecul is distinguished by the Portuguese into three kinds; the *pecul balança* or common pecul of 100 catties, the *pecul seda* of 111.15 catties = 148 lbs., and the *pecul chapa* of 150 catties = 200 lbs.

2. The *ts'ín* is the same aliquot part of the *léung* (one tenth) in weights as in money, and bears the same name of mace; the *fan* is also called candareen, and the *li* cash.

3. The *t'ín p'ing* is used to weigh valuable articles, as drugs, gems, &c., and is made of various sizes; articles weighed by it are reckoned in *léung*, and its subdivisions of *ts'ín*, *fan*, &c., and the weights are made from one cash up to a hundred taels in convenient sizes, the larger of brass, the smaller of ivory. The *ch'ing* is the most common instrument for weighing, and is made of hard wood like a steelyard, neatly marked off into peculs, catties, taels, &c.: the counterpoise is usually of stone. The *tang* is made on the same principle as the *ch'ing*, of an ivory rod, and is called money scales from its most common use.

Section Sixth.

LAND MEASURES.

畝法類第六章

'Mau fát, luí²; taí² luk₂ ‹chéung.

1. Land measure is that by which the length and breadth of lands are measured; the following terms are used:

5 *ch'ik* make 1 *pò* (or pace);

24 *pò* make one *fan*;

60 *pò* make one *kók*;

4 *kók* make one *mau*; thus making one *mau* equal to 240 *pò*;

100 *mau* make one *k'ing*.

2. But, at present, from the *mau* downwards, the denominations are *fan*, *lí*, *hò*, *sz'*, *fat*; and sometimes they are called *shik*, *tau*, and *shing*; and whether the plats of ground be square or round, irregular or oblong, crooked or straight, although the same terms for the measurement are employed, the method for each kind of plat is different.

3. Question; what is the area of a right-angled triangular piece of ground, whose perpendicular (or longest side) is sixty *pò*, and its base (or shortest side) thirty *pò*?

4. Answer; three *mau*, seven *fan*, and five *lí* (or 3.75 acres).

畝法所以分別有
田地濶狹則有
五尺爲一步
二十四步爲分角
六十步爲一畝即
四角爲一畝步也
二百四十一頃
百畝爲一畝以下
惟今自分毫斗升
則曰或曰石斜曲
忽卽方圓田丈量雖
卽直之而法則各異
同問句股濶幾長
六十步得田畝三
十答曰三分
五厘

'Mau fát, 'shó 'í ‹fan pít, 't'ín tí² fút, háp₂; tsak, 'yau:

'Ng ch'ik, 'wai yat, pò²;

Í² shap₂ sz' pò² 'wai ‹fan;

Luk₂ shap₂ pò² 'wai yat, kók;

Sz' kók, 'wai yat, 'mau; tsik, í² pák, sz' shap₂ pò² 'yá;

Pák, 'mau 'wai yat, 'k'ing.

'Wai ‹kam tsz'² 'mau 'í há², tsak, üt₂ ‹fan, 'lí, 'hò, ‹sz', fat; wák₂ üt₂ shik₂, 'tau, ‹shing; tsik, ‹fong, 'ün, 't'sé, 'wáng, huk, chik₂ ‹chí 't'ín, chéung² 'léung ‹sui 't'ung, 'í fát, tsak, kók, í².

Man² ‹kau 'kú 't'ín, 'kú 'ch'éung luk₂ shap₂ pò², ‹kau fút, ‹sám shap₂ pò², tak, 't'ín 'kí 'hó?

Táp, üt₂; ‹sám 'mau, ts'at, ‹fan, 'ng 'lí.

Notes and Explanations.

MAU is used in two senses; one denoting a plat of ground of any dimensions; the other, a specific area, anciently including one hundred *pò*, but now two hundred and forty.

1. The *fan* here given must not be confounded with the *fan* among the measures of length, the latter being only a fractional part of a *ch'ik*. The measure here is *square* measure: 240 square *pò* = 1 mau or Chinese acre.

2. It will be seen from the many different measures and weights into which the terms *fan*, *lí*, *hò*, &c., enter, that they are not proper, but common terms, answering exactly to decima

步乘百百卽
十相八九之
六步千得除
股十一半法
以三積折畞
法句得步步
得

Fát›, ˢí ˈkú luk₂ shap₂ pò², ‹kau ‹sám shap₂ pò², ‹séung ˏshing tak› tsik› yat› ‹tsʻín pát› pák› pò²; chít› pún› tak› ˈkau pák› pò², ˢmau fát› ˏchʻü ‹chí› tsik› tak›.

一形故成股半
句長得折若
股方長半以
相積方定長
乘句之積六
三十同

‹Kau ˈkú ‹séung ˏshing ˏshing yat› ˏchʻéung ‹fóng tsik›, ‹kau ˈkú ˏying› tak› ˏchʻéung ‹fóng ‹chí pún›, kú› chít› pún› ting² tsik›.

步步相
十十步
三十同

Yéuk₂ ˢí ˏchʻéung luk₂ shap₂ pó² chít› pún› tak› ‹sám shap₂ pò², ˢü fút› ‹sám shap₂ pò², ‹séung ˏshing tak› tsik› ˏtʻung.

步步相
十五步同
三十十亦之
折與乘若折
與乘數自畞
自積

Yéuk₂ ˢí fút› ‹sám shap₂ pò², chít› pún› tak› shap₂ ˢʼng pò², ˢü ˏchʻéung luk₂ shap₂ pò², ‹séung ˏshing› tak› tsik› yik₂ ˏtʻung.

三九畞之
積爲一計
以尺尺
乘之若五千
自乘法方六

Shù› tszʼ² ˏshing ‹chí tsik›; ‹sám tszʼ² ˏshing ‹chí tsik› ˏwai ˈkau.

ˢMau fát›, yéuk₂ ˢí yat› ˢmau tszʼ² ‹fóng, ˢʼng chʻik› kai› ‹chí› tsik› luk₂ ‹tsʻín chʻik› ˢyá.

5. Rule: take the perpendicular, sixty *pò*, and the base, thirty *pò*; then multiply them together, and a product will be obtained, one thousand eight hundred *pò*; take away one half, and there are nine hundred *pò*, which being reduced according to the land measure, the answer is obtained.

(*a*) The base and perpendicular of the triangle multiplied together produce a parallelogram; but the shape of the right-angled triangle is only half a parallelogram; therefore by taking away one half, the true product is obtained.

(*b*) If you take the length sixty *pò*, and cut off one half, you have thirty *pò*, which, with the breadth, thirty *pò*, being multiplied together, the same product is obtained. [Again —]

(*c*) If you take the breadth thirty *pò*, and cut off one half, you have fifteen *pò*, which, with the length, sixty *pò*, being multiplied together, the same product is again obtained.

6. The square of any number is the product of that number multiplied into itself: the square of three is nine.

7. In land measure, if one acre of land be taken, and its contents be computed in square feet [Chinese], it will give six thousand feet.

fractions, and should be read here tenths, hundredths, &c. Whenever used by a Chinese, their meaning is so many tenths or hundredths of the integer mentioned before the *fan*; as, 15 catties, 6 taels, 8 mace, 3 candareens, and 9 cash, is equal to 15 catties, 6.839 taels.

3. This problem is introduced for the sake of the terms employed, and not for the illustration of geometrical principles; most of the terms, being used in a definite mathematical sense, are easily understood. For a further account of the *mau fát*, see the fifth volume of the *Tsʻuimi shán Fóng Shòhók*, or the "Mathematics of the Lagerstrœmia hill Institution."

Section Seventh.

MEASURES OF TIME.

曆法類第七章

Lik₂ fát₃ lui²; tai² ts'at₇ ‹chéung.

1. The celestial sovereign invented the ten stems, *viz.*, *káp*, *üt*, *ping*, *ting*, *mò*, *kí*, *kang*, *san*, *yam*, and *kwai*; and the twelve branches, *viz.*, *tsz'*, *ch'au*, *yan*, *mau*, *shan*, *tsz'*, *'ng*, *mí*, *shan*, *yau*, *sut*, and *hoi*. Afterwards, Náu the Great, taking the first of the stems and branches, joined them together in pairs, and formed a cyclic nomenclature for the years, months, and days; and by drawing it in continuation downwards, it requires sixty years [to complete the series of changes], after which the process is recommenced and repeated. Thus, for example, are joined *káptsz'*, *ütch'au*, and so forth; by degrees the progression is carried on through the whole series of the stems and branches; and

天皇氏制十干
甲乙丙丁戊己
庚辛壬癸十二
支子丑寅卯辰
巳午未申酉戌
亥以合之必須
干而號六旬始
之後子乙丑之

‹T'ín ₅wóng shí² chai² shap₂ ‹kón, káp₉, üt₂, 'ping, ‹ting, mò², 'kí, ‹kang, ‹san, ₅yam, kwai²; shap₂ í² ‹chí, 'tsz', 'ch'au, ₅yan, ₅mau, ₅shan, tsz'² ₅'ng, mí², ‹shan, ₅yau, sut₉, hoi². ₅T'oi chí' Tái² ₅Náu tsak₇ ₅í ‹kón ‹chí ‹chí 'shau, p'úi² hóp₂ ₅í ₅nín üt₂ yat₂ ₅wai ‹chí hò²; ‹t'ó ₅lín ₅í há², pít₇ ‹sü luk₂ shap₂ tsoi², ₅ín hau² 'hó fuk₂ 'ch'í. ₅Yü káp₇ 'tsz', üt₂ 'ch'au, ‹chí lui²;

TABLE OF THE CYCLE OF SIXTY YEARS, OR FÁ KÁP TSZ'.

1804	甲	子	1814	甲	戌	1824	甲	申	1834	甲	午	1844	甲	辰	1854	甲	寅
1805	乙	丑	1815	乙	亥	1825	乙	酉	1835	乙	未	1845	乙	巳	1855	乙	卯
1806	丙	寅	1816	丙	子	1826	丙	戌	1836	丙	申	1846	丙	午	1856	丙	辰
1807	丁	卯	1817	丁	丑	1827	丁	亥	1837	丁	酉	1847	丁	未	1857	丁	巳
1808	戊	辰	1818	戊	寅	1828	戊	子	1838	戊	戌	1848	戊	申	1858	戊	午
1809	己	巳	1819	己	卯	1829	己	丑	1839	己	亥	1849	己	酉	1859	己	未
1810	庚	午	1820	庚	辰	1830	庚	寅	1840	庚	子	1850	庚	戌	1860	庚	申
1811	辛	未	1821	辛	巳	1831	辛	卯	1841	辛	丑	1851	辛	亥	1861	辛	酉
1812	壬	申	1822	壬	午	1832	壬	辰	1842	壬	寅	1852	壬	子	1862	壬	戌
1813	癸	酉	1823	癸	未	1833	癸	巳	1843	癸	卯	1853	癸	丑	1863	癸	亥

accordingly it is called, *The cycle of sixty.*

2. The tropical year is divided into *four seasons*, called Spring, Summer, Autumn, and Winter; the first, second, and third months make the spring season; the fourth, fifth, and sixth months make the summer season; the seventh, eighth, and ninth months make the autumnal season; the tenth, the eleventh, and twelfth, make the winter season.

3. *Twelve months* make one year; in five years there are two *intercalary* months. Sometimes thirty days make one month; and sometimes twenty-nine days make one month.

曰季以春爲月一
之子四冬爲月九十
名甲以秋月六八十
下花分夏三五七季爲月內日十
而十歲春二四季秋二二年十二月
漸六週曰正季夏爲十十五三或一

ˢyau tsím² ˢí há², ˢming ‹chí üt₂, luk₂ shap₂ ‹fá káp› 'tsz'.

‹Chau sui' ‹fan ˢí sz' kwai', üt₂ ‹chˢun há² ‹tsˢau ‹tung; ˢí ‹ching í² ˢsám üt₂ ˢwai ‹chˢun kwai'; sz', ˢ'ng luk₂ üt₂ ˢwai há² kwai'; tsˢat› pát› 'kau üt₂ ˢwai ‹tsˢau kwai'; shap₂, shap₂ yat›, shap₂ í² ˢwai ‹tung kwai'.

Shap₂ í² üt₂ ˢwai yàt› ˢnín, ˢ'ng ˢnín noi² ˢléung yun². Wák₂ ‹sám shap₂ yat₂ ˢwai yat› üt₂; wák₂ í² shap₂ 'kau yat₂ ˢwai yat› üt₂.

Notes and Explanations.

Horology, or the art of measuring time, early engaged the attention of the Chinese, who, like other nations, have devised various methods for marking its progress by distinct periods. The choice of these periods and their order of arrangement constitute what is called the *Calendar*.

1. According to tradition, *Tái Náu* was one of the ministers of Wóng tai, and flourished 2637 years B. C., at which time, by the commands of his sovereign, he formed the cycle of sixty, which was immediately adopted; accordingly, 1840 is the 37th year of the 75th cycle. The twelve characters used to designate the *chí*, or branches, have certain animals appropriated to them, by which they are frequently alluded to in poetical and other writings; the ten *kón*, or stems, have certain inanimate things appropriated to them in like manner. Thus, the twelve *chí*:—

tsz'	子	is represented by *shü*,	鼠	a rat;	*'ng*	午	is represented by *má*,	馬	a horse;
chˢau	丑	" by *ngau*,	牛	a cow;	*mí*	未	" by *yéung*,	羊	a sheep;
yan	寅	" by *fú*,	虎	a tiger;	*shan*	申	" by *hau*,	猴	a monkey
mau	卯	" by *tˢò*,	兎	a rabbit;	*yau*	酉	" by *kai*,	鷄	a cock;
shan	辰	" by *lung*,	龍	a dragon;	*sut*	戌	" by *hün*,	犬	a dog;
tsz'	巳	" by *shé*,	蛇	a snake;	*hoi*	亥	" by *chü*,	猪	a boar.

The ten *kón* are connected with the five elements, according to the cosmogony of the Chinese: *káp* and *üt* are allied to wood, which is figured as the *yam* and *yéung* wood, or a fir and a bamboo; *ping* and *ting* are allied to fire, divided in the same manner into coal-fire and incense-fire; *mò* and *kí* to earth, as hills and plains; *kang* and *san* to metal; and *yam* and *kwai* to water; each of which produces its successor, and destroys its predecessor. N. B. In order to distinguish *mò*, *sut*, and *shü* (another similar character), the Chinese use the following verse: *Wáng sut, tim shü. mò chung hung;* i. e. cross *sut*, point *shü*, and leave open the middle of *mò*.

2. In the Trimetrical Classic there is a commentary on the four seasons, intended to illustrate their order, and the mode in which, by the alternation of cold and heat, &c., they operate for

4. Ten days make a *decade*, of which in a month there are three, the first, middle, and last decades.

5. A year is divided into *twenty-four terms:* the spring season consists of—opening-spring, rain-water, excited-insects, vernal-equinox, pure-brightness, grain-rains; six terms. The summer season consists of—opening-summer, [ears of grain] little-filled, spiked-grain, summer-solstice, little-heat, and great-heat; six

內旬四春分節小小
月三十立春六夏至
旬下二得蟄雨立夏
一中共季驚穀得種
日上中春水明季芒
十分歲節雨清夏滿

Shap$_2$ yat$_2$ yat$_2$ ₅ts'un, üt$_2$ noi^2 ₍fan shéung^2, ₍chung, há^2, ₍sám ₅ts'un.

Sui^2 ₍chung kung^2 í^2 shap$_2$ sz" tsít$_2$; ₍ch'un kwai^2 tak$_2$ lap$_2$ ₍ch'un, ₅ü ʻshui, ₍king chat$_2$, ₍ch'un ₍fan, ₍ts'ing ₅ming, kuk$_2$ ₅ü, luk$_2$ tsít$_2$. Há^2 kwai^2 tak$_2$ lap$_2$ há^2, ʻsíú ₅mún, ₅móng ʻchung, há^2

---

the production of trees and vegetables of all kinds. See Chap. I., sec. 2., No. 29. The interval of time employed by the sun between two successive returns to one and the same point in the ecliptic makes a complete year, usually called the *tropical year*. Its duration has always been a subject of interest. The true mean year, as given by the last tables of M. Delambre, is 365d. 5h. 48′ 51″.61.

3. The Chinese year, which is *luni-solar*, consists of 12 months, except when, by this mode of reckoning, the lunar time falls behind the solar time one whole revolution of the moon; then an intercalary month is added, by the following rule; if, during any *lunar* month, the sun does not enter any sign of the zodiac, that month is intercalary, and the year consequently contains thirteen months. The intercalary year contains 384 days, and the common year 354 days; the 1st, 3d, 4th, 8th, and 12th months have 29 days. The month of 30 days is called *tái üt*, that of 29, is called *síú üt;* the greater and the lesser months.

5. These twelve terms express the periods of the sun's passage through the 12 signs of the zodiac: in their meaning there is a reference to the season of the year. The terms are applied to the day that the sun is in the first and fifteenth degree of a sign of the zodiac; consequently in reckoning by the lunar year, their places in the calender will change every year, but in the solar year of Europeans, they will fall more uniformly upon the same day, in successive years. When an intercalary month occurs, the terms continue to be reckoned as usual, an arrangement that sometimes brings the first term into the twelfth moon, making 25 terms in a year, but most usually it falls in the first month. Some of the terms are sixteen days in length, and some are fourteen, but the average is fifteen; and they correspond to our months nearly as follows, falling in the signs here given.

Feb. 6.	立春 Lap ch'un.	☉ 15° in Aquarius.	
Feb. 20.	雨水 Ü shui.	In Pisces.	
March 5.	驚蟄 King chat.		
Mar. 20.	春分 Ch'un fan.	In Aries.	
April 5.	清明 Ts'ing ming.		
April 20.	谷雨 Kuk ü.	In Taurus.	
May 5.	立夏 Lap há.		
May 21.	小滿 Síú mún.	In Gemini.	
June 6.	芒種 Móng chung.		
June 21.	夏至 Há chí.	In Cancer.	
July 7.	小暑 Síú shü.		
July 23.	大暑 Tái shü.	In Leo.	
Aug. 7.	立秋 Lap ts'au.	In Leo.	
Aug. 23.	處暑 Chü shü.	In Virgo.	
Sept. 8.	白露 Pák lú.		
Sept. 23.	秋分 Ts'au fan.	In Libra.	
Oct. 8.	寒露 Hón lú.		
Oct. 23.	霜降 Séung kóng.	In Scorpio.	
Nov. 7.	立冬 Lap tung.		
Nov. 22.	小雪 Síú süt.	In Sagittarius.	
Dec. 7.	大雪 Tái süt.		
Dec. 22.	冬至 Tung chí.	In Capricornus.	
Jan. 6.	小寒 Síú hón.		
Jan. 21.	大寒 Tái hón.	☉ enters Aquarius.	

terms. The autumnal season consists of—opening-autumn, abated-heat, white-dew, autumnal-equinox, cold-dew, descending-hoarfrost; six terms. The winter season consists of—opening winter, little-snow, great snow, winter-solstice, little-cold, great-cold; six terms.

秋暑露季大大
節處寒冬雪寒
六秋分節小小
暑立秋六冬至節
大得露降立冬六
暑季白霜得雪寒

chí', 'síú 'shü, tái² 'shü, luk₂ tsít₅. ‹Ts'au kwai' tak₅ lap₂ ‹ts'au, ch'ü' 'shü, pák₂ lú², ‹ts'au ‹fan, ₅hón lú², ‹séung kóng', luk₂ tsít₅. ‹Tung kwai' tak₅ lap₂ ‹tung, 'síú süt₅, tái² süt₅, ‹tung chí', 'síú ₅hón, tái² ₅hón, luk₂ tsít₅.

凡九二支每時十點午未
共十二刻半六一交日
夜分十八分卽十謂則
畫刻卽共五點日所半刻
每十時一刻爲分卽一正
六辰時十一如俗點二
盤出
漏叠至
者次末
蓋乃滲

6. Every and each period of a day and night together includes ninety-six quarters, which are arranged into twelve periods of time, marked by the twelve branches; one period includes eight quarters, each of which consists of fifteen minutes; half a period makes one hour, or sixty minutes. Thus, in the day time, eleven o'clock, according to the common mode of speaking, is called *káu-'ng;* half-past two o'clock, in like manner, is called *mí ching í hak.*

₅Fán ₅múi yat₂ chau' yé² kung² 'kau shap₂ luk₂ hak₅, ‹fan shap₂ í² ₅shí ₅shan, tsik₅ shap₂ í² ‹chí, yat₂ ₅shí kung² pát, hak₅ ₅múi hak, shap₂ ₅'ng ‹fan; pún' ₅shí ₅wai yat, 'tím, tsik₅ luk₂ shap₂ ‹fan. ₅U yat₂ shap₂ yat, 'tím, tsik₅ tsuk₂ 'shó wai² ‹káu ₅'ng; yat, 'tím pún₅, tsak₅ üt₂ mí² ching' í² hak₅.

7. The brazen *clepsydra* is formed of six water-pots, arranged in successive order one above another, and from which through small perforations the water gradually

K'oi' ₅t'ung ₅ú tik₅ lau² 'ché ₅nái ₅í luk₂ ₅p'ún típ₂ ts'z" sham' 'shui ₅í ch'ut₅. Chí'

---

6. *Hak* is a section, a notch, a small division of time; as it corresponds in duration with the fourth part of an hour, it may be rendered *quarter*. The day among the Chinese commences at eleven o'clock P. M. according to European reckoning. The hours are designated by the 12 *chí*, which from this use have been sometimes translated horary characters; and are thus applied.

From 11 to 1 A. M.	(3d 三更 watch.) is	子	
" 1—3	(4th 四更 watch.) is	丑	
" 3—5	(5th 五更 watch.) is	寅	
" 5—7		卯	
" 7—9		辰	
" 9—11	上午 is forenoon.	巳	
From 11 to 1 P. M.	正午 is noon.	午	
" 1—3	下午 is afternoon.	未	
" 3—5		申	
" 5—7		酉	
" 7—9	(1st 初更 watch.)	戌	
" 9—11	(2d 二更 watch.)	亥	

7. Clepsydras are still in use; they have varied in their construction at different periods. The water-pots seem originally to have been made of brass, and the term *t'ung* is still retained, although wood only is now used. In the city of Canton, there is a building called *kung pak lau*, "bowing northward loft;" it serves partly as an observatory, and partly as as a watch-house, and is maintained by the government.

drops. The extreme lower vessel, which receives the water, has a wooden cover, and through it a hole is cut; and into it an index, marked with periods of time, is inserted. Then as the water in the vessel fills one degree, the index, floating on its surface, rises one quarter. The periods of time, and the watches, are all indicated by this means.

以開尺滿高籌
盤面辰水浮更
一板時壺尺辰報
蓋水一若則時此時辰點準
板其插內分刻以有時刻爲
用接孔於一一皆又報所制
mút₂ yung² ʻpán kʻoiʾ yat₅ ₅pʻún, ˢí tsip₅ ₅kʻí ʻshui, ʻpán mín² ₍hoi ʻlung, chʻáp₅ yat₅ ₅shí ₅shan chʻik₅ ₍ü noi².

Yéuk₂ ₅ú ʻshui ˢmún yat₅ ₍fan, tsak₅ chʻik₅ ₅fau ₍kò yat₅ hak₅. ₅Shí ₅shan ₍kang ₅chʻau, ₍kái ˢí ʻtsʻz' pòʾ.

8. Also there are *incense sticks* which are employed to indicate periods of time; being lighted, the true time is indicated by the progress of the fire.

以火日立照指
香以觀時陽所
辰點準以之太影
Yau² ˢyau ₅shí ₅shan ₍héung ˢí pòʾ ₅shí hak₅; ʻtím ˢí ʻfó ʻshó tòʾ ₅wai ʻchun.

9. The *sun-dial* was devised for the purpose of observing the time, by the progress of the sun; a line is stretched due south so that the rays of the sun will fall on it; by the shadow of this line the true time of the day is indicated.

Chaiʾ yat₂ ʻkwai ˢí ʻkún yat₂ ₅hang ʻshó tòʾ ₍chí ₅shí; lap₂ sínʾ héungʾ ₅nám, tʻáiʾ ₅yéung chíúʾ ₍chí, ˢí sínʾ ʻying ʻshó ʻchí chʻüʾ ₅wai ₍chan.

10. The whole night is divided into five *watches*, and commencing at 7 P. M. are announced as follows; *Káu sut* is announced as the opening watch, the first watch;

Káu hoi is announced as the second watch;

Káu tsz' is announced as the third watch;

Káu chʻau is announced as the fourth watch;

Káu yan is announced as the fifth watch.

The methods of announcing the watches are various: sometimes they are announced by the gong; sometimes by the drum, and afterwards by the gong, in concert. In villages, and in streets and market-places, hollow bamboos and sticks are used for announcing the watches.

報以也更
更報更二三四五
戌一以以以以一
初交交交交報報
通夜如更亥子丑寅
之以爲以交卽報報報
之處
報以也更一一一
更報更三四五
戌一以以以以一
初交交交交報報
通夜如更亥子丑寅
之以爲以交卽報報報
之處
鼓先閭木甚
或或報竹尤
報同以者
不鑼鑼井報
鼓閭筒敲
ʻTʻung yé² ˢí ˢʻng ₍kang pòʾ ₍chí; ₅ü ₍káu sut₅ pòʾ ˢí ₍chʻó ₍kang, tsik₅ yat₅ ₍kang ˢyá;

₍Káu hói², pòʾ ˢí í² ₅kang;

₍Káu ʻtsz', pòʾ ˢí ₍sám ₍kang;

₍Káu ʻchʻau, pòʾ ˢí szʾʾ ₍kang;

₍Káu ₅yan, pòʾ ˢí ˢʻng ₍kang.

Pòʾ ₍kang pat₅ yat₅; wák₂ ʻkú pòʾ, wák₂ ₅ló pòʾ, wák₂ ₍sín ʻkú hau² ₅ló ₅tʻung pòʾ. ₅Lui ₅ín ˢshí ʻtsing, ˢí chuk₅ muk₂ ₅tʻung ₍háu pòʾ ʻché ₅yau sham².

10. *Káu sut* is the time when the watch is set or commences, and is beat as the first watch till *káu hoi*, on the opening of the second; and so of the others till 5 o'clock A. M., when the watch breaks up with a reveille, which the Chinese call *sánlui*.

Section Eighth.

GEOMETRY AND TRIGONOMETRY.

方田弧角類第八章

‹Fóng ₅t'ín ₅ú kók› lui²; tai² pát› ‹chéung.

1. In the first place lay down the terms of a *problem*, and afterwards state the method for finding the *solution*.

之求 何相者謂點
幾立成濶狹自之則
爲後然長止兩種
無線端短論而曲
長可引一點線
設然法
先分之

‹Sín ch'ít› ₅wai 'kí ₅hó ‹chí ‹fan, ₅ín hau² lap₂ ‹séung ₅kau ‹chí fát›.

2. That which has length without breadth is called a *line:* a line is formed of points.

3. The two ends of a line are *points*.

4. A point is without length or shortness, breadth or narrowness, thickness or thinness whereof to speak; but by one point being drawn out and lengthened till another point is attained and made the stopping-place, a line is formed.

₅Yau ₅ch'éung ₅mò fút› 'ché, wai² ‹chí sín²: sín² ₅shing ‹ü 'tím.

Sín² ‹chí ₅léung ‹tün› tsik› 'tím.

'Tím ₅mò ₅ch'éung 'tün› fút› háp₂, hau² pók₂, 'hó lun²; ₅ín tsz'² yat› 'tím ₅yan, ₅í ₅ch'éung ‹chí, chí² yau² yat› 'tím 'chí, tsak› ₅shing sín².

5. Lines are of two kinds, *rectilineal* and *curvilinear*.

6. A *surface* is formed of lines.

7. A *solid* is formed of surfaces.

8. If one end of a line is made a *centre*, and the other end of the same line, taken as a limit, be carried in a circumference, then it will form a *circle*.

線有直曲兩種
面成於線
體成於面
若線之一端爲之
樞復以此界旋轉圜
一端爲卽成一
一周卽

Sín² ₅yau chik₂ huk₂, ₅léung 'chung.

Mín² ₅shing ‹ü sín².

'T'ai ₅shing ‹ü mín².

Yéuk₂ sín² ‹chí yat› ‹tün ₅wai ‹shü, fuk₂ ₅í 'ts'z' sín² ‹chí yat› ‹tün ₅wai kái², ₅sün 'chün yat› ‹chau tsik› ₅shing yat› ₅wán.

Notes and Explanations.

For most of their knowledge of mathematics, both pure and mixed, the Chinese are indebted to foreigners. Mohammedans first, and subsequently Jesuits, translated into their language treatises on the various branches of this science. This section, containing a few of the definitions and first principles of geometry and trigonometry, affords a specimen of the phraseology used in treating of these subjects.

1. A *problem* is something to be done: frequently, the object of inquiry is not the demonstration of any truth, but the performing of some operation, such as extracting the cube root, or inscribing a circle in a square; this is called *solving* a problem.

8. *Shü* is the pivot at the bottom of a door on which it turns, and is here used as synonimous with *sam*, a heart, which is the proper term for the centre of a circle.

9. A *square* is a figure which has its four sides of equal length, and the measure of its angles also equal.

邊度四角有而等成正直其界

Ching' ‹fóng ˢying ˢyau sz" ‹pín sín' tò² 'tang, ˢí kók› tò² yik₂ 'tang 'ché.

10. When all the surfaces are severally equal, and all the sides are similar and equal, if the angles are all equal, it is a *cube* (*lit.* an even-face-perfect-square-solid).

邊角體交成線

Kók› mín² ‹kˢü 'tang, kók› ‹pín ‹séung 'tang, 'shó ˢshing kók› kók› 'tang, ˢpˢing mín² ching' ‹fóng 'tˢai.

11. Whenever one straight line is drawn to meet another [straight] line, if the angles which it makes with it are right angles, this line is called a *perpendicular line:* for the two lines [being prolonged] will divide the circle into four equal parts.

各各方線所此蓋還

ˢFán wák₂ yat› chik₂ sín' ‹káu ‹ü pít₂ sín', ˢkˢí 'shó ˢshing ‹chí kók› yéuk₂ chik₂ 'tsˢz' sín' wai² ‹chí ˢshui sín'; kˢoi' ˢkˢí ˢléung sín' ˢpˢing ‹fan ˢwán kái' ˢwai sz".

12. Whenever the *arc* which is opposite an angle is one fourth part of the circumference of a circle, this angle must be straight; therefore it is called a *right angle.*

等俱所面一線若垂平相界此之以命以命角爲角相角

ˢFán kók› ‹séung túi' ‹chí ˢú, tak› ˢwán kái' sz" ‹fan ‹chí yat› 'ché, 'tsˢz kók› pít› chik₂; kú' wai² ‹chí chik₂ kók›.

13. The circumference of a circle which is opposite to an angle is called its *arc;* and the arc which is opposite that angle is called its *measure* (i. e. the measure of the angle).

方線所此蓋還之分必角對弧對度一角之必等

ˢWán kái' ˢí 'shó túi' ‹chí kók› ˢí ming² ˢkˢí ˢú; ˢí kók› yau² ˢí 'shó túi' ‹chí ˢú ˢí ming² ˢkˢí tò².

14. Every triangle which has one right angle is a *right-angled triangle.*

形等者面等平畫別角之線四角圜者謂界而又而三者形三度直形併度

ˢFán ‹sám kók› ˢying yat› kók› chik₂ 'ché ˢwai chik₂ kók› ‹sám kók› ˢying.

15. The three angles of every triangle taken together must be equal to two right angles.

正線亦各相等凡於之謂兩爲凡得一故圜角角弧凡直角凡角二

ˢFán ‹sám kók› ˢying ‹chí ‹sám kók› tò² ‹séung ping', pít› ˢyü i² chik₂ kók› tò² 'tang.

---

11. This and the preceding definitions differ, but not essentially, from those given in European books, from which they seem (at least some of them) to have been translated. Thus Euclid: "a line is length without breadth;" "the extremities of lines are points;" "a circle is a plane figure contained by one line, which is called the circumference, and is such that all straight lines drawn from a certain point within the figure to the circumference are equal to one another."

16. The *base* and *perpendicular* of a right-angled triangle severally multiplied into themselves, are together equal to the square of the *hypotenuse*. (Euclid, Book I. 45.)

17. From the square of the side subtending a right angle, subtract the square of the longer side of that angle, and the square of the shorter side is obtained.

18. If from one circumference of a circle a straight line be drawn through its centre to the opposite side, then that line will be the *diameter* of the circle.

19. If from the middle of the diameter [of a circle] another straight line be drawn as a *radius*, and not equally dividing the circumference of the semicircle, then it will make one *acute* angle, and one *obtuse* angle.

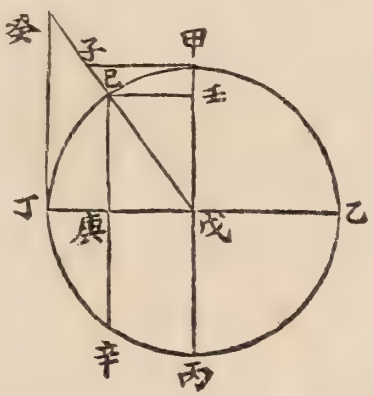
勾積自弦減得自至直自畫平則鈍
股相乘之股勾一相線圜一分成角
各弦之自自自界對則徑輻半一
自而積乘乘乘過之是中線圜銳
乘與等積之之圜界圜心而之角
之弦　內積積心畫徑復不界一

₅Kau ʻkú kók› tsz'² ₅shing ‹chí tsik› ‹séung ₅ín, ₅í ʻyü ₅ín tsz'² ₅shing ‹chí tsik› ʻtang.

₅Ín ‹chí tsz'² ₅shing tsik› noi³ ʻkám, ʻkú tsz'² ₅shing ‹chí tsik›, tak› ‹kau tsz'² ₅shing ‹chí tsik›.

Tsz'² yat› kái³ kwó³ ₅wán ‹sam chí³ ‹séung túi³ ‹chí kái³ wák₂ chik₂ sín³, tsak› shí² ₅wán king³.

Tsz'² ₅wán king² ‹chung ‹sam fuk₂ wák₂ yat› fuk₂ sín³, ₅í pat› ₅pʻing ‹fan pún³ ₅wán ‹chí kái³, tsak› ₅shing yat› yui² kók› yat› tun² kók›.



20. Suppose, in the figure, *káp üt ping ting* be a complete circle; *káp üt ping* is a semicircle; *káp üt* is a quadrant; *üt ting* is a whole diameter; *ting mò* is the semidiameter;

如爲爲象徑
圜全半限丁
甲圜周乙戊
乙甲甲丁爲
丙乙乙爲半
丁丙爲全徑

₅Yü ₅tʻò, káp› üt₂ ʻping ‹ting ₅wai ₅tsün ₅wán; káp› üt₂ ʻping ₅wai pún³ ‹chau; káp› üt₂ ₅wai tsʻéung² hán²; üt₂ ‹ting ₅wai ₅tsʻün king›; ‹ting mò² ₅wai pún³ king³; ʻkí ‹ting

20. The sine and cosine, the versed sine with the versed sine of the complement, the tangent and the cotangent, the secant and cosecant, form the *pát sín*, or eight lines of the Chinese.

kí ting is a given arc; *káp kí* is its complement; *kí san* is a chord; *kí kang* is a sine; *kí yam* is the cosine; *ting kang* is the versed sine; *káp yam* is the versed sine of the complement; *üt kang* is the versed sine of the supplement; (i. e. the versed sine of *üt mò kí* is *üt kang*=*üt mò* and *kang mò*;) *ting kwai* is the tangent; *káp tsz'* is the cotangent; *mò kwai* is the secant; *mò tsz'* is the cosecant.

甲辛爲餘矢乙癸爲正割學西爾
弧已庚爲正矢丁子爲餘數乃白
本弧已壬爲餘矢甲癸爲房例納
爲餘弦已庚爲大切戊子山比往
丁爲通弦丁壬爲正切戊薇數若作
已已爲正弦甲庚爲餘割翠對士所

ₛwai 'pún ₛú ; káp₂ kí² ₛwai ₛü ₛú 'kí ₍san ₛwai ₍t'ung ₛín ; 'kí ₍kang ₛwai ching' ₛín ; 'kí ₛyam ₛwai ₛü ₛín ; ₍ting ₍kang ₛwai ching' 'ch'í ; káp₂ ₛyam ₛwai ₛü 'ch'í ; üt₂ ₍kang ₛwai tái² 'ch'í ; ₍ting kwai' ₛwai ching' ts'ít₂ ; káp₂ 'tsz' ₛwai ₛü ts'ít₂ ; mò² kwai' ₛwai ching' kót₂ ; mò² 'tsz' ₛwai ₛü kót₂.

21. The Mathematics of the Ts'uimí Hill Institution.

22. The logarithmic tables are the work of a western scholar, John Napier (Jeŏ-wang Nă-pĭh-urh).

Ts'ui' ₛmí ₍Shán ₛFóng Shò' hók₂.

Túi' shò' 'pí lai² 'nái ₍sai sz'² Yéuk₂ ₛwóng Náp₂ pák₂ ₛí 'shó tsók₂.

21. *Ts'uimí* is the flower of the *Lagerstræmia Indica*, and the name is here employed like those sometimes given to books in the west; as, the Cambridge system of Physics, the Bridgewater Treatises, &c. The work is comprised in thirty-six (sometimes in 38) octavo volumes; and forms a complete course, including geometry, plain and spherical trigonometry, mensuration, astronomy, etc. It contains a table of natural signs and tangents, and also a table of logarithmic sines, tangents, secants, &c., for every degree and minute.

Section Ninth.

OF ASTRONOMY.

天文類第九章
₍T'ín ₛman luí² ; tai² 'kau ₍chéung.

1. The body of the heavens is [apparently] spherical like a globe. Its breadth is immeasurable. The terrestrial

天體渾圓如球
其廣莫測地球

₍T'ín 't'ai wan² ₛün ₛü ₛk'au. ₛK'í 'kwóng mók₂ ch'ák₂. Tí² ₛk'au ₛün ₍ü

Notes and Explanations.

ASTRONOMY seems to have been studied by the Chinese chiefly for astrological purposes. Complete systems of this science, however, have been compiled and translated into their language,

面則焉儀青圖
南之極正天中是測準列三每
外內繫見定述卷有天而極分其處推爲圍度宮時
中裏辰天鑒徹上體爲動二平半圈凡此周十一二
當包星渾元明說之極天從中兩一道賴道六爲十
於重月名阮李圖天二紐動當爲之赤皆赤百度分
懸數日故徹來天渾北樞不對體分爲者繩三十度

globe is suspended in its midst; and about [the earth, as a centre] are several concentric spheres, to which the sun, moon, and stars are attached. Hence is the name, celestial sphere.—See the first volume of Plates Illustrative of the Heavens, drawn and described by Ts'ingloi Lí Ming-ch'ít, under the patronage of Yün Yün of Ích'ing, [a district in the province of Kóng-sú.]

2. The body of the celestial sphere (or heavenly system) has two extremes, north and south, which are the poles of the heavens; the heavens revolve, but the poles are immovable. Directly opposite and centrically between the two poles, dividing equally the heavenly body into two halves, is the place of a circle occupying this central division; this is the equator (*lit.* the bright or flesh colored path). All computations are referred to and depend on this fixed line. The whole circumference of the equator (or equinoctial line) is graduated into 360 degrees; thirty degrees form a sign (or house), and each of the degrees are divided into twelve periods [of 24 hours each].

‹tóng ‹chung; ngoi² mín² shò² ₅chung ‹páu ˢkwó, noi² tsak, yat₂, üt₂, ‹sing ₅shan hai² ₅ín. Kú² ₅ming wan² ‹t'ín.—Kín² ₅Í ‹ching ˢYün ₅Yün kám² ting², ‹Ts'ing ₅loi ˢLí ₅Ming ch'ít, shut₂ ₅Wán ‹t'ín ₅T'ò Shüt, shéung² ˢkün.

Wan² ‹t'ín ‹chí ˢt'ai, ˢyau ₅nám pak, í² kik₂ ₅wai ‹t'in ‹chí ‹shü ˢnau; ‹t'ín tung², ₅í kik₂ pat, tung². ₅Ts'ung í² kik₂ ching² túi² ‹tóng ‹chung, ₅p'ing ‹fan ‹t'ín ˢt'ai ₅wai ˢléung pún², ₅k'í ‹chung ‹fan ‹chí yat, ‹kün ch'ü², shi² ₅wai ch'ik, tò². ₅Fán ‹t'úi ch'ák, ˢché, ‹kái lái² ˢts'z' ₅wai ˢchun ₅shing. Ch'ik, tò² ‹chau ₅wai lít₂ ‹sám pák, luk₂ shap₂ tò²; ‹sám shap₂ tò² ₅wai yat, ‹kung; ˢmúi tò² ‹fan shap₂ í² ₅shí.

by Europeans. Probably the best work of this kind is found in the *Lut Lik Ün Ün*, a work comprised in one hundred volumes, "a few of which illustrate the theory of music, with the European mode of notation; the others contain the principles of mathematics, spherics, the calculation of eclipses, with tables of the sun and moon's mean motions, nodes, and anomalies, with tables of all the necessary equations," &c. See Morrison's Dictionary, Part II., Vol. I., p. 1064.

1. The work here referred to is in five volumes, containing an epitome of astronomy and geography. The author, who died in the vicinity of Canton only a few years since, was educated by Europeans, and derived most of his knowledge from their books. With that which is true, he has blended much that is ideal and erroneous, as will be seen from this, and the several paragraphs which follow, selected from his work. He makes the heavens to consist of ten concentric hollow spheres or envelops: the first contains the moon's orbit; the second that of Mercury; those of Venus, the Sun, Mars, Jupiter, Saturn, and the twenty-four constellations follow; the ninth envelops and binds together the eight interior ones, and revolves daily: the tenth "is the abode of the celestial sovereign, the Great Ruler, with all the gods and sages, where they enjoy eternal tranquillity." The author's patron (Yün Yün) was for sometime governor of Canton, and has since been one of the principal ministers of state, from which office he retired in 1838 to his paternal estates in the province of Kóngsú.

有是旋不元所極南處周處皆虞月時遠
各極天行天居二乃動爲趨物之日望各
極黃主運乃樞爲也不心所人倒時度對
二極丨機極之名星點中性海傾朔一相
北赤黃化赤體動非二球重山無遇蠻月周
南二也之息本不實北地圍故爲凡共日半
界二
之度
年日初午復九
黃在十道月初五二午
道赤三光初虧分刻正
最道度二一已蝕無三
南緯半十日正甚分刻

ˌNám pak› íˀ kikˌ kók› ˋyau íˀ, chˋikˌ kikˌ ˌwóng kikˌ shíˀ ˋyá. ˌWóng kikˌ ‘chü ‹tˋín ˌsün ‘chí fá’ ‹kí, wanˀ ˌhang pat› sik›. Chˋikˌkikˌˋnáiˌtˋínˌünˌ‘pún ‘tˋai ‹chí ‹shü, ‹kü ‘shó pat› tungˀ. ˌMing ˌwai íˀ kikˌ, shatˌ ‹fí ‹sing ˋyá, ˋnái ˌnám pak› íˀ ‘tím pat› tungˀ chˋü’.

Tíˀ ˌkˋau ‹chung ‹sam ˌwai ‹chau ˌwai chungˀ sing’ ‘shó ‹tsˋü chˋü’; kú’ ‹shán ‘hoi ˌyan matˌ, ‹kái ˌwai ˌmò ‹kˋing ‘tò ‹chí ˌyü.

ˌFán yüˀ shók› ˌshí, yatˌ ütˌ kungˀ ˌchˋín yat› tòˀ; móngˀ ˌshí yatˌ ütˌ ‹séung túi’, kók› ˋün pún’ ‹chau.

ˌWóng tòˀ tsuiˀ ˌnám ‹chí kái’, tsoiˀ chˋik› tòˀ ‘wai tòˀ íˀ shapˌ ‹sám tòˀ pún’.

Tòˀ ‹kwóng, íˀ shapˌ ˌnín, íˀ ütˌ ‹chˋó yat› yatˌ, yatˌ shikˌ. ‹Chˋóˌfaiˌtszˀ ching’ ‹chˋó hak› ˋ’ng ‹fan; shikˌ shamˀ ˋ’ng ‹chˋó íˀ hak› ˌmò ‹fan; fukˌ ˌün ˋ’ng ching’ ‹sám hak› ‘kau ‹fan.

3. There are two north and two south poles, those of the equator and those of the ecliptic. The poles of the ecliptic regulate the varied machinery of the heavenly revolutions, and turn round unceasingly. The poles of the equator are the pivots of the primitive celestial body, and remain permanently unmoved. What are called the two poles, therefore, are really not stars, but two immovable points, in the north and in the south.

4. The centre of the terrestrial globe is the place towards which the whole of the surrounding parts gravitate; and therefore the hills, the seas, men, and all things do not fall upside down into ruins.

5. Always on the recurrence of new moon, the sun and moon move together in the same course; at the time of full moon they are in direct opposition, and distant from each other half a circle.

6. The ecliptic's greatest southern boundary is twenty-three degrees and a half from the equator (or equinoctial line).

7. In the twentieth year of the reign of Tòkwóng, in the second month, and on the first day of the month, there was an eclipse of the sun. (March 4th, 1840.)

Beginning of the eclipse, 10 h. 20 m., A. M.

Middle of the eclipse, 11 h. 30 m.

End of the eclipse, 0 h. 54 m., P. M.

7. This is copied from a native almanac, published in Canton. The time of the eclipse corresponds to the 3d of March, on the other side of the globe, and it is accordingly so noted in the almanacs of Europe and America.

The Chinese name their five planets by the five elements; thus, Venus is the star of gold, or the star that is allied to gold; Mercury is the star of water; Saturn, that of earth; Mars, that of fire; and Jupiter that of wood.

CHAPTER XII.

GEOGRAPHY.

地理志篇十二

Tí² ˢlí chí'; ᶜpᶜín shap₂ í².

Section First.

SHAPE OF THE EARTH.

地形類第一章

Tᶜí² ˢying lui²; tai² yat, ᶜchéung.

---

1. The earth is a sphere situated in the midst of the celestial sphere: and the heavens surround the earth, just as [the white of] an egg surrounds the yolk.

2. The body of the sun is one million, three hundred and eight thousand times greater than the earth. If viewed from the sun, the earth would appear like a small speck; but the sun, viewed from the earth, appears as large as the wheel of a carriage.

3. If the earth were a square solid body, then the sun, moon, and all the stars, would not have the varied appearances of rising and sitting.

天地居包黃一倍小球車體星各異
地本正中卵大八萬僅地如視輪者不
圓之如體十視尤則地日有
外日三日彈日若則當

Tí² 'pún ching' ˢyün, ᶜkü ᶜtᶜín ˢyün ᶜchí ᶜchung; ᶜtᶜín ᶜpáu tí² ngoi², ˢü ˢlun 'kwó ˢwóng.

Yat₂ 'tᶜai tái² tí² yat, pák, ᶜsám shap₂ pát, mán² ˢpᶜúi. Tsz'² yat₂ shí² tí² 'kan 'síú ˢü ˢtán ˢün; tsz'² tí² ˢkᶜau shí² yat₂, tsak, tái² ˢü ᶜkü ˢlun.

Yéuk₂ tí² ˢwai ᶜfóng 'tᶜai 'ché, tsak, yat₂ üt₂ ᶜchü ᶜsing pat, ᶜtóng 'yau ˢyan 'hín kók, í².

Notes and Explanations.

Unassisted by foreigners, the Chinese have done very little in the study of geography, or, as they term it, *tí li chí*, the Records of the earth's principles. Nor of the knowledge brought from abroad, on this subject, have they made much use. Geography is not with them regarded as a branch of education; and only a few, even of their literati, understand the first principles of the science. Tsᶜingloi Lí Mingchᶜít, in his work just noticed (page 379), has given an outline of geography, illustrated with plates. See his *Wán Tᶜín Tᶜò Shüt*, volume III, from which most of the phraseology of this section is selected.

3. That the earth is not only not square, but is not an immense stationary plain, is the idea which the native author here wishes to combat.

4. If two ships in Europe on the same day take their departure together, one sailing towards the east, and one sailing towards the west, they will afterwards meet in Ut-tung (or Canton); but that which sailed to the east will, at the time of her arrival, have gained half a day, while that which sailed to the west will have lost half a day; which computed together will give a difference of one whole day. If that ship which came eastward to Canton, again goes eastward to Europe, and that ship which came westward to Canton again goes westward to Europe, then their time when computed together will give a difference of two whole days.

邏一西東時行半差來復巴在至者矣心南距尾　極國線
歐維向粵到西下約東東邏船行計而貫至直距極南英定
在解一於者日是者其粵歐之西合日易極之直南至照里一
船日行遇行半時計矣在至來復巴兩不北地卽極丨心千者
二同東後東上到合日船行西東邏差定自曰極北北球八道
若巴向往其是者日一之東其粵歐僅一線極兩之在貫約赤

Yéuk$_2$ í^2 $_s$shün tsoi^2 $_c$Au $_s$lò $_c$pá $_s$t'ung yat$_2$ 'kái $_s$wai, yat$_2$ héung' $_c$tung $_s$hang, yat$_2$ héung' $_c$sai ^{s}wóng, hau^2 $_c$ü Ut$_2$ $_c$tung; $_s$k'í $_c$tung $_s$hang 'ché tò' $_s$shí shí^2 shéung^2 pún' yat$_2$; $_c$sai $_s$hang 'ché tò' $_s$shí shí^2 há^2 pún' yat$_2$; hóp$_2$ kai' 'ché yéuk$_2$ $_c$ch'á yat$_2$ yat$_2$ ^{s}í. $_s$K'í $_c$tung $_s$loi $_c$chí $_s$shün tsoi^2 Ut$_2$ tung$_2$ fuk$_2$ $_c$tung $_s$hang chí' $_c$Au $_s$lò $_c$pá, $_s$k'í $_c$sai $_s$loi $_c$chí $_s$shün tsoi^2 Ut$_2$ $_c$tung fuk$_2$ $_c$sai $_s$hang chí' $_c$Au $_s$lò $_c$pá, hóp$_2$ kai' 'ché, 'kan $_c$ch'á ^{s}léung yat$_2$ $_s$í ^{s}í.

5. One fixed immovable line, passing through the centre and extending from the north pole to the south pole, is called the axis of the earth.

Yat$_2$ ting^2 pat$_2$ yik$_2$ kún' $_c$sam sín', tsz'^{2} pak$_2$ kik$_2$ chí' $_s$nám kik$_2$, üt$_2$ tí^2 $_c$chí chik$_2$ ^{s}k'ü.

6. The two poles are the extremities of the axis, the north pole and the south pole.

^{s}Léung kik$_2$ tsik$_2$ chik$_2$ ^{s}k'ü ^{s}mí $_c$chí pak$_2$ kik$_2$ $_s$nám kik$_2$.

7. From the north pole to the south pole, passing through the centre of the globe, the distance is about eight thousand English miles.

Tsoi^2 pak$_2$ kik$_2$ chí' $_s$nám kik$_2$ kún' $_s$k'au $_c$sam chíú' $_c$Ying kwók$_2$ yéuk$_2$ pát$_2$ $_c$ts'ín ^{s}lí.

8. The equator is one fixed line, which divides the earth

Ch'ik$_2$ tò^2 'ché yat$_2$ ting^2 sín'

4. This paragraph is abridged from the work of Ts'ingloi, where it is illustrated by a diagram, rude indeed, but sufficiently clear to make the subject intelligible. A ship sails from Macao on a Monday the first day of a month, and on Monday the eighth arrives in Manila, where the inhabitants are regarding the day as the Sabbath, the seventh of the week and month; thus to the people in the ship two Sabbath days come together. The reckoning of time at Macao is that of those who came from the west, at Manila it is that of those who came from the east, around cape Horn. European navigators usually change their reckoning on reaching the 180° from the meridian of Greenwich.

8. The summer solstice, they aptly call *há chí*, or summer's limit, and *tung chí* is winter's

赤遠數北下平線數方數方著寡線地在出則之隔卽出爲便畫
故同是南天夜中上北下南以多平出但極北地師度極度約自
二北線長數晝度往爲往爲數地夜極等南在出京十北度十簡度
爲南緯之是以緯線極線極此出晝與相若數極視四師十內使緯
地往西下線寬定中北中南用極離數數則之北故線京四圖格其
破道東天經之線從至從至卽各盖度度南地若數中知地今一覽

pó' tí² ₅wai í², kû' ch'ik, tò² ₅wóng ₅nám pak, ₅t'ung ₅ün.

ᶜTung ᶜsai ₅wai sín', shí² 'shò ᶜt'ín há² ᶜchí ₅ch'éung; ₅nám pak, ᶜking sín', shí² shò' ᶜt'ín há² ᶜchí ᶜfún. ₅Í chau' yé² ₅p'ing sín', ting² ₅wai tò² ᶜchung sín'; ₅ts'ung ᶜchung sín' ₅wóng shéung² 'shò chí' pak, kik₂, ₅wai pak, ᶜfóng; ₅ts'ung ᶜchung sín' ₅wóng há² 'shò ᶜchí ₅nám kik₂, ₅wai ₅nám ᶜfóng.

Tsik, yung² 'ts'z' shò', ₅í chü' kók, kik₂ ch'ut, tí² ᶜtó 'kwá; k'oi' ₅lí chau' yé² ₅p'ing sín' tò² shò', ₅ü kik₂ ch'ut, tí² tò² shò', ₅séung 'tang; tán² tsoi² ₅nám, tsak, yéuk₂ ₅nám kik₂ ch'ut, tí² ᶜchí shò'; tsoi² pak, tsak, yéuk₂ pak, kik₂ ch'ut, tí² ᶜchí shò'. Kú' shí' ᶜking ᶜsz' kák, ᶜchung sín' sz" shap₂ tò², tsik, ᶜchí ᶜking sz" pak, kik₂ ch'ut, tí² sz" shap₂ tò².

ᶜKam ₅t'ò noi² shap₂ tò² ₅wai yat, kák,; 'sz' 'kán yéuk, pín² ₅lám. ₅K'í ₅wai

11. On modern maps, ten degrees are allowed for each line, in order that they may be more distinctly and easily inspected. The parallels of latitude, dividing the north

9. By the lines (or parallels) of latitude extending from east to west, the length of the world is reckoned; by the lines of longitude (or meridians), extending from north to south, the breadth of the world is reckoned. Take the equinoctial line and make it the middle line for the parallels of latitude; then from this middle line (the equator) reckoning up to the north pole, will make the northern hemisphere; and from this middle line (the equator), reckoning down to the south pole, will make the southern hemisphere.

10. Now we employ this reckoning in order to show the elevation of each pole above the earth; for the number of degrees any place is distant from the equinoctial line, and the number of degrees the pole is elevated at that place, are equal to each other; but in the southern [hemisphere] then it will be according to the elevation of the south pole; in the northern, it will be according to the elevation of the north pole. Therefore, seeing that the capital of China is forty degrees from the equator, we know that at that place the elevation of the north pole is forty degrees above the earth.

limit, or the winter solstice. So zenith and nadir, and other terms, are expressed by words or phrases whose literal meanings are equivalent to the technical terms in use among Europeans.

11. The writer, Ts'ingloi, is here describing and referring to a small map of the world, presenting the two hemispheres, the eastern and western; on which, as on European maps of the same size, the only lines of latitude and longitude are those marked by the numbers, 10, 20, 30, &c.

and south poles from the equinoctial line, are longitudinal degrees; and as they gradually near the poles, in like manner the circles gradually become smaller, and cease in the ninetieh degree.

12. At the capital city, in the department of Shuntʻín, the elevation of the north pole is forty degrees; and this [city] is taken to be the first meridian line.

13. In Shingking, at the city of Fungtʻín (or Moukden), the elevation of the north pole is forty-two degrees; and its eastern longitude is seven degrees.

14. In Kwóngtung, the city of Kwóngchau (or Canton), is in [north] latitude twenty-three degrees and twenty minutes, and in west longitude three degrees and thirty minutes.

15. In [the province of] Wannám, the city of Wannám is in [north] latitude twenty-five degrees and twenty minutes, west longitude thirteen degrees and forty minutes.

16. In ancient times men did not perceive that the earth was a round ball, and therefore nothing was said respecting it. Subsequently, after more deep researches, they understood that the divisions, Asia, Europe, America, Africa, and New Holland, were five great continents; and that besides them there were also several other small islands, rising between those continents.

北漸小度北度 北二 二分十
南度漸十府十 府十度府十三 二分四
分橫圈九天四線 南二三 如指則歐加曠外洲
線係則於順地中奉地東廣度三 雲度十 末故後亞亞哥大各其
平極極盡都出爲京出偏東三西 南五西分人球迨分巴理五餘乎
夜兩近而京極卽盛極度廣十偏分 雲十偏十 昔渾說知邏美爲尙出

tò², tsz'² chau¹ yé² ⸢pʻing sín¹ ‹fan ⸢nám pak› ⸢léung kik₂, hai² ⸢wáng tò²; tsím² kan² kik₂, tsak› ‹hün tsím² ʻsíú, ⸢í tsun² ‹ü ʻkau shap₂ tò².

‹King ‹tò, Shun² ‹tʻín ʻfú, pak› kik₂ ⸢chʻut› tí² sz'' shap₂ tò²; tsik›/⸢wai ‹chung sín¹.

Shing² ‹king, Fung² ‹tʻín ʻfú, pak› kik₂ chʻut› tí² sz'' shap₂ í² tò²; ‹pʻín ‹tung tsʻat› tò².

ʻKwóng ‹tung, ʻKwóng ‹chau ʻfú, í² shap₂ ‹sám tò² í² shap₂ ‹fan; ‹pʻín ‹sai ‹sám tò² ‹sáu shap₂ ‹fan.

⸢Wan ⸢nám, ⸢Wan ⸢nám ʻfú, í² shap₂ ⸢ng tò² í² shap₂ ‹fan; ‹pʻín ‹sai shap₂ ‹sám tò² sz'' shap₂ ‹fan.

Sik› ⸢yan mí² kók› tí² ⸢ü wan² ⸢kʻau, kú¹ ⸢mò ⸢tsʻung ʻchí shüt›. ⸢Toi hau² ⸢tséung kau¹, tsak› ‹chí ‹fan A'² sai¹ á², ‹Au ⸢lò ‹pá, A'² ‹fí lí² ‹ká, ⸢Mí ⸢lí ‹kó, ‹San ⸢Hó ‹lan, ⸢wai ⸢ng tái² ‹chau; ⸢kʻí ngoi¹ shéung² ⸢ü, kók› ʻsíú ʻhoi ‹chau chʻut› ⸢ú ⸢kʻí ‹kán.

12—15. The latitude and longitude of these places are copied from Tsʻinglor's work. The foreign factories in Canton, situated a few rods southwest from the walls of the city, are in latitude 23 degrees, 7 minutes, 10 seconds north, and in longitude 113 degrees, 14 minutes, 30 seconds east of Greenwich.

Section Second.

METEOROLOGY.

氣 奇 象 類 第 二 章

Hi' ₅k'í tséung² lui²; tai² í² ‹chéung.

1. *Air* is that which is exhaled and inhaled by all creatures. It possesses varieties in rarity and density, elasticity and pliability, humidity and aridity, heat and cold. The earth, moreover, is surrounded by and enveloped in it, just as the white of the egg encompasses the yolk on all sides.

2. *Clouds:* the humid vapors, rising from the hills, the streams, rivers, and seas, ascend and collect in the midst of the firmament, and form the clouds, which are borne along and moved by the wind.

3. *Dew* and hoarfrost are fundamentally of the same class. When the wind is calm, and the atmosphere warm, then the dew falls; when the wind is calm and the atmosphere cold, then hoarfrost is deposited.

4. *Earthquake:* when the watery and fiery vapors confined in the earth are unable to get vent, then by their agitations they cause the earth to quake.

氣者萬物之重熱不涵
吸也有輕冷亦包卵
膩濕地球內如鷄黃也
同地氣藏其河騰結
於白者山川氣成雲俟
之雲者濕之而行也
蒸空中送而一類也
風露霜本而天氣靜而
則靜露下風靜地下
天氣震寒則霜不中
地火以盖因地震
水是激之氣

Hi' ‘ché, mǎn² mat, ‹chí ‹fú k'ap, ⁵yá. ⁵Yau ‹hing chung², ‘shóng ní², shap, ts'ò', ⁵lang ít, pat, ₅t'ung. Tí² ₅k'au yik, p'áu ₅hám ₅ü hí' noi², ₅ü ‹kai ‘lun ‹chí pák, ₅ts'óng ₅k'í ₅wóng ⁵yá.

₅*Wan* ‘ché: ‹shán ‹ch'ün ₅hó ‘hoi ‹ching shap, ‹chí hí', ₅tang kít, ‹hung ‹chung, ₅í ₅shing ₅wan; tsz'² ‹fung sung' ₅í ₅hang ⁵yá.

Lò² ‹séung ‘pún yat, lui² ⁵yá. ‹Fung tsing² ₅í ‹t'ín hí' ⁵nün, tsak, lò² há²; ‹fung tsing² ₅í t'ín hí' ₅hón, tsak, ‹séung há².

Tí² chan' : k'oi' ‹yan tí² ‹chung ‘shui ‘fó ‹chí hí', pat, ‹shü, shí² ⁵í kik, chí' tí² chan'

Notes and Explanations.

Meteorology, that department of science which makes us acquainted with the properties and relations of the atmosphere surrounding the earth, occupies the principal part of the fifth and last volume of Ts'ingloi's work, from which the following paragraphs are abridged. Exactness in such a science is hardly attainable, even by the ablest masters. Ts'ingloi has often used words in a technical sense, and without the requisite definitions being attached; it is, therefore, sometimes impossible to determine their meaning. In such cases only their literal meaning can be given.

1. The word *hi* is used to express very diverse ideas, relating to matter and mind, things physical, spiritual, and imaginary. Here it evidently denotes simply the atmospheric air; with many of the operations and properties of which the Chinese are familiar, though they seem to have no idea of its constituent parts as a compound fluid, consisting of oxygen gas, and nitrogen or azote.

氣飄也乃遇也中日環也水冰益盛而八行里借光氣如越其光

Mò ²ché, shap› ‹chí ‹hing hí² ; ‹yan ₅mò ˋfung tʻái² ₅yéung ‹píú sán², chí² kít› ₅wai mò² ⁵yá.

5. *Fog* is a light vapor arising from humidity; when there is not wind and heat of the sun sufficient to cause its dispersion, it collects together and forms fog.

輕陽霧類忽實空逼成結藉冬冰方出計可萬恒爲土略發逢電

‹*Pʻáu* tsik› ‹ping ‹chí lui² ; ⁵nái ⁵ü ˋshui há² kóng², fat› üi² kik₂ ₅hón, ₅í ₅ying shat› ⁵yá.

6. *Hail* is a species of ice; when the drops of rain descending downwards, happen to meet with intense cold, they congeal and become solid.

之太爲之降凝乃直抱所氣孟冬冰日僅分百光以水質熱際爲

Yat₂ wan² ˋché : ⁵nái ‹hung ‹chung ‹chí ₅wan hí², chik₂ pik› yat₂ ‹chí ‹kwóng, ₅wai ⁵pʻò ₅shing ₅wan.

7. *Halo* of the sun: this is caused by the cloudy vapor of the sky coming in direct contact with the sun's light, thus forming a ring surrounding the sun's disc.

之風結冰下而者氣圍露寒故仲冬由地每六無光因微火雲閃電

‹*Séung* ˋché lò² ˋshó kit› ⁵yá.

8. *Hoarfrost* is dew congealed.

者無致卽水寒暈雲光者者成結季者於而千本陽者帶炎映氣

‹*Ping* ˋché, ₅hón hí² tsik₂ ˋshui ₅í ₅shing. Kú² mang² ‹tung ‹ping ˋchʻí kít› chung² ‹tung ˋping yik› chóng² ; kwai² ‹tung ‹ping ‹fóng shing².

9. *Ice* is formed by cold air acting on water. In the first of winter the ice begins to form; in the middle of winter it becomes more firm; and in the end of winter it is most perfect.

濕風結冰下而者氣圍露寒故仲冬由地每六無光因微火雲閃爲

‹*Kwóng* ˋché, ₅yau yat₂ chʻut› ⁵í ₅lam ‹ü tí², ˋkan kai² pát› ‹fan ₅í ⁵múi ‹fan ˋhó ₅hang ‹sám‹tsʻín luk₂ pák› mán² ⁵lí.

10. *Light* proceeds forth from the sun, and in making its descent to the earth, takes only about eight minutes, its velocity being nearly thirty-six millions of miles each minute.

Ût₂ ˋpún ₅mò ‹kwóng, ₅hang tsé² tʻái² ₅yéung ‹kwóng ⁵í ₅wai ‹kwóng.

The moon is originally without light, always borrowing the light with which she shines, from the sun.

Tin² ˋché, ‹yan ˋshui ˋtʻò hí² káp₂ tái² ₅mí chat›, léuk₂ ₅ü ‹síú ₅tʻoi, ˋfó ít₂ fát› üt₂, shik› ˋying ₅wan chái², ₅fung ₅kʻí chat› hí² ˋshím ₅wai tín² ‹kwóng.

11. *Lightning:* when the aqueous vapor from the earth collects and carries along subtle matter, small as the cinders of saltpetre, a fiery heat is developed; when this reaches the bright clouds, and the subtle material comes in contact, it flashes forth in lightnings.

9. The terms *mang*, *chung*, and *kwai*, are employed where only a triad is spoken of, and denote the first, second, and third, like *shéung*, *chung*, and *há*. The *icicle* the Chinese call *ping chʻü*, a column of ice.

11. The electricity of the atmosphere is very imperfectly understood, even by European philosophers. The terms here employed are those in common use among the Chinese when speaking of, or describing electrical phenomena. There are also many superstitious notions concerning the cause of lightning, current among the people, which involve the agency of spirits, gods, &c.

11. *Parhelia* and *paraselenæ* (mock sun & moon) described.

12. *Rain:* clouds collect in the heavens, and after they become thick and dense the rain falls.

13. A *rainbow* is a certain evidence of the presence of rain. The clouds are situated on one side, and the sun on the other side [of the observer]: the solar rays, in contact with the rain from the clouds, are refracted and reflected back; and it is by these rays, reflected from the rain of the clouds, that the rainbow is formed.

14. *Sleet:* by the intense cold of winter the humid air ascends, and forms conglomerated vapors; which meeting with the cold air congeal with frost, and so are formed into distinct globules; these globules are sleet. They are also called *pearl-snow;* and they are accompanied also with drops of rain.

15. *Snow* and rain have precisely the same rationale; and the drops of rain on meeting the cold air congeal in flakes and descend to the ground.

16. *Thunder* is caused by lightning as it bursts forth; accordingly at the time of the lightning's flash, there is the sound of thunder.

17. *Tides* described. These consist of an alternate rise and fall of the water. The water continues to rise during six hours' time, after which it falls; and the fall also continues during six hours' time, after which the water again rises; if at twelve o'clock it is at its height then it will turn and ebb till six.

說於天落之日光抵雲也濕雲成霰亦並氣發而長之亦後長
見聚後雨際邊日對之虹冬圓悤卽雪理寒地而際也有時退然時也
重雲然乃在一邊斜射成隆成洉圓珠點其遇下電之聲水三退久孑退
月者重者雲在雲是所者升冷圓又同與雨片者閃雷汐長然時長矧
日雨積虹徵又與住雨霰氣遇散也兼雪同凝雷故有潮退久三復則

Yat₂ üt₄ chung² kín² shüt₅.

ˢÜ ʻché, ˢwan tsʻü² ‹ü ‹tʻín tsik₅ chung², ˢín hau² ˢü lók₂.

ˢHung ʻché, ˢnái ˢü tsai² ‹ch, ‹ching. *ˢWan tsoi²* yat₅ ‹píní yat₂ yau² tsoi² yat₅ ‹pín; yat₂ ‹kwóng ˢyü ˢwan ˢü ˢtsʻé túi² ʻtai chü²; shí² ʻying shé² ‹chí ˢwan ˢü, ʻshó ˢí ˢshing ˢhung ˢyá.

Sán² ʻché, ˢnái ˢlung ‹tung shap₅ hí² ‹shing, tsik₅ ˢshing ˢün ˢwan, ü² ˢlang ˢying ú²; sik₅, ˢshing sán² ˢün; sán² ˢün tsik₅ sán, ˢyá. Yau² ˢming *‹chü süt₅*; yik₂, ‹kím ˢtʻung ˢü ʻtím.

Süt₅ ˢyü ˢü ˢkʻí ˢlí ping² ˢtʻung; ˢü tik₅ ü² ˢhón hí² ˢying pʻín² ˢí há² tí².

ˢLui ʻché, ˢyau tín² ˢí fát₅; kú² ʻshím tín² ‹chí tsai², ˢí ˢyau ˢlui ‹chí ‹shing ˢyá.

ˢChʻiú tsik₂ shüt₅. ʻShui ˢyau ʻchéung tʻúi². ʻChéung pit₅ ‹sám ˢshí ‹chí ʻkau, ˢín hau² tʻúi²; tʻúi² yik₂ ‹sám ˢshí ‹chí ʻkau, ˢín hau² fuk₂ ʻchéung; ˢü ʻtsz² ˢshí ʻchéung, tsak₅ ˢmau ˢshí tʻúi² ˢyá.

13. The rainbow is said by the Chinese to be caused by an effluence resulting from the union of the dual powers, *yam* and *yéung*. It is known by various names, as *hung ní*, *tái tung*, and *tʻín hung*, which last is the most common term.

曝而之有故
所炎激道卽近
陽氣氣赤雲日
太則凍風片以風
者處及成有風旋
風之騰而下颶有

19. *Wind:* in those regions where the heat of the sun is powerful, the air becoming rarified ascends; and the cold air acting on this heated air produces wind. In the equatorial regions, if there are thin fleecy clouds, then there will be a tyfoon. Whirlwinds are occasioned by the sun's proximity.

ㄑ*Fung* ʻché, tʻái' ㄙyéung ʻshó puk, ㄑchí chʻü', tsak, hí' ㄙím ㄙí ㄙtang; kʻap, tung' hí' kik, ㄑchí ㄙí ㄙshing ㄑfung. Chʻik, tò² ㄑchí há² ʻsyau pʻín' ㄙwan. tsik, ʻsyau kü² ㄑfung. ʻÍ' yat, kan² kú' ʻsyau ㄙsün ㄑfung.

19. *Fung* is one of the radicals of the Chinese language; 183 characters are comprised under it, the greater part of which designate various modes and operations of the wind. Tyfoons, or *tái fung*, as the Chinese often call the *kü fung*, occur on the southern coasts of their country.

Section Third.

NATIONS OF ASIA.

亞細亞國第三章
A' sai' á' kwók, tai² ㄑsám ㄑchéung.

亞喇伯北接土
耳基東連波斯
南至印度海西
接紅海

1. *Arabia* on the north is conterminous with Turkey; on the east it joins upon Persia; on the south it extends to the Indian ocean; and on the west borders upon the Red sea.

ㄑÁ' ㄑlá pák, pak, tsíp, ʻTʻò ʻsí ㄑkí; ㄑtung ㄙlín ㄑPó ㄑsz'; ㄙnám chí' Yan' tò² ʻhoi; ㄑsai tsíp, ㄙHung ʻhoi.

阿荒北接雲暹南
東南皆連邏羅地
西界英國屬瓦國
緬甸屬阿

2. *Burmah* on the north is conterminous with Wannám: on both the east and south it borders upon Siam; and its western boundaries are the British possessions. Míntín belongs to Burmah (or Ava).

ㄑÁ ʻwá pak, tsíp, ㄙWan ㄙnám; ㄑtung ㄙnám ㄑkái ㄙlín Tsím' ㄙlò; ㄑsai kái' ㄑYing kwók, shuk, tí². ʻMín tín² shuk, ㄑA' ʻwá kwók.

Notes and Explanations.

THE names of the different countries comprised in this and the four following sections will come nearer their true sounds if pronounced according to the court dialect. Most of them, especially the names of European and Asiatic countries, are borrowed from Tsʻingloi and other native authors, and are arranged in alphabetical order.

2. The whole Burman empire seems to be now known to the Chinese under the name of *Aʻwá*, while Míntín is applied by them to a small region, the northwest of Burmah.

3. *The Chinese empire* on the north is conterminous with Russia; east it extends to the Pacific ocean; south it borders on Cochinchina, Burmah, Nípál, and so forth; and its western boundaries are several small Mohammedan states.

4. The king of *Cochinchina* is styled Mingming; this country on the north is conterminous with the Chinese empire; on both the east and south it extends to the ocean; and its western boundary is Siam. *Tungking*, *Champa*, and *Camboja* are now included in and form a part of the kingdom.

5. *Corea* is a small country, situated between the Chinese empire and Japan.

6. The greatest part of *India* is the territory of the English, and is under the control of a governor-general. The principal province is called *Bengal*; its capital city is *Calcutta*, and its port is *Kedgeree*. The second city is *Madras*; the third is *Bombay*; and the fourth *Agra*: and each of them is a provincial capital. On the north, India is bounded by Nípál, and the frontiers of numerous Mohammedan states; east it joins on Burmah; south it extends to the Indian ocean; and its western boundaries are the countries of the Afgháns and Bílúchís.

俄洋瓦西邦明大於內東
接平阿處諸號接至邏城
北至南等外王北皆暹占之國本半以省城其里噠孟古北回阿海及
國東越喀疆國地南界京附小日大地首省噠叉曼曰阿會及連度干國
清斯連爾回南其東西東寨鮮清竺屬之喇嘛葛名次次省喀東印付之
大羅南郭界越命清洋有埔朝大天國管呀哩曰省又其爲爾邦至阿治

*Tái*² ‹*Ts'ing* kwók›, pak› tsíp› ₅Ngó ₅ló ‹sz'; ‹tung chí' ₅P'ing ₅yéung; ₅nám ₅lín Üt₂ ₅nám, ‹A' ˢwá Kwók› ˢí hák›, 'tang ch'ü'; ‹sai kái' ₅Ui ‹kéung ngoi² ‹chü ‹p'áng.

Üt₂ ₅nám kwók›, ₅wóng hò² ₅Ming ming²; ₅k'í tí² pak› tsíp› Tái² ‹Ts'ing; ‹tung ₅nám ‹kái chí' ‹ü ₅yéung; ‹sai kái' Tsím' ₅lò. Noi² ˢyau ‹Tung ‹king, Chím' ₅shing ‹Tung 'pò chái² fŭ² ‹chí.

‹*Ch'iú 'sín* ‹síú kwók› kán' ‹ü Tái² ‹Ts'ing, Yat₂ 'pún ‹chí ‹chung.

‹*T'ín chuk*› tái² pún' ₅wai ‹Ying kwók› shuk₂ tí¹, ˢí 'tsung tuk› 'kún ‹chí. 'Shau 'sháng ₅ming *Ming*' *₅ngá lá*²; 'sháng ₅shing üt₂ *'Kú ˢlí kat*› *tát₂*; ₅k'í 'kòng 'hau üt₂ *Kat*› *‹chí ˢli.* ₅K'í ts'z" 'sháng ₅ming *Mán' tát₂ ‹lá sát₂*; yau² ts'z" üt₂ *Mang*' ˢmái; yau² ₅k'í ts'z" ‹*A' 'kú ‹lá*; kók› ₅wai 'sháng úi'. Pak› kái' Kwók› ˢí hák₂, k'ap₂ ₅Ui ₅úi ‹chü ‹páng; ‹tung ₅lín ‹A' ˢwá; ₅nám chí' Yan' tò² 'hoi; ‹sai kái' ‹A' fú² ‹kón, k'ap₂ ‹Pí lò² chí² ‹chí kwók›.

3—5. China is also called Chung kwók; Cochinchina is also called Ónnám; Corea, Kòlí:

7. *Persia* on the north extends to the *Caspian sea;* east it borders on the two countries of the Afgháns and Bílúchís; south it extends to the ocean; and west it is conterminous with Arabia.

8. In the north of Asia is the territory of *Russia,* whose sovereign is called an emperor; his name is *Nicholas.* This territory on the north extend to the Icy seas; on the east it reaches to the Pacific ocean; its southern boundary is the Chinese empire; and on the west it joins upon Europe.

9. *Siam* on the north is conterminous with Wannám; on the east it borders on Cochinchina; southward it stretches out to the sea; and has Burmah on the west.

10. *Turkey* on the north extends to the *Black sea;* east it borders on Persia; its southern boundary is Arabia; and to the west it extends to the *Mediterranean sea.*

11. Malacca, Pondicherry, Travancore, Cochin, Goa, Mahratta, Surat, &c., are names of places.

12. Besides these there are several tens of other countries. Among them, some have kings, and others have chiefs, who govern them; full descriptions of which it is impossible to give.

海舁至伯俄君尼冰南歐
裏干南喇方國號則洋連
至付國亞北地其北平西
北阿兩接亞之帝地至清
斯連治西細斯皇勞東大巴
波東路洋亞羅稱可海界邏

邏省至土海界地麻打小蘇此其諸未
南雲南阿至斯西
接越界北波伯
北連西基連喇海呷荐洋等有或管盡
南南瓦黑南至
里貞他
支固喇名數王不也
笨柯嗎地國有轄述
十或等
邏東海耳東亞中六冷西辣外中侯能

‹*Pó* ‹*sz*', pak› chí' '*Lí* '*hoí*; ‹tung ˏlín ‹*A*´ fú² ‹kón kʻap₂ ‹Pí lò² chí² ˋléung kwók›; ˏnám chí' ˏyéung; ‹sai tsíp› A´' ‹lá pák›.

Á' sai' á' pak› ‹fŏng ˏ*Ngó* ˏ*ló* ‹*sz*' ‹chí tí²; kwók› ‹kwan ‹chʻing ˏwóng tai', ˏkʻí hò² ˏ*Ní* '*kó* ˏ*lò*. Tí² pak› tsak› ‹Ping 'hoi; ‹tung chí' ˏPʻing ˏyéung; ˏnám kái' Tái² ‹Tsʻing; ‹sai ˏlín ‹Au ˏlò ‹pá.

Tsím' ˏ*lò*, pak› tsíp› ˏWan ˏnám 'sháng; ‹tung ˏlín Ut₂ ˏnám; ˏnám chí' 'hoi; ‹sai kái' ‹A´ ˋwá.

'*Tʻò* ˋí ‹*kí*, pak› chí' *Hak*₂ '*hoi*; ‹tung ˏlín ‹Pó ‹*sz*'; ˏnám kái' A´' ‹lá pák›; ‹sai chí' *Tí*² ‹*chung* '*hoi*.

ˏMá luk₂ káp›, Pan² ‹chí ˋlí, 'Tá ˋlang ˋmóng ‹hó, Kú' ‹ching, 'Síú ‹Sai ˏyéung, ˋMá ‹lá ‹tá, ‹Sú lát₂, 'tang tí² ˏming.

'Tsʻz' ngoi² ˋyau kwók› shò' shap₂. ˏKʻí ‹chung wák₂ ˋyau ˏwóng, wák₂ ‹chù ˏhau 'kún hat₂ pat› ˋtang; mí² ˏnang tsun² shut₂ ˋyá.

and India, Yantú, or Yintoo kwók, the country of the Hindús. *Kwók í hák* is strictly Ghorka or the name of the reigning family of Nípál.

12. Chinese travelers and voyagers (for a few such there have been,) have given to their countrymen descriptions of the principal seaports of Asia, from Japan to the Red sea; and have added thereto notices of their inhabitants and articles of commerce.

Section Fourth.

NATIONS OF EUROPE.

歐 邏 巴 國 第 四 章
‹Au ˧lò ‹pá kwók›; tai² sz” ‹chéung.

1. This section summarily mentions the principal nations of Europe, together with the names of their sovereigns; other small countries are not noticed. The territories of Europe extend from north to south about forty or fifty thousand miles; and from east to west they extend nearly an equal distance.

此章略言歐邏君有自
巴之大國並未域四西
號另小國疆約至東南
悉記其南同
北至里東
萬里相
略

'Ts'z' ‹chéung léuk₂ ˧ín ‹Au ˧lò ‹pá ‹chí tái² kwók›, ping' ‹kwan hò²; ling² 'síú kwók› mí² ˢyau sik› kí'. ˧K'í ‹kéung wák₂ tsz'² pak› chí' ˧nám, yéuk› sz” ˢ'ng mán² ˢlí; ‹tung chí' ‹sai, tái² léuk₂ ‹séung ˧t'ung.

2. *Europe* on the north extends to the Icy sea; east it borders on Asia; south it extends to the Black sea and the Mediterranean; west it reaches to the waters of the Atlantic.

歐邏巴北至冰亞
海東連亞細及地蘭
南至黑海至墨國地
中海西
的海

‹Au ˧lò ‹pá pak› chí' ‹Ping 'hoi; ‹tung ˧lín A'' sai' á'; ˧nám chí' Hak› 'hoi, k'ap₂ Tí² ‹chung 'hoi; ‹sai chí' A't› ˧lám tik› 'hoi.

3. The sovereign of *Austria* has the title of emperor, his name is Ferdinand, and his capital is called Vienna.

墨地哩亞國君非
稱皇帝其號都城
耳地難建
曰美衍

Ó' tí² ˢlí a' kwók› ‹kwan ‹ch'ing ˧wóng tai²; ˧k'í hò² ‹Fí ˢí tí² ˧nán; kín' ‹tò ˧shing üt› ˢMi 'ín.

4. *Bavaria*, of which Louis is king.

巴兀哩亞王號
瑯義

‹Pá ˢwá ˢli á' ˧wóng hò Lú² í².

5. *Belgium*, of which Leopold is king.

比里朕國者王
號勒阿撥

'Pi ˢlí cham² kwók› 'ché, ˧wóng hò² Lak₂ ‹ó pút₂.

Notes and Explanations.

Even the names of some of the nations of Europe, as well as those of their sovereigns, are unknown to the Chinese; accordingly some new combinations of characters have been required to express these names. In such cases it is a rule with the Chinese to select the characters which will best express the sound of the names.

3. The rule to express the sound of the foreign name is not always observed: sometimes a prominent national characteristic is employed for naming a country. Thus Austria is known to the

號傳唎威曰
王七咭號城
者第噗王都
西腓巴犂
國陣卽女建
尼士噗者哩
大基大國呆倫

Tái² ˏní kwók› ‘ché, ˏwóng hò² ‹Kí sz’² chan², tai² ts‘at› ˏch‘ün.

6. *Denmark*, of which Christian VII. is king.

Tái² ‹Ying, tsik› ‹Ying kat› li² kwók› ‘ché, ˢnü ˏwóng hò² ‹Wai ‘tó ˢlí; kín› ‹tò ˏshing üt² ˏLun ‹tun.

7. *Great Britain*, or *England*, of which Victoria is queen, and whose capital is called London.

號都
建都
立建
巴犂
曰理
義蘭
瑯法
城

Fát› ˏlán ‹sai ‘ché, ˏwóng hò² Lú² í² ‘Fí lap², kín› ‹tò ˏshing üt² ‹Pá ˏlai.

8. *France*, of which Louis Philippe is king, and whose capital is called Paris.

分阿名號
類稱國王
族仍有者
曼國另國
理幾曼獵
立阿土蘭
理

‹Á ˢli mán² tsuk² lui² ‹fan lap² ‘kí kwók›, ˏying ‹chˋing ‹Á ˢlí mán² ling² ˢyau kwók› ˏming.

9. The families of *Germany* (i. e. the Germanic states) are divided into several kingdoms, which, though they are called Germany, have separate names.

國王
者有
國另
獵國
蘭
希臘
阿

‹Hí líp² kwók› ‘ché, ˏwóng hò² ‹O´ ‘tˋò.

10. *Greece*, of which Otho is king.

號國
王利
者大
國以
蘭之
廉京
威今
荷其

ˏHó ˏlán kwók› ‘ché, ˏwóng hò² ‹Wai ˏlím.

11. *Holland*, of which William is king.

‹Kam ‹chí ˢÍ tái² li² kwók›, ˏkˋí ‹king ˏshing ˏming ˏLò ˢmá.

12. The capital of modern *Italy* is called Rome.

馬西
號傳
羅名
王二
者威
國勒
唐單
鷹
葡洋馬破號第其

ˏPò ˏtò ˏngá, yat› ˏming ‹Sai ˏYéung kwók› ‘ché; ˢnü ˏwóng hò² ˢMá lí² á’ tai² í² ˏchˋün.

13. *Portugal*, also named Western Ocean, of which Maria II. is queen.

王廉呼
人鷹
傳曰
亞西得
魯非三
國

ˏPˋó’ ˢlú ‹sai kwók› ‘ché ˏwóng hò² ‹Fí tak› lak² ‹Wai ˏlím tai² ‹sám ˏchˋün. ˏTˋóng ˏyan ‹fú ˏkˋí kwók› üt² ‹Tán ‹Ying.

14. *Prussia* of which Frederic William III. is king. The Chinese call this country Fányíng (or Single Eagle).

people of Canton by the name *Má Ying* or *Shéung Ying kwók*, The Double Eagle country, because, as the Chinese say, 'on its white flag is painted the double head of a bird.'

6. Denmark is usually known among the Chinese of Canton as the *Wóng Kí kwók*, the country with the Yellow Flag. This inclination of the Chinese to designate foreign countries, by descriptive epithets, rather than by terms which merely express the sound of their names, is owing partly to the nature of their language, and partly to their ignorance of the true names, when the inhabitants of those countries first appeared in China.

15. The people of *Rome*, in ancient times, used the Latin written language.

時古人國馬羅
字文納體拉用
地其國斯羅俄
半巴邏歐細亞
在
王者國弼牙顛撒
女者國者牙班西
喇比國散以傳
第
國第
理大
其巴
五政帝爵
等

ˢLó ˢmá kwók› *ˢyan ʻkú ˢshí yung²* ‹Lá *ʻtʻai náp₂ ˢman tsz”²*.

16. *Russia;* half of this country is situated in Europe, and half is situated in Asia.

ˢNgó ˢló ‹sz’ kwók›; *ˢkʻí tí²* pún’ tsoi² ‹Au *ˢlò ‹pá,* pún’ tsoi² A’’ sai’ á’.

17. *Sardinia,* of which Albert is king.

Sát, ‹*tín ˢngá* kwók› *ʻché,* *ˢwóng hò²* A’’ *ˢlí pat₂*.

18. *Saxony,* of which Frederic is king.

Sát, *ʻshó ˢní* kwók› *ʻché,* *ˢwóng hò²* ‹Fí tak› lak₂.

19. *Spain,* of which Isabella II. is queen.

‹*Sai ‹pán ˢngá* kwók› *ʻché,* *ˢnü ˢwóng hò²* *ˢIʻ sán’ ʻpí ‹lá tai²* *í²* *ˢchʻün*.

20. *Sweden* and *Norway,* of which Charles XIV. is king.

Sui² *ʻtín,* *ˢNó ˢwá* *ˢléung kwók›* *ʻché,* *ˢwóng hò²* ‹Chá *ˢlí, tai²* *shap₂ sz”* *ˢchʻün*.

21. *Switzerland* is situated between Germany, France, and Italy.

瑞西國在阿
曼法蘭西以
利等國中間
者

Sui² ‹*sai* kwók› tsoi² ‹Á *ˢlí mán²,* Fát› lan² ‹sai, *ˢIʻ tái² lí²,* *ʻtang kwók› ‹chung ‹kán*.

22. *Turkey;* half of this country is in Europe, and half is in Asia.

土耳基國歐邏亞
國半在歐細內共
其
巴
國
半

ʻTʻð ˢí ‹kí kwók› *ʻché;* *ˢkʻí kwók› pún’ tsoi²* ‹Au *ˢlò ‹pá, pún’ tsoi²* A’’ *sai’ á’*.

23. The whole number of states in Europe is about fifty; and they have different governments; among them some are governed by emperors, some by kings and queens, or by other persons of noble rank.

歐十各或者
十餘異王管
國
中
后
或
不

‹Au *ˢlò ‹pá noi² kung² ˢ’ng shap₂ ˢü kwók›;* *ˢkʻí kwók› ching’ kók› í²,* ‹*chung wák₂* *ˢwóng tai’, wák₂ ˢwóng hau², wák₂ ‹tsʻün tséuk› ʻché, ʻkún hat₂ pat› ʻtang*.

19. Among the Chinese, Spain is usually called *Tái Luisung*, or Great Luçon, in contradistinction to the Philippines which they call Small Luçon.

Section Fifth.

NATIONS OF AFRICA.

亞非利加國第五章

A' ‹fí lí² ‹ká kwók›; tai² ˢ'ng ‹chéung.

1. Africa extends from north to south more than ten thousand miles, and from east to west more than nine thousand miles.

亞非利加由北
而南一萬幾千
里自西而東九
千幾百里

A' ‹fí lí² ‹ká ˌyau pak› ˌsˊ ˌnám, yat› mán² ‹kí ‹tsˊín ˢlí; tsz'² ‹sai ˌsˊ ‹tung ʿkau ‹tsˊín ‹kí pák› ˢlí.

2. On the north, its boundary is the Mediterranean sea; on the west its boundary is the Atlantic; its southern boundary is the Southern ocean; and the Red sea and Indian ocean form its eastern boundary.

北以地中海爲
界西以歷蘭以
海爲界南以紅
海爲界東以爲
海印度海界

Pak› ˢí Tí² ‹chung ʿhoi ˌwai kái²; ‹sai ˢí A't› ˌlán tik› ʿhoi ˌwai kái²; ˌnám ˢí ˌNám ʿhoi ˌwai kái²; ‹tung ˢí ˌHung ʿhoi Yan² tò² ʿhoi ˌwai kái².

3. At the northeast, there is a narrow neck of land (an isthmus), by which it is connected with Asia.

東北區細地微
相連

‹Tung pak› ‹kˊü ˌHung ʿhoi chˊü² ʿyau ˌmí tí², ˢü A'² sai² á² ‹séung ˌlín.

4. On the northwest, at the straits of the Mediterranean sea, that narrow channel connects it with Spain in Europe.

西北地中海界
首廹狹而接歐
邏巴之西班牙

‹Sai pak› Tí² ‹chung ʿhoi kái² ʿshau pik› háp₂› ˌsˊ tsíp› ‹Au ˌlò ‹pá ‹chí ‹Sí ‹pán ˌngà.

5. The whole continent is divided by the equator, so that about three tenths of the continent are on the north of the line, and about seven tenths are on the south of it. In the centre of the continent are wild and desert lands. Its extreme southern point is called the Cape.

統計其分三惟
極南
道橫其中南北
得其七荒處
赤南其地呷
居野曰

ʿTˊung kai² ˌkˊí tí² ˢí chˊik› tò² ˌwáng ‹fan ˌsˊ lun², ˌnám tak› ˌkˊí ‹sám› pak› ‹kü ˌkˊí tsˊat›. ‹Chung ˌwai ‹fóng ˢyé tí². ˌKˊí ˌnám kik› chˊu² ut› Káp›.

Notes and Explanations.

Africa and its inhabitants and productions are also quite unknown to the Chinese. Tsˊingloi barely names the country, which he calls *Lí-pí-á*, or Libya, as written by the Jesuits: but gives no description of its several parts. The Cape, and the possessions of the Portuguese, are mentioned by a modern traveler, Tsé Tingkò, who says that there are many native states, some of which are Mohammedans, and that "the people are as black as lacker; ivory, rhinoceros' horns, grain, and melons, are the products."

6. Along all the coast there are settlements; and on the south are several regions of country which belong to the English and Portuguese.

7. On the north are several states, as Morocco, Algiers, Tunis, Tripoli, &c.

8. Egypt is situated at the northeastern part, bordering on the Red sea.

沿海皆有民方葡牙
南且有數葡屬牙麻
大噗有數國曰耳利都
北噶哥安遮破海等
曜士北附紅處
尼麥西國
東有

ˌÜn ʿhoi ˊkái ˢyau ˌman ˊkú ˌnám ʿchʿé ˢyau shò' ˊfóng shukˌ Táiˀ ˌYing ˢü ˌPò ˌtò ˌngá.

Pakˌ ˢyau shò'-kwókˌ utˌ ˌMa ˌló ˊkó, ˊO´n ˊché ˢí, ˊTò ˌní szˀˀ, Túiˀ pʿó' líˀ, ʿtang.

ˊTung pakˌ fúˀ ˌHung ʿhoi chʿüˀ ˢyau Mákˌ ˊsai kwókˌ.

5. In the manners and customs of the ancient Egyptians there are points of resemblance to the modern usages of the Chinese; and it is by no means improbable that some intercourse once existed between the two nations. Satisfactory evidence of this, however, seems to be wanting.

Section Sixth.

NATIONS OF AMERICA.

美理哥國第六章

ˢMí ˢlí ˊkó kwókˌ; taiˀ lukˌ ˊchéung.

1. Were the globe of the earth opened and spread out, and were Asia, and Europe, and Africa, made to constitute one hemisphere, then America would be opposite to it.

2. In high antiquity, it was not known that the earth was round and revolved; subsequently it was perceived that the whole world was divided into three parts; but yet it was not known that there were still people residing in the farthest west. At length there

推佈地球以巴亞亞
細亞歐邏爲正面面
非利加爲背地如
美理哥不知天下
上古轉後覺分然
球轉列作三極尙
中未知西有智
猶民居及

ˊTʿúi pòˀ tíˀ ˌkʿau, ˢí Áˀ saiˀ áˀ, ˊAu ˌlò ˊpá, Aˀ ˊfí líˀ ˊká, ˌwai chingˀ mínˀ, ˢMí ˢlí ˊkó ˌwai púiˀ mínˀ.

Shéungˀ ʿkú patˌ ˊchí tíˀ ˌküˌ ˌkʿau ʿchün; hauˀ kókˌ ˊtʿin háˀ ˊchung lítˌ tsókˌ ˊsám ˊfan; ˌín ˌyau míˀ ˊchí ˊsai kikˌ shéungˀ ˢyau ˌman ˊkü. Kʿapˌ ˢyau chíˀ ʿché, ming

Notes and Explanations.

America is known to the Chinese generally as the country of the citizens of the United States: with the people from other American states, they have never had much intercourse. The word America is written with different characters, but those which are here given appear to be preferable, from their coming nearest to the sound of Amerigo's name. In names, the Chinese often

was a very learned man, called Copernicus, who supposed that the earth must be round like a globe and revolve; however there was no certain evidence of this, and accordingly it was not believed.

3. In the reign of Hungchí of the Ming dynasty, *Columbus*, an Italian, sailed on a voyage, and went thither (to America) in person.

4. Several years subsequently, the voyage was repeated by *Amerigo*, who having purchased a ship again went to this country, where for a time he resided; on his return home he drew maps of the new country, and hence the country came to be generally called *America*. It is also called the New World, and likewise designated the western continent.

5. This land is divided into North and South; about eight degrees north of the equator there is a narrow piece of land, which is called *Darien*, by which the southern regions are connected [with the north]; hence the continent is divided into North and South America.

6. On the north of America are the *Canadas*, lands belonging to the English. On the northwest are wild regions which belong to Russia. In the middle [of North America] are the United States, called by the Chinese, Spangled

固而而以布維
匿球徵間倫解
班如無年個日斯
個必菐焉治之是於年者佳描俗理且爲於度爹下南理拿西羅
名地動信弘理由歷數哥久國圖美地地其八曰極分美干土俄
者料旋不明大者身後理赴本地曰新其以北地南故北有嘆屬
美再歸國之曰方北出微與連北屬野美
有舟此新名又西南道有現相之國荒中
美洲

Kó' ₍pán néuk₎ kú', líú² tí² pít₎ ₅ü ₅kʻau ₅í ₅sün tung²; tai² ₅mò ₍ching ₅í pat₎ sun' ₅ín.

₅Ming₎ ₅Hung chí² ₅nín ₍kán ₅Ý tái² ₅lí ₍chí Kó' ₅lun pò' 'ché, ₅yau shí² yat₂ 'kai ₅wai ₍shan lik₂ ₅ü ₍sz'.

Hau² shò' ₅nín fuk₂ ₅yau ₅*Mí ₅lí ₍kó* 'ché, ₅mái ₍chau tsoi' fú², 'kau chü² ₍ü 'tsʻz'; ₍kwai 'pún kwók₎ ₅míú wák₂ ₍san kwók₎ tí² ₅tʻò, tsuk₎ ₍yan ₅ming ₍chí, üt₂ ₅Mí ₅lí ₅kó. Yau² üt₂ ₍San Tí², 'chʻé hò² ₍sai ₍fông.

₍Kí tí² ₅wai ₍fan ₅Nám Pak₎; ₅í ₅kʻí ₅ü chʻik₎ tò² chʻut₎ pak₎ pát₎ tò² chʻü' ₅yau ₅mí tí² üt₂ ₍*Té ₅lí ín²* ₅ü₅nám kik₎ há² tí² ₍séung ₅lín; kú' ₍fan ₅Nám Pak₎.

Pak₎ ₅Mí ₅lí ₍kó ₍chí pak₎ ₅yau ₍*Kón ₅ná tái²* kwók₎ shuk₎ ₍Ying 'tʻò. ₍Sai pak₎ ₍fông ₅yé shuk₂ ₅Ngó ₅ló ₍sz'.

drop the first syllable *a*; *r* they change into *l*, and confound *g* with *k*; thus for Amerigo, they would choose to say *Mi-lí-kó* or Meleko.

3. Christopher Columbus, sailing in search of a shorter passage to the *east*, landed on one of the *West* India islands in 1492. Amerigo Vespucci, a native of Florence, followed him in 1499; in 1508 he was appointed principal pilot by the king of Spain, and his duties were to prepare charts and prescribe routes for vessels leaving for the New World, and in this way the continent soon received his name.

華道計城無首廉言英祖來有士
國旗共京國副任國大宗而南些
省花年省頓正一其與其英之滴
合曰十六盛有年支矩因大國哥
哥號二十華而四自規類由省息國
理人光二號王領俸語一本合墨二
有理破巴
中庇魯臘
哥亞而離
南有其哈
北海最地
夾島大等
理布飄支國哥中處巴
美倫離華等理之十古
南個些理打美道數者

‹Chung ˢMí ˢlí ‹kó Hóp₂ ʻSháng kwók›, ˧Wá ‹yan hò² üt₂ ‹Fá ˧kí. Tò³ ‹kwóng, í³ shap₂ ˧nín kung² kai' í³ shap₂ luk₂ ʻsháng. ‹King ˧shing hò² ˧Wá shing² tun². Kwók› ˧mò ˧wóng ˧í ˢyau ching' fú' ʻshau ˢling, sz" ˧nín yat› yam² ˧lím ʻfung tsz" ‹chí. ˧Kᵗí kwók› ˧ín ˢyü ‹kwᵗai ʻkü ˢü Tái² ‹Ying yat› lui² ʻyan ˧kᵗí ‹tsung ʻtsò ʻpún ˧yau Tái² ‹Ying ˧í ˧loi.

Hóp₂ ʻSháng kwók₂ ‹chí ˧nám ˢyau *Mak₂ sik› ‹kó, Tik› ‹sé sz"*, í³ kwók›.

˧Nám ˢMí ˢlí ‹kó ‹chung ˢyau *Kó' ˧lun pò' á', Pí' ˢlí, ‹sé ˢlí, ˧Piú ˧í ˢlú, Pó' ˢli ˧wá, ‹Chí ˧lí, Láp₂ ‹Pá ʻtá,* ʻtang kwók›.

ˢMí ˢlí ‹kó ˧nám pak› háp tò² ‹chí ‹chung ˢyau ˢhoi ʻtò shò' shap₂ chᵗü'; ˧kᵗí tsui' tái² ʻché, *ʻKá ‹pá, ‹Há tí²* ˢtang.

7. On the south of the United States are the two countries of *Mexico* and *Texas*.

8. In South America are the states of *Columbia, Brazil, Peru, Bolivia, Chili*, and *La Plata*, and so forth.

9. In the narrow regions between North and South America are numerous islands, of which *Cuba* and *Hayti* are the largest.

9. In writing the names of foreign countries, cities, persons, &c., it is very desirable that the same characters should always be chosen; uniformity is especially important in those names which are mentioned in the Scriptures, and they should conform to the received version.

Section Seventh.

ISLANDS OF THE SEA.

海洲類第七章

'Hoi ‹chau lui²; tai² ts'at› ‹chéung.

1. *Acheen* is situated on the north-west point of Sumatra; and is a city.

2. *Batavia*, or Ká-lau-pá, is a city situated on the north-west side of the island of Java.

3. *Borneo*, or the island of Póló, is situated on both sides of the equator; from north to south it extends about two thousand and five hundred miles, and from east to west about two thousand.

4. The island of *Celebes* is situated east of Borneo; along the sea-coast the native inhabitants are tribes of Malays. Besides them, there is one other tribe, called Bugís; the rich take their families with them to engage in trade, and

答一門乃蘇角在西齊之也亞剌城

留之也洲北百二文土種名攜即眷

嘎巴西文中而里千

巴瓜邊即赤二東里

加洲城羅自五西

即哇一婆道千而

在北萊間南由

卽哇一婆道千而

洲沿來由種者至

窪東無有子商所

利之爲別吉經

細萊番類舞

在海

A' ‹tsai tsoi² ‹Sú ›mún táp› ‹lá ‹chí ‹sai pak› kók›, 'nái yat› ›shing 'yá.

‹Ká ‹lá ‹pá, tsik› ‹Ká ›lau ‹pá, tsoi² ‹Kwá ‹wá ‹chau ‹chí ‹sai pak› ‹pín, yat› ›shing 'yá.

›Man ›loi tsik› ›Pó ›ló ›chau, ‹chung ‹kán ch'ik› tò²; tsz'² pak› sí ›nám í² ‹ts'ín 'ng pák› 'lí, ›yau ‹tung ›í ‹sai í² ›ts'ín 'lí.

Sai² lí² ‹wá ‹chau tsoi² ›Man ›loi ‹chí ‹tung; ›ün 'hoi 't'ò ‹fán ›wai ›Mò ›loi ›yau 'chung lui². Pít› 'yau yat› chung' ›ming 'Mò kat› 'tsz'; fú' ‹ché, ›kwai kün' ‹king ‹shéung, 'shò

Notes and Explanations.

LARGE islands are hardly distinguished by the Chinese from continents. Of such islands as Borneo, Java, Sumatra, etc., they seem not to have any just notions regarding either their form, size, or their situation. Indeed they seem not to know whether they be islands or not. The distance from one place to another they express only by the number of days usually occupied in sailing the distance.

1. By some Chinese, two places are mentioned of this name, one called Great Acheen, and the other Little Acheen. Others speak of only one, which is the modern town or city of Acheen. The names of Acheen, Batavia, and few other cities, are entered on this list, because of their being so often referred to.

3. Manloi and Póló were most likely the names, originally, of towns or settlements: and it is doubtful whether they are, or ever were, applied by the Chinese to the island as one whole—for as such they seem not to know it.

to whatever place they come there they abide, without any thought of their ancient lands, and without any permanent abode, when they are poor, then many of them become thieves and robbers.

思寓盜之之爲土定多故一則無無者安亦貧劫匪

chí' tsik ‹ón ˛mò kú' 'tˢò ‹chí ‹sz', yik˩ ˛mò yat˩ ting² ‹chí yü'; ˛pan 'ché, tsak˩ ‹tó ˛wai tò' kíp˩.

5. The *Fiji* islands are in the South Pacific ocean, and yield abundance of birds-nests.

洋島在平燕洲日極西百百百萬

'Fí ‹chí 'tò tsoi² ˛Pᵉing ˛yéung ‹chí ˛nám, ‹tó chˢut˩ ín' ‹wó.

6. Off in the Pacific ocean are four islands, which form the empire of *Japan*.

之平成

支南洋國哇六一至約荷本琉宋順到皆不爲呢西年與上黃

˛Pᵉing ˛yéung ngoi² sz" ‹chau ˛í ˛shing kwók˩ 'ché, üt˩ *Yat˩ 'pún.*

7. The island of *Java* is situated in south latitude more than six degrees south [of the equator]. From east to west it extends one thousand eight hundred miles; from north to south three hundred miles. The number of inhabitants is about seven or eight millions. The island belongs to the Dutch.

‹Chau ‹wá ‹chau ˛nám kik˩ chˢut˩ tí² luk˩ tò² ˛ü. ‹Sai chi' ‹tung yat˩ ‹tsᵉín pát˩ pák˩ ˛lí; pak˩ chí' ˛nám ‹sám pák˩ ˛lí. ˛Yan yéuk˩ tsᵉat˩ pát˩ pák˩ mán². Yik˩ ˛Hó ˛lán 'sho shuk˩.

8. South of Japan, off at some distance in the ocean, is the little kingdom of *Lew-chew.*

外東日餘牙總曰永郎市呂

Yat˩ 'pún ˛nám ˛yéung ˛i ngoi², ˢyau *˛Lau ˛kau* 'síú kwók˩.

9. *Luçonia* (or the Philippines) is situated south-east from Macao; and [from thence] with a fair wind it may be reached in seven or eight days. It includes more than ten islands, which belong to Spain. By law it has no king, a governor-general being chief; the city in which he resides is called *Manila.*

日有呂南可洲例督馬東樂機因

ˢLui sung' tsoi² O' ‹chí ‹tung ˛nám; shun² ‹fung tsᵉat˩ pát˩ yat˩ 'hó tò'. ‹Chung ˢyau shap˩ ˢü ‹chau, ‹kái shuk˩ ‹Sai ‹pán ˛ngá. Lai² pat˩ lap˩ 'chü; ˢí 'tsung tuk˩ ˛wai 'shau; ‹kü ˛shing üt˩ ˢ*Má ˛ní lá'.*

10. In the Researches in the East and West it is said, that in the reign of Wing-lók (about A. D. 1420), there were certain Franks, who traded with the people of Luçon. On the king's birth-day they made him presents

‹Tung ‹Sai ˛yéung 'Háu ˛wan, ˢWing lók˩ ˛nín ‹kán, ˢyau Fat˩ ˛lóng ‹kí ˢü ˢLui sung' ú² ˢshí. ‹Yan ˢshéung ˛wóng

10. *Fat lóng kí* should not be confounded with *Fát lán sai*, as it sometimes has been both by foreigners and Chinese. The first is applied to all foreigners from Europe, the second only to the French.

如王郎剪爲是失地利一在利二

地屋佛皮以稱重乎細乃架非約

乞蓋之牛之地然竟在南士亞人

壽大許取續乞之夷薩西加海東餘

王皮而乃相圍難遠咖之也帝度之萬埋海圍陷洛中細是西一而

宋牛信機而四王信茫窪埠馬印加百妙度周嘆美合在呢之峙國

印也爲六洲東當獨中

在嶼里轄米餘之叭中似

亦島十所即十窪在海民

小山北島有利居列數喇中士

‹kam ⸗wai ˢLui sung' ⸗wóng shau², hat› tí² ⸗ü ⸗ngau ⸗pʻí tái², kʻoi' uk›. ⸗Wóng sun' ⸗í ʻhü ‹chí; Fat₂ ⸗lóng ‹kí ˢnái ʻtsʻü ⸗ngau ⸗pʻí, ʻtsín ⸗í ⸗séung tsuk₂ ‹chí, ˢí ⸗wai sz'' ⸗wai, hat› tí² ‹chʻing shí². ⸗Wóng ⸗nán ‹chí, ⸗ín chung² shat› sun' ˢün ⸗í, ʻking ˢü tí².

⸗*Móng ‹ká sát₂* tsoi² Sai' lí² ‹wá ‹chí ‹sai ⸗nám, ˢnái yat' fau² ˢyá.

ˢ*Ma tai' ‹ká sz''² ká'* tsoi² Yan' tò² ˢhoi, A'' ‹fí lí² ‹ká ‹chí ‹tung; ⸗yan yéuk› í² pák› mán² ⸗ü.

Míu² ˢ*lí sz''²* yik₂ tsoi² Yan' tò² ʻhoi ‹chung, ʻtò ˢsü ˢyá. ‹Chau ⸗wai shò' shap₂ ˢlí, ⸗wai ‹Ying kat› lí² ʻshó hat₂.

ˢ*Mí lók› ‹kü*, tsik› ˢMai luk› hóp₂, ‹chung ˢyau shap₂ ⸗ü ‹chau, tsoi² Sai' lí² ‹wá ‹chí ‹tung.

‹*Ni shí²* ʻtò tsoi² Pát› ‹tóng ‹chí ‹sai pak›; ʻhoi ‹chung tuk₂ shí² yat› ‹shán, ⸗man ˢtsʻz' ‹Chung kwók› ⸗í ʻsíú.

11, 14, 15. To these places Chinese vessels have often found their way; formerly in considerable numbers, but recently their number has decreased.

12, 13. To Madagascar and Mauritias, Chinese vessels are not known ever to have gone: though the places have been visited by Chinese, who have gone, as they frequently do, in the capacity of servants on board foreign vessels.

of gold, and begged of him a piece of ground as large as a cow's skin, whereon to build a house. The king believing them sincere promised it, but the Franks took the cow's skin, cut it into strips and then joined them together, and therewith encircled a square, and begged for the ground corresponding to it. At this the king was greatly troubled, but dreading to break his promise to the foreigners, he finally gave them the land.

11. *Macassar* is situated on the south-west of the Celebes; it is a mart (or commercial town).

12. *Madagascar* is situated in the Indian sea, on the east of Africa; its population is about two millions.

13. *Mauritius* is an island, and is also situated in the Indian sea. It is several tens of miles in circumference, and is under the government of England.

14. The *Moluccas*, or the Mí-luk-hóp, include more than ten islands, situated east of Celebes.

15. *Nias* is an island situated north-west from Padang, in the midst of the sea, rising in one solitary hill; the people resemble the Chinese but are smaller.

16. The *Nicobars* are situated north-west from the extreme point of Acheen.

17. *New Holland;* this country belongs to Great Britain; it is distant south from Papua, by sea, three degrees; in extent it is nearly equal to Europe.

18. *New Zealand* is distant from New Holland about fifteen degrees.

19. *Padang* is a harbor on the west of Sumatra.

20. *Papua* is situated south-west from the Moluccas.

21. *Pínang* is an island in the midst of the sea; it is also called Púlo Pínang. In all Malayan countries, there are two kinds of fruit; one is called the durion, in shape like the pine apple, having many warts, and the pulp exceedingly fragrant and pleasant; the other is called the mangostan, or the mangostan chestnut, in shape like the persimmon, with a rind, and like the other of a rich, juicy taste.

22. The *Sandwich Islands* are situated eighty degrees due east from Canton; they are thirteen in number; the largest of them is called *Hawaii*.

亞北大之而巴荷十蘇洛居一似刺名茫有省餘一大
呢齊新英南至新蘭五叭門吧居新一凡地名波肉茫栗売檀正中名
咕盡荷由越廣西東度當塔布之埠名無有流羅極姑形味香東有阿
吧處蘭吧洋若蘭越而港喇阿東海布來果連蜜香生如亦山八十哇
拉之地布三歐由洋至口之在南中路由二子而酣又柿清由十三希
在西屬阿度邏新約在西美島嶼所種形多一名而酣粵度洲叚
‹*Ní ‹kú ‹pá ‹lá* tsoi² Á' ₍tsai tsun² ch'ü' ‹chí ‹sai pak›.

‹*San ₍Hó ₍lán;* tí² shuk₂ Tái² ‹Ying; ₍yau ‹Pá pò' ‹á ‹chí ₍nám üt₂ ₍yéung ‹sám tò² ₍í chí' ; 'kwóng yéuk₂ ‹Au ₍lò ‹pá.

‹*San ‹Sai ₍lán* ₍yau ‹San ₍Hó ₍lán ‹tung üt₂ ₍yéung yéuk› shap› ₍'ng tò² ₍í chí'.

Pát› ‹tóng 'kóng 'hau tsoi² ‹Sú ₍mún táp› lâ' ‹chí ‹sai.

‹*Pá pò'* ‹*á* tsoi² ₍Mí lók› ‹kü ‹chí ‹tung ₍nám.

‹*San Fau*² 'hoi ‹chung 'tò ₍yá; yat› ₍ming Pò' lò² ‹Pan ₍lóng. ₍Fán ₍Mò ₍loi ₍yau 'shó ‹kü tí², ₍yau 'kwó í² chung' ; yat› ₍ming ‹lau ₍lín 'tsz'², ‹ying 'ts'z' ‹pó ₍lò mat›, ₍í ‹tó tsz", yuk₂ kik₂ ‹héung ₍t'ím. Yat› ₍ming ₍móng ‹kú ‹shang, yau² ₍ming ‹móng lut₂; ‹ying ‹ü ‹tsz', ₍í ₍yau hók», mí' yik₂ ‹ts'ing ₍t'ím.

₍*Tán ‹Héung ‹shán* ₍yau Üt₂ 'sháng ching' ‹tung pát› shap₂ tò² ₍ü; ‹chung ₍yau shap₂ ‹sám ‹chau; yat› ₍ming ‹*A' ‹wá ‹hí* ts'ü' tái².

16. The Nicobars are described by Tsé Ts'ingkò, together with another place in its vicinity, (perhaps the Andamans,) the latter, he says "have inhabitants with faces like the horse, who eat men, and nobody dares to go among them."

23. *Singapore*, or San-ká-pó, belongs to Great Britain; it has several schools, and is the residence of many English and Chinese.

24. The *Súlú* islands are situated on the north-east of Borneo, and are more than ten in number.

25. *Sumatra* is situated west from Borneo, distaht about ten degrees.

26. *Timor* is situated south east from the Celebes, and is under the government of the Portuguese.

27. If you desire to understand the situation and form of the seas and lands throughout the world, you are requested to examine (1) the *Researches in the East and West*, written by Wóng Hítsung of Kamling; also (2) the *Notices of the Seas*, by Yéung Píngnám of the department of Káying in Kwóngtung; (3) the *Notices of things Heard and Seen in Maritime Countries*, by Chan Lunkwing of the district Tungón in Fukkín; with (4) the *Memoranda of the Foreign tribes on the New Frontiers* by Ch'unyün of Chiktai. From these works some distinct information may be obtained.

坡建人
嘉中華
新暎英斯
即大院於在中答西在南轄
辣屬書集錄北門之問東管識勢起洋應海縣國椿藩其詳紀聞陳錄州考請宗天下覽所並楊福倫見之畧矣
息地數多蘇東蘇萊地之洋欲形王西嘉之安海隸外得
之島文度窪西陸陵東東南同之直疆頗
萊餘在十利歸水金著廣炳建烟錄新亦

Sik› *lát*₂ tsik›, ‹San ‹ká ‹pó, tí² shuk₂, Tái² ‹Ying; ‹chung kín' shò' ‹shü ün² ‹Ying ˛Wá ˛yan ‹tó tsap₂ ‹ü ‹sz'

‹*Sú luk*₂ tsoi² ˛Man ˛loi ‹chí ‹tung pak›, ‹chung shap₂ ˛ü 'tò.

‹*Sú* ˛*mún táp*› *lá*' tsoi² ˛Man ˛loi ‹chí ‹sai, yéuk› shap₂ tò².

*Tí*² *man*² tsoi² Sai' lí² ‹wá ‹chí ‹tung ˛nám, tí² ‹kwai ‹Sai ‹yéung 'kún hat₂.

Yéuk₂ shik› ˛t'ín há² 'shui luk₂ ˛ying shai², 'ts'ing 'lám ‹Kam ˛ling ˛Wóng 'Hí ‹tsung 'shó chü', ‹Tung ‹Sai ˛Yéung 'Háu; ping² 'Kwóng ‹tung ‹Ká ying² ‹chau, ‹Yéung 'Ping ˛nám ‹chí 'Hoi Luk›; Fuk› Kín' ‹T'ung ‹ón ün², ‹Chan ˛Lun 'kwing ‹chí 'Hoi Kwók› ˛Man Kín' Luk₂; Chik₂ tai² ˛Ch'un ˛yün ‹chí ‹San ‹Kéung Ngoi² ˛Fán 'Kí Léuk₂. Yik₂ 'p'ó tak› ˛k'í ˛tséung ˛í.

27. (1) The Researches in the East and West is in six volumes, octavo; it was written about two centuries ago, near the close of the Ming dynasty; the first volume contains some very rude charts, intended to show the situation and form of foreign countries.

(2) The Notices of the Seas is in one volume octavo. Its author obtained his information from his townsman, Tsé Tsingkò who, when his ship was wrecked at sea, was himself saved by the people on board a foreign vessel. After continuing abroad fourteen years, voyaging from country to country, he returned to China, and became blind, after which he was engaged as interpreter in Macao, where Yéung Pingnám meeting with him obtained the materials of his book.

(3) The Notices of things Heard and Seen in Foreign Countries are comprised in two small duodecimo volumes, written about a century ago. The second volume contains a chart of the whole Chinese coast.

(4) The Memoranda of the Foreign Tribes form four small octavo volumes, and were published in the reign of Kínlung of the present dynasty.

Section Eighth.

THE IMPERIAL DOMINIONS.

皇輿略第八章
ˌWóng ˌyü léukˌ; taiˋ pátˌ ˌchéung.

直	隸	爲	中	華	首	*Chikˌ taiˋ* ˌwai ˌChung ˌwá ʻshau ʻsháng, ʻkú ˌchʻing ˌYau, Iˋn.
省	古	稱	幽	燕		
山	東	乃	山	之	東	ˌ*Shán ˌtung* ʻnái ˌshán ˌchi ˌtung, ʻkú ˌchʻing ˌTsʻai, ʻLò. ʻHung shing' ˌshang ˌü 'tsʻz' ʻshing.
古	稱	齊	魯	孔	聖	
生	於	此	省			
山	西	乃	山	之	西	ˌ*Shán ˌsai* ʻnái ˌshán ˌchí ˌsai. ʻkú ˌchʻing Tsun', Chíúˋ.
古	稱	晉	趙			
河	南	爲	華	夏	之	ˌ*Hó ˌnám* ˌwai ˌWá háˋ ˌchi ˌchung, ˌWóng ˌhó ˌchí ˌnám. hòˋ ˌChung ˌchau, ʻkú ˌchʻing ˌHin, Yüˋ.
中	黃	河	之	南	號	
中	州	古	稱	兗	豫	
江	南	今	分	江	蘇	ˌ*Kóng ˌnám* ˌkam ˌfan ˌ*Kóng ˌsú*, ˌO'n ˌfai, iˋ ʻsháng. ʻKu ˌNám ˌking tsoiˋ ˌkam ˌKóng ˌning ʻfú, pítˌ hòˋ ˌKam ˌling.
安	徽	二	省	古	南	
京	在	今	江	寧	府	
別	號	金	陵			
江	西	別	號	豫	章	ˌ*Kóng ˌsai* pítˌ hòˋ Yüˋ ˌchéung, yauˋ ütˌ ˌ'Ng ˌsai.
又	曰	吳	西			
浙	江	原	爲	越	國	*Chítˌ ˌkóng* ˌyün ˌwai Yüt kwókˌ.

1. *Chilí* forms the capital province of the Chinese empire, and was anciently called Yú and Yen.

2. *Shántung*, i. e. east of the hills, was anciently called Tsí and Lú. Confucius, the sage, was born in this province.

3. *Shánsí*, i. e. west of the hills, was anciently called Tsin and Cháu.

4. *Honán* forms the centre of the Chinese empire, south of the Yellow river, is designated the Centre-region, and was anciently called Yen and Yü.

5. *Kiángnán* is now divided into two provinces *Kiángsú* and *A'nhwui*. The ancient Nánking constitutes the modern city Kiángning, otherwise designated Kinling.

6. *Kiángsí*, otherwise denominated Yücháng, is also called Wúsí.

7. *Chekiáng* was originally the country of Yue.

Notes and Explanations.

Imperial dominions is a term which, by the native reader, can be applied to nothing but the *Chunghwa*, the centre of wealth and civilization, the *Tái Tsʻing Kwók* or 'empire of the Great Pure Dynasty,' which stretches from lat. 18° to 55° N., and from lon. 70° to 140° E., and includes about 3,010,400 square miles, in extent exceeding the whole of Europe. This section includes the names of the provinces, and also some of the principal rivers, lakes, and mountains.

N. B. Throughout the section the orthography, in the left hand column, indicates the sound of the names when pronounced according to the court dialect.

1. The term China is probably derived from *Tsin*, one of the ancient dynasties. Each of the eighteen provinces, into which China Proper is now divided, is often designated in writing by the ancient name of the same region. The modern names of many of the provinces, as Shántung, Shánsí, Chekiáng, Húnán, Húpa, &c., is derived from their geographical position, or from some other circumstance connected with their topography.

臺灣因陝古甘四廣廣雲貴滿曰曰黑三斯相南蒙南
福湖湖曰西稱肅川東西南州洲盛濟龍省地分界古連直
建彭廣其廣湖西稱肅川東西南州洲盛濟龍省地分界古連直
古湖古多今南別關陝古亦亦古古之京濟江北由焉朝各直
稱皆稱湖分湖號中西稱稱稱稱稱省曰哈謂界與東鮮部隸
閩所三故兩北京分西粵粵曰黔有吉爾之鄂安至西落省
屬楚名省兆省蜀東西滇地三林卽東羅嶺海連西

8. *Fukien* was anciently called Min. *Formosa* and the *Piscadore* islands both belong to it.

9. *Húkwáng* was anciently called Sántsú; because it had many lakes, it was therefore called Húkwáng; it is now divided into two provinces, called *Húnán*, and *Húpa*.

10. *Shènsí*, otherwise designated Kingcháu, was anciently called Kwánchung.

11. *Kánsu* was separated from the province of Shènsí.

12. *Sz'chuen* was anciently called Sishu.

13. *Kwángtung* is also called Yuetung.

14. *Kwángsí* is also called Yuesi.

15. *Yunnán* was anciently called Tien.

16. *Kweichau* was anciently called the land of Kien.

17. Of *Mantchúria*, the provinces are three, namely, *Shingking* (or Moukden) *Kirin*, and *Tsitsihar*, or Halungkiáng. These are called the three eastern provinces. On the north, Mantchúria is bounded by the Russian territory, from which the Hingán (the Daourian) mountains separate it; on the east it reaches to the sea; on the south it is bounded by Corea; on the west it is conterminous with the tribes of Mongolia, and on the south-west with the province of Chilí.

Fuk› kin' ‘kú ‹ch'ing ˌMan. ˌT'oi ‹wán, ‹l'áng ˌú ‹kái ‘shó shuk›.

ˌÚ ‘kwóng ‘kú ‹ch'ing ‹Sam ‘Ch'ó; ‹yan ˌk'í ‹tó ˌú, kú' ˌming ˌÚ ‘kwong; ‹kam ‹fan ˌléung ‘sháng üt› ˌU ˌnám ˌU' pak›.

‘Shim ‹sai pít› hò² ‹King chíú ‘kú ‹ch'ing ‹Kwán ‹chung.

‹Kóm suk› ‘Shím ‹sai ‹fan ‘sháng.

Sz' ‹ch'uen ‘kú ‹ch'ing ‹Sai shuk›.

‘Kwóng ‹tung yik› ‹ch'ing Üt ‹tung.

‘Kwóng ‹sai yik› ‹ch'ing Üt› ‹sai.

ˌWan ˌnám ‘kú ‹ch'ing üt› ˌT'ín.

Kwai' ‹chau ‘kú ‹ch'ing ˌKim tí².

ˌMún ‹chau ‹chí ‘sháng, ˌyau ‹sám, üt› Shing² ‹king, üt› Kat› ˌlam, üt› Tsai' tsai' ‹há ˌí, tsik› Hak› ˌlung ‹kóng. Wai² ‹chí ‹tung ‹sám ‘sháng. Pak› kái' Ngók› ˌló ‹sz' tí², ˌyau ‹Hing ‹ón ˌling ‹séung ‹fan ˌín; ‹tung chí' ‘hoi; ˌnám kái' ˌCh'íú ‘sín; ‹sai ˌlín ˌMung ‘kú kók› pò² lók›; ‹sai ˌnám ˌlín Chik› tai² ‘sháng.

1—16. Of this list, Chilí, Shántung, Shánsi, and Honán may be regarded as the northern provinces; Kiángnán (or Kiángsú and A'nhwui), Kiángsí, Chekiáng, and Fukien, the eastern; Húkwáng (or Húnán and Húpa), the central; Shènsi, Kánsu, and Sz'chuen, the western: and Kwángtung, Kwángsí, Yunnán, and Kweichau, the southern. These eighteen provinces are situated between lat. 18° and 41° N., and between long. 98° and 123° E., from Greenwich, and include about 1,298,000 square miles.

17. The extent of Mantchúria, from north to south, is about twelve degrees, and about sixteen from east to west. It is mountainous, little cultivated, and thinly peopled. The name is derived from its inhabitants, the Manchús, who four centuries ago were only a few wandering tribes, but are now masters of China.—*Ngók* and *Ngó* are both used in writing the name Russia.

18. The territory of *Mongolia*, on the east is conterminous with Mantchúria, on the south is bounded by the provinces Chilí, Shánsí, Shènsí, and Kánsu; on the west, it is conterminous with Ílí. It is divided into four parts: 1. The *Inner Mongols*, 24 tribes, situated on the north of the four provinces above named, and on the south of the Shámo or desert of Gobi; 2. The *Outer Mongols*, the tribes of the four Kalka khans, on the north of Shámo, and conterminous with Russia: 3. *Ouliasutai* and its subject places, Gobdo, &c., on the west of the Outer Mongols: and 4. *Koko-nor*, or the Azure sea, on the south of Kánsu and the west of Shènsí.

19. *Ílí* is divided into two provinces (or Roads). The northern Road is on the north of the *Celestial mountains* (Tien shán), conterminous with Russia, and is the origi-

連隸肅犁日四之璧蒙汗之界雅科外曰青南
東直甘伊一十省戈外四漠斯里屬在一卽之　兩山羅爾路之斯地
地界西連段二四卽曰格沙羅烏所處西兒肅西作天俄噶
之南陝西四古在漠一爾在俄曰及等之膃甘之分在連準
古洲西省作蒙落沙南格部與一台多古庫在西犁路界爲
蒙滿山各分內部北之古之北連蘇布蒙庫海陝伊北北原

ᶜ*Mung* ʻ*kú* ᶜchí tí², ᶜtung ᶜlín ᶜMún ᶜchau; ᶜnám kái² Chik₂ tai², ᶜShán ᶜsai, ʻShím ᶜsai, ᶜKóm suk₅, kók₅ ʻsháng; ᶜsai ᶜlín ᶜÍ ᶜlai. ᶜFan tsók₅ sz" tün²: yat₅ üt₂ Noi² ᶜMung ʻkú, í² shap₂ sz" pò² lók₂, tsoi² sz" ʻsháng ᶜchí pak₅, ᶜShá mók₂ tsik₅ ᶜKó pik₅ ᶜchí ᶜnám; yat₅ üt₂ Ngoi² ᶜMung ʻkú, Kák₅ ᶜí kák₂ sz" hón² ᶜchí pò², tsoi² ᶜShá mók₂ ᶜchí pak₅, ᶜü ᶜNgó ᶜló ᶜsz' kái² ᶜlín: yat₅ üt₂ ᶜÚ ᶜlí ᶜngá ᶜsú ᶜtᶜoi, kᶜap₂ ʻshó shuk₂ ᶜKó pò' ᶜtó ʻtang chᶜü': tsoi² Ngoi² ᶜMung ʻkú ᶜchí ᶜsai; yat₅ üt₂ Kó' kó' ᶜnó ᶜí, tsik₅ ᶜTsᶜing ʻhoi. tsoi² ᶜKóm suk₅ ᶜchí ᶜnám. ʻShím ᶜsai ᶜchí ᶜsai.

ᶜ*Í* ᶜ*lai* ᶜfan tsók₅ ᶜléung lò². Pak₅ lò² tsoi² ᶜ*Tᶜin* ᶜ*shán* ᶜchí pak₅, kái² ᶜlín ᶜNgó ᶜló ᶜsz', ᶜün ᶜwai ʻChun kót, ᶜí tí²;

18. The boundary lines of Mongolia are not very accurately defined. The *Mungkú*, or Mongols, are not confined to its limits, but are scattered over the whole Chinese empire: in the eighteen provinces, they are divided into eight standards; in Mantchúria, they are shepherds, as they are for the most part in Mongolia: in Ílí and Tibet they appear almost as strangers, settled by force of arms rather than of free will. In Inner Mongolia are 24 tribes, divided into 49 standards: in Outer Mongolia are 4 tribes, divided into 86 standards; similar divisions and subdivisions exist in Ouliasutai and Koko-nor. Mongolia is an elevated tract of country, and is considered as the first of the Chinese colonies.

19. *Hwuiyuen* (*ching*) is the capital of Ílí, and the first canton; *Tarbagatae* (Táp-í-pá-háp-tai) is the second, and *Kour-khara-ousou* (Kú-í-hák-láp-ú-sú) is the third. *Bárkoul* (Pá-lí-kwan) now called *Chinsí fú*, or the department of Chinsí (Chan-sai), and *Oroumtchi* (U-lò-muk-tsai)

nal Soungaria; on its west are the pastoral tribes of the Hassáks (or Cossacks). The southern Road lies on the south of the Celestial mountains, and the north of the Kwanlun mountains; it is the New Territory called that of the 'eight Mohammedan cities.' The minister charged with the general control of affairs in the Mohammedan territory resides at Yárkand. Westward are situated the several [independent] Mohammedan tribes.

20. *Tibet* is on the west of Sz'chuen province, and is divided into Anterior and Ulterior Tibet; there is in each a Minister resident in Tibet, in order to regulate the affairs of the lámás.

21. Those by whom the yellow religion (Shámanism) is maintained among the Mongols and Tangouths are called lámás.

22. *Anterior Tibet* is divided into two territories, *Kham* and *Wei*, the chief city being Lassa, which is the residence of the great teacher of the yellow religion, the dalaï lámá.

23. *Ulterior Tibet* is also divided into two territories, namely *Tsáng* and *'Ari*; westward is *Ladák*, and southward is *Ghorka* (or Nipál).

克天之新事葉回省藏藏嘛
薩在崙城疆劄回　川前駐喇
哈路崑八囤駐則住四作置理
爲南南回理臣西分在分各以
西牧之回總大羌部藏西藏臣事
其遊山北疆務爾諸西之後大之以
蒙曰衛拉師所地西則
於者康城大住二里南
行特作首教嘛分阿克
教古分其黃喇亦曰達喀
黃唐嘛藏地爲賴藏藏喇爾
古喇前二撒達後曰則鄂

ₛk'í ‹sai ₛwai ‹Há sát› hak› ₛyau muk›. ₛNám lò² tsoi⁴ ‹T'ín ₛshán ‹chí ₛnám, ‹Kwan ₛlun ‹chí pak», ₛU'i ₛúi pát ₛshing ‹San ‹Kéung. 'Tsung ₛlí ₛúi ‹kéung sz'² mò² tái ₛshan, chü² cháp› l'p₂ ₛí ‹kwai. ‹Sai tsak› ₛU'i ₛúi ‹chii pò² ‹fan chü².

‹*Sai Tsóng*² tsoi² Sz" ‹ch'ún 'sháng ‹chí ‹sai, ‹fan tsók› ₛTs'ín Tsóng², Hau² Tsóng²; kók› chí² chü² tsóng² tái⁴ ₛshan, ₛí ₛlí ‹lá ₛmá ‹chí sz'².

ₛÍ ₛwóng káu² ₛhang ‹yü ₛMung 'kú ₛT'óng 'kú tak₂ 'ché, üt₂ ‹lá ₛmá.

ₛ*Ts'ín Tsóng*² ‹fan tsók, ₛ*Hóng Wai*² í² tí², ₛk'í 'shau ₛshing ‹Lá sát», ₛwai ₛwóng káu² tái² ‹sz', tát₂ lái² ‹lá ₛmá chu ‹shó.

*Hau*² *Tsóng*² yik₂ ‹fan í² tí². üt₂ *Tsóng*², üt₂ ‹*O' 'li.* ‹sai tsak› ‹*Lá tát₂ hak*», ₛnám tsak *Kwók*› ₛí *hák*›.

---

now called *Tihwá chau*, or the department of *Tihwá* (Tai-fá), with their dependencies, belong to Kánsu. The Hassaks are better known as Kirghís, i. e. "robbers of the deserts." The cantons *Hami* (Há-mat) and *Turfan* (Tú-lí-fan) are the ancient possessions of Turkish tribes, situated in the southern regions. The eight Mohammedan cities are, *Harashar* (or Hák-lá-shá-í), *Kootche* (Fú-ché); *Aksou* (O'-hak-sú); *Oushi* (U'-shap); *Kashgar* (Hák-shap-kòt-í); *Yengi-hissar* (Ying-kat-shá-ò); *Yárkand* (Íp-í-kéung); and *Khoten* (Wó-tín).

20. The name Tibet is said to be derived from *Tou-p'ho*, afterwards corrupted into Toubet. The country is also called Tangout: the Chinese now usually designate it, as above, *Sí Tsang* or the Western Tsáng.

24. Mungtien of the Tsin dynasty built the *Great wall* (i. e. the wall of ten thousand miles); it commences at Lintáu and extends to Liáutung, more than 10,000 *li* in length.

25. The *Yellow river*, taking its rise in the Sea of Constellations, among the Kwanlun mountains, enters the sea at Fauning in Kiángsú.

26. The *Yángtsz' kiáng*, taking its rise to the westward of the Sea of Constellations, enters Yunnán, passes through Húkwáng, and enters the ocean at the island of Sungming.

27. The *Grand Canal* was dug under Kiálú's direction, by command of the emperor Shuntí of the Yuen dynasty.

28. The eastern mountain *Tái Shán* is situated in the department *Tsinán* in Shántung.

29. The western mountain *Hwá Shán* is siuated in the department Sí'án of Shènsí.

30. The southern mountain *Háng Shán* is situated in the department Hángchau in Húkwáng.

31. The northern mountain *Hang Shán* is situated in the department Chinting in Chilí.

32. The central mountains *Sung Shán* are situated in the department Honán in Honán.

33. The lake *Poyáng* is situated in the department Jáuchau in Kiángsí.

34. The lake *Tsingtsáu* is situated in the department Yochau in Húkwáng.

秦	蒙	恬	築	萬	里	至
長	城	起	臨	洮	餘	里
遼	東	遠	萬	餘	嵓	山
黃	河	出	崑	嵓	江	蘇
星	宿	海	至	出	於	海
阜	寧	而	江	起	於	星
洋	子	江	之	西	入	雲
宿	海	經	洲	而	元	督
南	明	運	賈	東	嶽	泰
東	濟	南	華	安	衡	州
恒	定	嵩	南	湖	府	
西	嶽	華	山	府		
西	嶽	衡	山	府		
北	嶽	恒	山	府		
中	嶽	嵩	山	府		
南	河	南	府			
鄱	陽	湖	在	江	西	
饒	州	府				
青	草	湖	在	湖	廣	
岳	州	府				

在	山	陝	西	布	政	使
在	山	東	布	政	使	司
在	山	西	布	政	使	司
在	山	河	南	布	政	使
在	山	湖	廣	布	政	使
在	山	江	西	布	政	使
在	山	浙	江	布	政	使
在	山	福	建	布	政	使
在	山	廣	東	布	政	使
在	山	廣	西	布	政	使
在	山	雲	南	布	政	使
在	山	貴	州	布	政	使
在	山	四	川	布	政	使
在	山	甘	肅	布	政	使
在	山	山	西	布	政	使
在	山	陝	西	布	政	使
在	山	東	布	政	使	司
在	山	河	南	布	政	使
在	山	湖	廣	布	政	使
在	山	江	西	布	政	使
在	山	浙	江	布	政	使
在	山	福	建	布	政	使
在	山	廣	東	布	政	使
在	山	廣	西	布	政	使
在	山	雲	南	布	政	使
在	山	貴	州	布	政	使
在	山	四	川	布	政	使
在	山	甘	肅	布	政	使

里	至	里	山	蘇	海	星
至	里	山	蘇	海	星	雲
里	山	蘇	海	星	雲	崇
山	蘇	海	星	雲	崇	海
蘇	海	星	雲	崇	海	命
海	星	雲	崇	海	命	山
星	雲	崇	海	命	山	陝
雲	崇	海	命	山	陝	湖
崇	海	命	山	陝	湖	直
海	命	山	陝	湖	直	河
命	山	陝	湖	直	河	西
山	陝	湖	直	河	西	廣

至	里	山	蘇	海	星	雲
里	山	蘇	海	星	雲	崇
山	蘇	海	星	雲	崇	海
蘇	海	星	雲	崇	海	命
海	星	雲	崇	海	命	山
星	雲	崇	海	命	山	陝
雲	崇	海	命	山	陝	湖
崇	海	命	山	陝	湖	直
海	命	山	陝	湖	直	河
命	山	陝	湖	直	河	西
山	陝	湖	直	河	西	廣

ꜱTs'un ꜱMung ꜱt'ím chuk› *mán*² ꜱ*li* ꜱ*ch'éung* ꜱ*shing*; 'hí ꜱLam ‹t'ò chí' ‹Líú ‹tung› ꜱún mán² ‹ü ꜱli.

ꜱ*Wóng* ꜱ*hó* ch'ut› ‹Kwan ꜱlun ‹shán, ‹Sing suk› 'hoi, chí' ‹Kóng ‹sú Fau² ‹ning, ꜱí ch'ut› ‹ü 'hoi.

ꜱ*Yéung 'tsz'* ‹*kóng* 'hí ‹ü ‹Sing suk› 'hoi ‹chí ‹sai, yap₂ ꜱWan ꜱnám, ‹king ꜱU' 'kwóng chí' ꜱShung ꜱming ‹chau, ꜱí yap₂ ‹ü 'hoi.

*Wan*² ꜱ*Hó* ꜱYún Shun² tai' ming² 'Ká ꜱlò tuk› wát›.

‹Tung ngók₂ *Tai'* ‹*Shán* tsoi² ‹Shán ‹tung Ts'ai' ꜱnám 'fú.

‹Sai ngók₂ ꜱ*Wú* ‹*Shán* tsoi² 'Shím ‹sai ‹Sai ‹ón 'fú.

ꜱNám ngók₂ ꜱ*Hang* ‹*Shán* tsoi² ꜱÚ 'kwóng ꜱHang ‹chau 'fú.

Pak› ngók₂ ꜱ*Hang* ‹*Shán* tsoi² Chik₂ tai² ‹Chan ting² 'fú.

‹Chung ngók₂ ‹*Sung* ‹*Shán* tsoi² ꜱHó ꜱnám ꜱHó ꜱnám 'fú.

Pó' ꜱ*yéung* ꜱú tsoi² ‹Kóng ‹sai ꜱI'ú ‹chau 'fú.

‹*Ts'ing* *'ts'ò* ꜱú tsoi² ꜱÚ 'kwóng Ngók₂ ‹chau 'fú.

26. Writers on Chinese geography have differed in their opinions respecting the orthography of the name of this river; that here given, meaning the child of the ocean, seems the most apposite, and is now the most commonly used.

28—32. These five mountains are chiefly deserving of notice, only on account of their being frequently mentioned in the ancient books of the Chinese.

35. The lake *Tányáng* is situated in the department Junchau in Kiángnán.

36. The lake *Tái* is situated in the department Súchau in Kiángsú.

37. The lake *Tungting* is situated in the department Wúcháng in Húkwáng.

南江在湖陽丹
蘇蘇在湖州太
廣湖在湖庭洞
府州府昌武

ᶜTán ᵍyéung ᵍú tsoi² *ᶜKóng ᵍnám ʿYun ᶜchau fú²*.

Tʿái² ᵍú tsoi² *ᶜKóng ᶜsú ᶜSú ᶜchau ʿfú*.

Tung² ᵍtʿing ᵍú tsoi² *ᵍKʿ ʿkwóng ʿMò ᶜchʿéung ʿfú*.

33—37. The Tungtʿing is said to be about 220 miles in circumference. The Póyéung is of somewhat less extent. They both discharge their waters into the Yéungtsz' kóng. Like the five mountains, mentioned above, these five lakes are often spoken of collectively in the Chinese classics.

Section Ninth.

PROVINCE OF KWÁNGTUNG.

廣東省第九章

ʿKwóng ᶜtung ʿsháng; tai² ʿkau ᶜchéung.

1. The districts comprised in the department of Kwángchau are Nánhái, Puányú, Shunta, Tungkwán, Hiángshán, Sinhwui, Sánshui, Tsunghwá, Lungman, Tsangching, Sinning, Tsingyuen, Sin'án, and Hwá.

南縣德順番州
東三增會新禹府
新遠清寧化從之
門龍新山香
曲乳化仁昌樂
德英源翁源
縣之府州韶
江安城水莞海廣

ᶜKóng ᶜchau ʿfú ᶜchí yün², ᵍNám ʿhoi, ᶜPʿún ᵍyü, Shun tak₅, ᶜTung ʿkún, ᶜHéung ᶜshán, ᶜSan úi², ᶜSám ʿshui, ᵍTsʿung fá', ᵍLung ᵍmún, ᶜTsang ᵍshing, ᶜSan ᵍning, ᶜTsʿing ʿün, ᶜSan ᶜón, ᶜFá. ün².

2. In the department of Sháuchau, the districts are Kiukiáng, Locháng, Jinhwá, Jüyuen, Ungyuen, and Yingta.

ᵍShíú ᶜchau ʿfú ᶜchí yün², Huk₅ ᶜkóng, Lók₂ ᶜchʿéung, ᵍYan fá', ʿYü ᵍün, ᶜYung ᵍün, ᶜYing tak₅.

Notes and Explanations.

THIS section affords a specimen of the territorial subdivisions of the eighteen provinces. The province of Kwóngtung is estimated to contain 79,456 square miles; and, like the other provinces, is divided into *fú*, *chau*, *tʿing*, and *yün*. The *fú*, or department, is the largest of these subdivisions; there are nine of them in this province. Of the *chau*, there are two kinds; the one, independent of any other subdivision—its chief officers being directly answerable to the provincial authorities, like those of the *fú*—is called an inferior department, or *chiktai chau*, an independent *chau*. The other, whose chief officers are subordinate to the prefect of a depart-

3. In the department of Hwuichau, they are Kweishen, Polò, Chángning, Yung'án, Háifung, Lufung, Lungchuen, Hoyuen, Hoping, and the superior district (*chau*) named Lienping.

歸永龍連
縣寧豐平
之長陸和
府羅豐源
州博海河
惠善安川
平

Wai² ‹chau ʻfú ‹chí yün², ‹Kwai shín², Pók› ʂló, ʂCh'éung ʂning, ʂWing ‹ón, ʻHoi ‹fung, Luk› ‹fung, ʂLung ‹ch'ün, ʂHó ʂün, ʂWó ʂp'ing, ʂLín ʂp'ing ‹chau.

4. In the department of Cháuchau, the districts are, Háiyáng, Fungshun, Cháuyáng, Kieyáng, Jáuping, Hwuilái, Tápú, Chinghái, and Púning.

海揭大
縣陽來寧
之潮惠普
州豐饒平
潮陽陽埔

ʂCh'íú ‹chau ʻfú ‹chí yün², ʻHoi ʂyéung, ‹Fung shun² ʂCh'íú ʂyéung, K'ít› ʂyéung, ʂI'ú ʂp'ing, Wai² ʂloi, Tái² ʻpò, ʂCh'ing ʻhoi, ‹P'ò ʂning.

5. Those in the department of Sháuking are, Káuyáu, Sz'hwui, Sinhing, Yángchun, Yángkiáng, Káuming, 'Anping, Kwángning, Káiping, Hoshán, Fungchuen, Káikien, and the superior district named Taking.

高陽恩鶴德
縣興明平建
之新高開開
府會江寧川
肇慶四陽廣
慶封州

Shíú² hing² ʻfú ‹chí yün², ‹Kò ‹íú, Sz²› úi², ‹San ‹hing, ʂYéung ʂch'un, ʂYéung ‹kóng, ‹Kò ʂming, ‹Yan ʂp'ing, ʻKwóng ʂning, ‹Hoi ʂp'ing, Hók› ‹shán, ‹Fung ‹ch'ün, ‹Hoi kín², Tak› hing² ‹chau.

6. In the department of Káuchau, there are the districts, Mauming, Tienpa, Sin'í, Úchuen, and Shiching, and the superior district Hwá.

茂吳
縣宜州縣
之信化州
府白城府
州電石州
高名川廉

‹Kò ‹chau ʻfú ‹chí yün², Mau² ʂming, Tín² pak›, Sun' ʂí, ʂ'Ng ‹ch'ün, Shik› ʂshing, Fá² ‹chau.

7. These are the districts of the department Lienchau, Hopú and Lingshán, and the superior district Kin.

合
縣州縣
之欽之
府山府
州靈州
浦雷康

ʂLím ‹chau ʻfú ‹chí yün², Hóp› ʻp'ò, ʂLing ʻshán, ‹Yam ‹chau.

8. In the department of Lúichau, they are these, Háikáng, Suikí, and Süwan.

海
縣聞縣
之徐之
府溪府
州遂州
瓊文昌

ʂLui ‹chau ʻfú ‹chí yün², ‹Hoi ‹hóng, Sui² ‹k'ai, ‹Ts'ui ʂman.

9. The department of Kiungchau (or island of Háinán) comprises these districts, Kiungshán, Ching-

瓊
縣安
之定
州澄
山邁

ʂK'ing ‹chau ʻfú ‹chí yün², ʂK'ing ‹shán, ‹Ch'ing mái².

ment, like those of the *yün*, is called a superior district: of the first kind there are four, and of the second seven, in this province. The four *chiktai chau* are subdivided into districts, but as one of these districts always retains the name of the *chau*, it may also be regarded as a superior district: of these there are four. Thus the *chiktai chau* may be either an inferior department, or a superior district. The *yün* is a subdivision of both the *fú* and the superior (*chiktai*) *chau*, and is called a district. The *t'ing*, in extent of territory, resembles the *yün*, but being like the *chiktai chau* independent of any other subdivision, takes the same rank, and may also be called an inferior department; of these there are two, while there is one (Námò), which ranks with the *yün*. Thus there are in all 15 departments. And, including the 78 *yün*, the 7 *chau* of the

mái, Ting'án, Wancháng, Hwuitung, Lohwui, Linkáu Chánghwá, Lingshui Kán-'an, and the superior districts, Yái, Wán, and Tán.

臨 會 水 州 感 儋
昌 高 恩 州

Ting² ‹ón, ⸗Man ‹ch'éung, U'i² ⸗t'ung, Lók₂ úi², ⸗Lam ‹kò, ‹Ch'éung fá', ⸗Ling 'shui, 'Kam ‹yan, ⸗Ngái ‹chau, Mán² ‹chau, ‹Tám ‹chau.

10. The divisions of the inferior department (*chilí chau*) of Loting are the superior district Loting, and the districts Tung'án and Síning.

羅 定 直 隸 州 之 安
分 羅 定 州 東
西 寧 兩 縣

⸗Ló ting² chik₂ tai² ‹chau ‹chí ‹fan, ⸗Ló ting² ‹chau, ‹Tung ‹ón, ‹Sai ⸗ning, ⸗léung, yün².

11. The divisions of the inferior department Lienchau are Lienchau and the district Yángshán.

連 州 直 隸 州 之
分 連 州 陽 山 縣

⸗Lín ‹chau chik₂ tai² ‹chau ‹chí ‹fan ⸗Lín ‹chau ⸗Yéung ‹shán, yün².

12. The divisions of the inferior department Nánhiung are the superior district Nánhiung, and the district of Chí-hing.

南 雄 直 隸 州 之 興
分 南 雄 州 始
縣

⸗Nám ⸗hung chik₂ tai² ‹chau ‹chí fan² ⸗Nám ⸗hung ‹chau, Chí ‹hing yün².

13. The divisions of the inferior department Kiáying are, the superior district Kiáying, with the districts Hing-ning, Chánglo, Pingyuen, and Chinping.

嘉 應 直 隸 州 之 寧
分 嘉 應 州 興 鎮 平
長 樂 平 遠
縣

‹Ká ying² chik₂ tai² ‹chau ‹chí ‹fan ‹Ká ying² ‹chau, ‹Hing ⸗ning, ⸗Ch'éung lók₂, ⸗P'ing ⸗ün, Chan² ‹p'ing, yün².

14. The inferior department (*ting*) Fakáng is on the north of the department Kwángchau, and is governed by a sub-prefect.

佛 岡 直 隸 廳 在 同
廣 州 府 之 北
知 理

Fat₂ ‹kóng chik₂ tai² ‹t'ing tsoi² 'Kwóng ‹chau 'fú ‹chí pak₂, ⸗t'ung ‹chí ⸗lí ‹chí.

15. The inferior department, Lienshán Suiyáu, also called Liyáu, is situated on the west of Lienchau.

連 山 綏 猺 直 隸 廳
廳 亦 名 理 猺
在 連 州 之 西

Lín² ‹shán ‹Sui ⸗iú chik₂ tai² ‹t'ing, yik₂ ⸗ming ⸗Lí ⸗iú ‹t'ing, tsoi² ⸗Lín ‹chau ‹chí ‹sai.

16. The inferior department of Nánau (Namoh) pertains half to Kwángtung, and half to Fukien.

南 澳 半 屬 廣
東 半 福 建

⸗Nám ò² ‹t'ing pún² shuk₂ 'Kwóng ‹tung, pún² Fuk₅ kín².

17. Macao is situated on the south of the district Hiángshán; it is under the government of a sub-prefect, and is the residence of an inferior magistrate of Hiángshán.

澳 門 在 同 知 堂 駐 此
之 南 山 左 香 山 所 轄

Ò² mún tsoi² ‹Héung ‹shán ‹chí ⸗nám; ⸗t'ung ‹chí 'shó hat₂; ‹Héung ‹shán 'tsó ⸗tóng chü² 'ts'z'.

rank of *yün*, with the 4 superior districts, and the 3 *t'ing*, gives a total of 92 districts. Besides these divisions, there are some others both larger and smaller than the *yün*, over which there are proper officers.

CHAPTER XIII.

MINERALOGY.

石論篇十三

Shik₂ lun² ; ‹p'ín shap₂ ‹sám.

Section First.

MINERALS.

玉石等類第一章

Yuk₂ shik₂ 'tang lui² ; tai² yat₁ ‹chéung.

1. The productions of the earth are distributed into three great divisions (or kingdoms). The first division is called the inanimate, comprising such as minerals, coal, earths, &c. The second comprises those which are animate, but have no breath or blood, such as flowers, trees, vegetables, grasses, &c. The third consists of those animate objects which have breath and blood, as finny and shelly animals, crawling and flying insects, birds and beasts, which move upon the face of the earth. These three kingdoms combined constitute the whole body of the globe, and there is nothing else, besides what is comprised in them.

分死等而木一血禽者面聚此耳
物曰土生花也氣虫昆地者積捨他
生一煤曰生者是有介行三地球更
下類石一血等而鱗遊也一外無
天大如也氣草生
蓋三者是成

K'oi' ‹t'ín há² ‹shang mat₂ ‹fan ‹sám tái² lui². Yat₁ üt₂ 'sz' 'ché, ₍ü shik₂, ₍múi, 't'ò, 'tang shí² ⁵yá. Yat₁ üt₂ ‹shang ₍í ₍mò hí' hüt₁ 'ché, ‹fá, muk₂, ‹shó, 'ts'ò, 'tang shí² ⁵yá. Yat₁ üt₂ ‹shang ₍i ⁵yau hí' hüt₂ 'ché, ₍lun, kái', ‹kwan. ₍ch'ung, ₍k'am, shau', ₍yau ₍hang tí² mín² 'ché, shí² ⁵yá. ‹Sám 'ché tsik₁ tsü² ₍shing yat₁ tí² ₍k'au, 'shé 'ts'z' ₁ ngoi², kang² mò t'a ₁.

Notes and Explanations.

Natural History has been studied, among the Chinese, chiefly by physicians, and for the most part in an empirical manner. Attempts have been made, indeed, to classify the productions of the earth, and systematists have offered their various plans of arrangement. The most complete system of classification is that of Lí Shíchan, as exhibited in the *Pún Ts'ò* or Materia Medica, an elaborate compendium of Chinese medical knowledge, by several authors, of whom he is the principal. In this work, inorganic substances are arranged under the several heads of water, fire, earth, metals, gems, and stones. Water is divided into ærial and terrestrial water,

2. Agate.	白瑪瑙	Pák› ʻmá ʻno.
3. Almagatholite.	圖書石　粉石	⸗Tʻò ‹shū shik›. ʻFan shik›.
4. Alum.	白礬	Pák› ⸗fán.
5. Alum, crystals of.	鏡礬	King' ⸗fan.
6. Amber.	琥珀	ʻFú pʻák›.
7. Amethyst.	藍寶石	Lám ʻpò shik›.
8. Amethystine spar, crystalized.	紫石英	ʻTsz' shik› ‹ying.
9. Argillite.	老坑石	ʻLò ‹háng shik›.
10. Asbestos.	陽起	˙Yéung ʻhi shik›.
11. Borax.	硼砂	‹Pʻang ‹shá.
12. Brimstone.	琉璜	⸗Lau ⸗wóng.
13. Burning wells.	火井	ʻFó ʻtsing.
14. Calcareous spar.	寒水石　鹽精石	⸗Hón ʻshui shik›. ⸗Ím ‹tsing shik›.
15. Chalk.	火石粉	ʻFó shik› ʻfan.
16. Chrysoprase.	翡翠玉	ʻFí tsʻui' yuk›.
17. Coal.	煤石炭	⸗Múi. Shik› ⸗tán.
18. Conglomerate (or pudding stone).	蠻石	⸗Mán shik›.
19. Coral, red, precious.	珊瑚	‹Shán ⸗ú.
20. Coral, white, branching.	石花	Shik› ‹fá.
21. Coral, madrepore.	瓏玕	⸗Lóng ‹kón.
22. Cornelian.	紅瑪瑙	⸗Hung ʻmá ʻno.

or that from the clouds, and that from springs, the ocean, &c. Fire is considered under eleven species, among which are the flame of coals, bamboo, &c. The division of earth comprises the secretions from various animals, as well as soot, ink, etc; that of metals includes metallic substances and their common oxyds; and gems are found in the next division. The sixth and last head combines whatever could not be placed in the preceding divisions. No principle of arrangement runs through any of them, and the heterogenous collection under some of the heads causes no little trouble to the student.—This section comprises mineral substances, not metallic; and includes whatever, in the present limited opportunities of becoming acquainted with the productions of China, has been with any certainty ascertained by foreigners.

9. This is the mineral of which the Chinese ink-stones are made, and also the *shik ping* or stone screens,—carved stones used as ornaments in Chinese houses. It more nearly resembles argillite or shale than any other mineral, but its geological position is not known.

16. *Fí tsʻui*, the name of a small parrot with a green changeable plumage, is applied not only to chrysoprase, but also to some varieties of serpentine, jade, and even colored vitreous compound substances.

23. Diamond.	金鋼石	ᶜKam ᶜkóng shik₂.
24. Emery.	鑽石	Tsün' shik₂.
25. Flint.	火𥑮	ʿFó shik₂.
26. Glauber's salts (sulphate of soda).	玄明粉	ˢHün ˢming ʿfan.
27. Granite.	花缸青	ᶜFá ᶜkóng ᶜtsʿing.
28. Gypsum.	石羔	Shik₂ ᶜkò.
29. Jade (or nephrite).	玉	Yuk₂.
30. Jade, clouded.	碧牙犀	Pik₅ ˢngá ᶜsai.
31. Jasper, green.	青碧	ᶜTsʿing pik₅.
32. Jet.	不灰木	Pat₅ ᶜfúi muk₂.
33. Kaolin.	高嶺石	ˢKó ˢling shik₂.
34. Lapis lazuli.	青金	ᶜTsʿing ᶜkam.
35. Lava.	温石	ᶜWan shik₂.
36. Lime.	灰	ᶜFúi.
37. Limestone (or marble).	粉石	ʿFan shik₂.
38. Limestone is used to make artificial rockwork.	英𥑮用作假山	ᶜYing shik₂ yung² tsók₅ ᴺká ᶜshán.
39. Marble, blue clouded.	雲𥑮大理石	ˢWan shik₂. Tái² ˢlí shik₂.
40. Marble, red breccia.	花蕊石	ᶜFá yui² shik₂.
41. Mica, friable.	金星𥑮	ᶜKam ᶜsing shik₂.
42. Mica, foliated.	千層紙	ᶜTsʿín ˢtsʿang ʿchí.
43. Mica, decomposed, coarse.	蒙石	ᶜMung shik₂.
44. Naptha.	石腦油石漆	Shik₂ ˢnò ʿyau. Shik₂ tsʿat₅.

27. The most common kinds of rock used in Canton and its vicinity for building, paving, and other like purposes, are granite and sandstone. There are several varieties of both these valuable minerals, differing to some extent in their color and fineness, and in the proportion of their ingredients. Among the people, these varieties give rise to different names, most of which are derived from the localities of the sort in question. This remark is likewise applicable to other minerals, and in some cases, perhaps, the names here given may not be those most in use.

29. The term *yuk* is one of very common and extensive application; it is the name of a family of minerals, of which fine jade is the type, and serpentine, prase, chrysoprase, &c., are some of the species; and it is also extended to include all gems, and whatever else (as malachite and jet,) can be used for ornaments or jewelry.

40. This variety of marble is employed in making tables and ornamental articles for opulent Chinese. It is said to be brought from Shíúhing fú in the western part of this province. *Shíúhing shik* is applied to a sort of black marble, brought from the same place.

45. Ochery.	赭石	ʻChé shik$_3$.
46. Opal.	貓兒眼	$_c$Máu $_c$i $_c$ngán.
47. Ore of gems.	璞	Pᶜuk$_3$.
48. Pebbles, milky, quartzy.	鵝卵石	$_c$Ngó ʻlün shik$_3$.
49. Petrified pecten.	石燕	Shik$_2$ ʻin.
50. Petrified crabs.	丨蟹	Shik$_2$ $_c$hái.
51. Petrified orthocera.	石蛇	Shik$_2$ $_c$shé.
52. Petuntse.	白不子	Pák$_2$ ʻtun ʻtsz'.
53. Potash.	鹹砂	$_c$Hám $_c$shá.
54. Pumice.	浮石	$_c$Fau shik$_2$.
55. Quartz, crystals of.	白丨英	Pák$_2$ shik$_2$ $_c$ying.
56. Quartz, clear, crystalized.	水晶	ʻShui $_c$tsing.
57. Quartz, smoky.	墨晶	Mak$_2$ $_c$tsing.
58. Quartz, smoky, (Cairngoram or tea stone.)	茶晶	$_c$Chᶜá $_c$tsing.
59. Quartz, rose.	紅晶	$_c$Hung $_c$tsing.
60. Quartzy pebbles.	石春	Shik$_2$ $_c$chᶜun.
61. Quartz, yellowish.	蠟石	Láp$_2$ shik$_2$.
62. Ruby.	紅寶石	$_c$Hung ʻpò shik$_3$.
63. Sal Ammoniac.	磽砂	$_c$Náu $_c$shá.
64. Salt.	白鹽	Pák$_2$ $_c$ím.
65. Salt, crystals of.	戎鹽	$_c$Yung $_c$ím.
66. Saltpetre (or nitre).	硝	$_c$Siú.
67. Saline springs.	鹽池	$_c$Ím $_c$chᶜí.
68. Sandstone.	紅坭石	$_c$Hung $_c$nai shik$_2$.
69. Schistose stone.	越砒丨	Yüt$_2$ $_c$pí shik$_2$.

49—51. These and other petrifactions are considered by the Chinese as wonderful things, lusus naturæ that are inexplicable: petrified crabs are found in the island of Hainan, and are often sold at extravagant prices as panaceas.

55, 56. These are the same minerals, but the latter name is applied to the quartz when made into spectacle-glasses, and the former is the name of the quartz crystal.

61. This is called *láp shik* or wax stone, from its color, which is caused by varnishing it: it is made into ornamental and fanciful shapes.

70. Soapstone.	滑石	Wát$_2$ shik$_2$.
71. Soda.	青鹽	‹Ts'ing ˛ím.
72. Stalactite.	石鐘乳	Shik$_2$ ‹chung ˆyü.
73. Stalagmite.	石牀	Shik$_2$ ‹ch'óng.
74. Sulphur.	硫磺粉	˛Lau ˛wóng ˆfan.
75. Tabasheer.	竹簣	Chuk$_2$ ˛wóng.
76. Talc.	雲母石	˛Wan ˆmò shik$_2$.
77. Warm springs.	温泉	‹Wan ˛ts'üin.
77. Whetstone.	礪石	Lai^2 shik$_2$.

72. Lí Shíchan, in the *Pún Ts'ò*, speaking of stalactites, says, "In the *Íyung* hill, near Kwailam (in Kwóngsai), there is a cave containing a great number of stalactites; on looking up where the percolation issues forth, you see stalactites white as snow. The moisture on the stone solidifies, forming them like so many little pinnacles upside down; the apex is pointed and sharp; they are about as long as icicles, hollow in the middle like a goose's quill; the milky water drops unceasingly, concreting as it falls; it is very clear, and is caught in bamboo tubes."

Section Second.

METALS.

五金類第二章

ˆ'Ng ‹kam lui^2; tai^2 í^2 ‹chéung.

1. Metal is a general term for gold, silver, copper, iron, tin, &c.; there are reckoned to be in all forty-two sorts. Of all substances in nature, metals are the heaviest.	金者乃金銀銅 鐵錫等總名共 計四十二種萬 物中惟金最重	‹Kam 'ché, ˆnái ‹kam, ˛ngan ˛t'ung, t'ít$_2$, sik$_2$, 'tang 'ts'ung ˛ming; kung^2 kai' sz" shap$_2$ í^2 'chung. Mán^2 mat$_2$ ‹chung, ˛wai ‹kam tsui' chung^2.
2. Arsenic.	砒霜信石生信	‹Pí ‹séung. Sun' shik$_2$. ‹Shang sun'.
3. Black lead.	黑鉛	Hak$_2$ ˛üin.
4. Brass leaf.	銅簿	˛T'ung pók$_2$.

Notes and Explanations.

In the term *'ng kam*, the Chinese comprehend metals in generals, though they do not seem to have any distinct idea of metallic bodies as distinguished from other minerals. In the popular system of physics, the five metals are associated with the five colors, five planets, five viscera, five elements, &c., and between these the Chinese suppose there is constant action and reäction, but

5. Cinnabar.	硃砂 丹砂	⁽Chü ⁽shá. ⁽Tán ⁽shá.
6. Cinders.	鐵屎	T'ít, 'shí.
7. Copper is also called the red metal.	銅卽赤金也	₅T'ung, tsik, ch'ik, ⁽kam ⁵yá.
8. Virgin copper.	自然銅	Tsz'² ₅ín ₅t'ung.
9. Sulphate of copper (or blue vitriol).	膽礬	'Tám ₅fán.
10. White copper.	白銅	Pák₂ ₅t'ung.
11. Copperas.	皂礬 青礬	Tsò² ₅fán. ⁽Ts'íng ₅fán
12. Gold, if laid by for a long time, will not gather rust, nor will a hundred fusings lessen it.	黃金久埋不壞 百陶不輕	₅Wóng ⁽kam 'kau ₅mai pat, ⁽shang ⁽í, pák, ₅t'ò pat, ⁽hing.
13. Gold dust.	水金	'Shui ⁽kam,
14. Gold leaf.	金簿	⁽Kam pók₂.
15. Hæmatitic iron ore.	代赭石	Toi² 'ché shik₂.
16. Iron, otherwise called the black metal, is the most abundant of all metals.	鐵卽黑金也五金之最多	T'ít, tsik, hak, ⁽kam ⁵yá; ⁵'ng ⁽kam ⁵í t'ít, ₅wai tsui² ⁽tó.
17. Lead, i. e. the clear metal.	鉛卽青金也	₅Ün tsik, ⁽ts'ing ⁽kam ⁵yá.
18. White lead.	鉛粉	₅Ün 'fan.
19. Litharge.	蜜陀僧	Mat₂ ⁽t'ó ⁽sang.
20. Loadstone.	攝石磁石	Shíp, shik₂. ₅Tsz' shik₂. 'Shím shik₂.
21. Malachite.	石綠 閃青石綠	Shik₂ luk₂. Luk₂ tsing.
22. Minium.	鉛丹	₅Ün ₅tán.
23. Orpiment (or hartall).	雄黃	₅Hung ₅wóng.

in what manner they cannot tell. The mineral treasures of China have not been explored to a very great extent, and some of the gold and silver mines once opened are not now worked.

7—10. Copper, according to the Materia Medica, occurs in all the western provinces. "The etymology of the character, 'the metal the same as gold,' is given to it because its color is like that of gold." The Chinese do not use pure copper so much as its alloys, of which they have one or two not known in other countries. *Pák t'ung*, or white copper, is said by Lí Shíchan to be made by fusing copper ore with arsenical ore. Henry's Chemistry gives, as its constituents, iron, copper, zinc, and nickel; others say it contains some silver, but the composition is not accurately known, and probably varies in different specimens, as the alloy is made by fusing ores. It is used for dish-covers and other domestic utensils, and when new looks almost as well as silver.

16. Iron is said to be found in all the eastern provinces, and the Chinese are skilled in smelting the ores. As repositories of facts in natural history, the works of natives, who have written upon the subject, are not unworthy of notice; and they frequently describe what they have seen with tolerable accuracy: as in the *Pún Ts'ò*, where, in this instance, the varieties and principal uses of iron are detailed with much accuracy. But when they attempt to theorize, their

24. All metals are taken from *mines* in the hills. When first dug they are termed *ore*, and then they also combine other substances; as there is copper ore which combines lead and silver, and there is pure copper without any admixture. All ore, when dug, is first put into a kiln to be roasted, and then into a furnace to be smelted, in order to clear it of scoria, and obtain the coarse metal: afterwards it is once and again smelted to make it pure.

坑礦夾礦有凡竈成鼓
山曰有銅者者爐滓三
由出亦如銀雜設其再也
皆初中者鉛不先去後成
金出礦物夾銅璞鍊然方蒙
五採而他有純採鍛鈹鍊青
銀卽白金也
水銀銹
汞
大輕白鋼錫斗銅硃
青粉鉛
錫花鑞
綠
砆

ᶜNg ᶜkam ᶜkái ᶜyau ᶜshán, ᶜ*háng* ʻtsᵗoi chᵗut›. ᶜChᵗó chᵗut› üt₂ ʻ*kwóng*, ᶜí ʻkwóng ᶜchung yik₂ ᶜyau káp› ᶜtᵗá mat₂ ʻché; ᶜü ᶜtᵗung ʻkwóng ᶜyau káp› ᶜün ᶜngan ʻché, ᶜyau ᶜshun ᶜtᵗung pat› tsáp₂ ʻché. ᶜFán ʻtsᵗoi pᵗók› ᶜsín chᵗít› ᶜlò tsò' tün' lín², hᵗu' ᶜkᵗí ʻtsz', ᶜshing ᶜpí; ᶜín hau² tsoi' ᶜsám ʻkú lín², ᶜfóng ᶜshing ᶜyá.

25. Pyrites, coarse. ᶜTsᵗing ᶜmung shik₂.

26. Quicksilver. ʻShui ᶜngan. Hung'.

27. Rust of iron. Tᵗít› sau'.

28. Silver, or the white metal. ᶜNgan, tsik› pák₂ ᶜkam ᶜyá.

29. Smalts. Tái² ᶜtsᵗing.

30. Sublimate of mercury. ᶜHing ʻfan.

31. Spelter (or tutenague). Pak₂ ᶜün.

32. Steel. ᶜKóng.

33. Tin. Sik›.

34. Block tin. ʻTau sik›. ᶜFá sik›.

35. Verdigris. ᶜTᵗung luk₂.

36. Vermilion. ᶜNgan ᶜchü.

writings are more amusing than instructive, as the introduction to the chapter on metals and stones in that work will show. Lí says, "Stones are the kernels of the atmosphere, and the bones of the earth; when large, they form mountains and cliffs, when small, sand and dust: their pure parts form metals and gems; their noxious, barytes and arsenic. When the atmosphere coagulates, being solid, it forms sands of various sorts; when it permutes, being liquid, it becomes salt or quicksilver. In its commutations, it may sometimes change from soft to hard, as when percolations and saline drippings become stone; at other times, animate things become immovable, as when plants and grass petrify. Or when birds and beasts, which breathe, petrify, then that which had life becomes inanimate; or when thunder, earthquakes, stars, and meteors, are transformed, then what was formless takes a shape. Metals and minerals, when well smelted and thoroughly prepared, greatly assist mankind; although they are like rubbish, still they make and change things to an unlimited extent. Moreover, they are available as property, and are used medicinally to strengthen the body; although they are called inanimate things, still their profitable uses are unlimited."

CHAPTER XIV.

BOTANY.

草木篇十四

'Ts'ò muk$_2$; ‹p'ín shap$_2$ sz''.

Section First.

PARTS OF PLANTS.

草木百體第一章

'Ts'ò muk$_2$ pák$_2$ 't'ai; tai^2 yat$_2$ ‹chéung.

---

1. The *bark* is the covering of the branches and trunk.
2. *Branches* grow from the sides of trees.
3. A *flower bud* is one whose petals are unexpanded; it is also called *púi*.

4. A *leaf bud* is the first sprouting of the bud when yet tender.

5. The *calyx* is that which supports the flower's petals.
6. A *catkin* is the silken flowers of a willow.
7. *Corol* is a general term for the petals of a flower.
8. A *crotch* of a branch is where it is divided.
9. A *culm* is the erect stem of a grass.

樹皮枝幹外衣也
枝樹木傍生也
蕾花瓣未開也
亦曰萼
蕬乃枝上初生
至嫩之處
萼托花瓣者也
柳絮柳之絲也
葩花瓣總稱也
椏枝之分岐處
莖草之正幹也

Shü^2 ‹*p'i* ‹*chí kón*' ngoi^2 ‹*í*.

‹*Chí* shü^2 muk$_2$ ‹*p'ong* ‹*shang* ‹*yá*.
‹*Lui*, ‹*fá fán*' mí^2 ‹*hoi* ‹*yá*; yik$_2$ üt$_2$ *púi*'.

‹*Ün*, ‹*nái* ‹*chí shéung*^{2} ‹*ch'ó* ‹*shang chí*' nün^2 ‹*chí ch'ü*'.

Ngók$_2$ tók$_2$ ‹*fá fán*' 'ché ‹*yá*.
‹*Lau* ‹*sui* ‹*lau* ‹*chí* ‹*sz*' ‹*yá*.

‹*Pá* ‹*fá fán*' 'tsung ‹*ch'ing* ‹*yá*.
‹*A*' ‹*chí* ‹*chí* ‹*fan* ‹*k'í ch'ü*'.

‹*King* 'ts'ò ‹*chí ching*' kón' ‹*yá*.

Notes and Explanations.

Botany, in the scientific sense of the word, is wholly unknown to the Chinese. Physicians and herbalists have, however, done much in describing plants; and the study of their medical properties, from the time of the renowned Shannung, 'the divine husbandman,' to the present day, has not been neglected. This personage, the Esculapius of Chinese medicine, is reported to have tested the virtues of all the plants he described, and their effects upon his system were observed by him as they passed through his bowels! His supposed observations have been the foundation upon which his successors have built the present received system as exhibited in the *Pún Ts'ò*. In this work, plants are comprised in twenty-seven chapters or *kün*, (which are here wholly arbitrary,) arranged under five divisions or *pò*: viz., *ts'ò pò* herbs, *kuk pò* grains, *tsoi pò* vegeta-

10. The *beard* of the grain grows from the glume.
11. *Chaff* is the husky skin of rice.
12. The *chorion* is the incomplete grain, when it is as yet but a small kernel.

13. A *cupule* is the receptacle of an acorn.
14. *Faggots;* wood cleaved down and cut up for cooking is called *faggots* and *billets.*
15. A *fruit* is the seed of a tree.
16. A *gourd* is the hard covering of a melon.
17. A *graft* is the term by which a plant is designated when grafted into another plant.
18. *Gum* is the viscid sap of the trunks of trees, which, when the skin cracks, exudes and concretes.

19. *Juice* is the water in the pulp of fruits.

生也成 所殼而實 皮皮穀也 穀之成者 銚米不粘 穀糠粑小 炊也柴之木 房之下薪 實木瓜 硬殼 別種 樹身而 樹皮而 乃裂也 胳液成 瓠枝稱 乃木 曰薪 曰柴 伐 樵之 栜櫟 皮肉之 種寄 殼也 瓜 木 實也 果汁 菓 曰 飯 之出漿

*Kuk*₃ *ts'éung* kuk₃ ₅p'í ʿsho₃ ₅shang.
Hóng ʿmai ₅chí ₅p'í hók₃ ʿyá.

₅*P'í*, pat₃ ₅shing kuk₃, ₅í ₅shing ʿsiú nap₃ ʿché ʿyá.

₅*K'au* lik₃ ₅chi ₅fong shat₃ ʿyá.
₅*San* fat₃ há² ₅chí muk₃ ₅ch'ui ʿts'ün, üt₃ ₅*san*, üt₃ ₅*ch'ái*.

ʿ*Kwó* ʿnái muk₃ shat₃ ʿyá.

₅*Páu* ₅ú ₅kwá ngáng² hók₃ ʿyá.
₅*Ai* ₅*chí* pít₃ ʿchung kí² ₅shang ₅chí ₅ch'ing.

*Shü*² ₅*káu* ʿnái shü² ₅shan ₅chí yun² yik₂, lít₃ ₅p'í ₅í ch'ut₃ tsik₃ ₅shing ʿyá.

ʿ*Kwó chap*₃ ʿkwó yuk₂ ₅chí ₅tséung.

bles, *kwó pò* fruits, and *muk pò* trees. These are still further divided into *lui* or families, which, however, as there are no settled principles of classification, frequently include many plants that have no family resemblance. The lowest term in the scale is *chung*, which is sometimes includes a genus of plants, but oftener corresponds to a species, or even a variety. There is nothing in the *Pún Ts'ò*, that indicates any knowledge of what constitutes a genus or a species.

I. The division of herbs contains nine *lui:* viz., 1. *shán ts'ò*, hill plants, such as grow wild, e. g. liquorice, ginseng, narcissus, has 70 *chung*, or species; 2. *fóng ts'ò*, odoriferous plants, such as mowtan, mint, tumeric, has 56 species; 3. *shap ts'ò*, marshy plants, such as Indian shot, plantago, chrysanthemum, has 126 species; 4. *tuk ts'ò*, poisonous or noxious plants, such as rhubarb, day-lily, balsam, has 27 species; 5. *mán ts'ò*, creeping plants, such as convolvulus, China root, honeysuckle, cucumber, has 73 species; it has also a sub-family containing 19 species of scandent plants; 6. *shui ts'ò*, aquatic plants, such as azolla, acorus, confervæ, has 22 species: 7. *shik ts'ò*, plants growing in stony places, as sedum, ferns, saxifrage, has 19 species; 8. *toi lui*, family of mosses, as lichens, &c., has 16 species, and seems intended to comprise all plants whose parasitic habitat is old walls, rocks, &c.; 9. *tsáp ts'ò*, miscellaneous plants, and plants not used in medicine, in all 162 species. In this classification, the habitat is the most influential principle of arrangement for the families; the division for the most part includes herbs, and whatever is not eaten or used in the arts, or does not attain to the consideration and magnitude of a tree.

II. The division of grains contains four families: 1. *má mak tò lui*, the family of hemp, wheat, rice, &c., has 12 species; 2. *tsik suk lui*, the family of millet, maize, &c., has 18 species; 3. *shuk tau lui*, the family of leguminous plants, has 14 species; 4. *tsò néung lui*, family of what can be fermented, such as bean curd, boiled rice, wine, yeast, bread, congee, has 29 species. The first three families comprehend all those plants which are cultivated for their edible seeds, and form three tolerably well defined families; the fourth is added on account of the medical nature of the work, and in a strictly scientific work would of course be left out.

III. The division of edible vegetables, or kitchen herbs, contains five families: 1. *fan san lui*, offensive, pungent plants, such as leeks, garlic, mustard, ginger, has 22 species; 2. *gau*

20. A *kernel* is the flesh inside of a nut.
21. *Knot* is the place where the branches of trees grow out: a *joint* is where the internodes of a bamboo are joined.
22. *Leaves* grow upon the branches and make a shade.
23. The *midrib* is that which appears on the surface of the leaf, as the roots of the veins.
24. A *nut* is contained within the pulp of the fruit.
25. A *parasite* is another plant that enters the branches [of a tree] and grows.
26. A *peduncle* grows beneath the calyx.
27. *Petals* are the flakey parts of the blossom.
28. The *petiole* grows under the leaf.
29. *Pistils* are the beard inside of the flower.
30. The *pith* is the heart of the trunk.
31. A *pod* is the shell of pulse.
32. A *receptacle* is the head of the peduncle.
33. *Roots* are the feet of plants which enter the earth.

仁	菓	核	內	之	肉	ˏYan ʻkwó watₒ noi² ‹chí yukₒ.
節	樹	出	枝	之	處	Tsitₒ shü² chʻutₒ ‹chí ‹chí chʻüˀ ; yau² chukₒ ˏtʻung tsípₒ shukₒ chʻüˀ.
叉	竹	筒	接	續	處	
葉	枝	上	生	成	遮	Ípₒ ‹chí shéung² ‹shang ˏshing ‹ché ‹yam ʻché.
陰	者					
葉	根	葉	上	現	紋	Ípₒ ‹kan ípₒ shéung² ínˀ ˏman ‹chí ‹kan.
之	根					
核	在	菓	肉	之	內	Watₒ tsoiˀ ʻkwó yukₒ ‹chí noiˀ.
寄	生	別	種	入	枝	Kiˀ ‹shang pitₒ ʻchung yapₒ ‹chí ˏí ‹shang.
而	生					
蒂	生	於	萼	下	者	ʻTʻai ‹shang ‹ü ngókₒ háˀ ʻché.
瓣	花	之	片	片	也	Fán', ‹fá ‹chí pʻínˀ pʻínˀ ˏyá.
梗	生	於	葉	下	者	ʻKáng ‹shang ‹ü ípₒ háˀ ʻché.
蕊	花	心	之	鬚	也	Yuiˀ, ‹fá ‹sam ‹chí ‹sú ˏyá.
蓮	即	樹	心	也		‹Tʻung tsikₒ shü² ‹sam ˏyá.
莢	豈	殼	也			Káp, tauˀ hók, ˏyá.
花	房	蒂	之	頭	也	‹Fá ˏfóng ʻtʻai ‹chí ‹tʻau ˏyá.
根	樹	腳	入	泥	者	‹Kan shü² kéukₒ yapₒ ˏnai ʻché.

wat lui, soft and smooth plants, such as are mucilaginous and juicy, as dandelions, lilies, bamboo sprouts, has 41 species; 3. *lò tsʻoi*, vegetables producing fruit on the ground, such as tomatoes, melons, has 11 species; 4. *shui tsʻoi*, aquatic vegetables, as fuci, algæ, has 6 species; 5. *chí í*, mushrooms and fungi, has 15 species.

IV. The division of fruits contains six families: 1. *ʼng kwó*, the five fruits, such as plum, peach, date, has 11 species; 2. *shán kwó*, wild (or uncultivated) fruits, such as orange, pear, citron, acorn, persimmon, has 34 species; *i kwó*, foreign fruits, as the cocoa-nut, areca, fig, laichí, carambola, has 32 species; 4. *mi lui*, family of aromatics, as pepper, tea, has 14 species; 5. *lò lui* fruits produced on the ground, as water-melon, grape, sugar-cane, 9 species; 5. *shui kwó* aquatic fruits, as water caltrops, water lily, water chestnut, caladium, has 6 species, with a sub-family of 23 species not used in medicine.

V. The division of trees contains six families: 1. *héung muk*, aromatic trees, as pine, cassia, rose, assafœtida, champhor, aloes, has 35 species; 2. *kíú muk*, stately trees, as the willow, dryandra, tamarix, sapindus, varnish tree, elm, croton, has 52 species; 3. *kwan muk*, luxuriant growing trees, as mulberry, gardinia, paper tree, cercis, cotton tree, has 50 species; 4. *it muk*, attached to trees, as parasites, amber, has 12 species; 5. *páu muk*, flexible plants, as bamboo, has 4 species; 6. *tsáp muk*, miscellaneous trees, has 7 species, and a sub-family containing 20 species. A synopsis of the whole gives 5 divisions, 30 families, and 1094 species.

The drawings of plants in the *Pún Tsʻò* are exceedingly rude and inaccurate, rendering it almost impossible to recognize even the most common and well marked flowers. In this respect, it is excelled by the plates in the *Sám Tsʻoi Tʻò*, six volumes of which work is filled with figures

34. *Sap* is the juice of trees.

35. [*Seeds;*] a *tsz'* is the flower setting and before the fruit is perfected. A *shat* is also a general name for the fruit; *yéung* are the seeds of melons; *kwó* are the seeds of plants which ripen on the ground.

36. The *sheath* of the leaf in grasses is where they clasp the stem.

37. The *sheath* of the joint in bamboos is its covering.

38. A *spathe* is a leaf which surrounds the yet unopened flowers.

39. A *spike;* the head of grain or millet, where the seeds are congregated is so called.

40. *Spines* grow upon the branches like thorns.

41. A *sprout;* that which first of plant and herbs shoots forth is called a sprout.

42. *Sprouts of bamboo* are their first growth.

43. A *stem;* in grasses is called a *culm;* in the bamboo a *stalk;* in trees a *trunk;* and in grain a *culm.*

44. A *stump* enters the earth, bearing roots.

45. *Tendrils* are like those of rattans and vines.

46. A *trunk* is the original body of the tree.

47. *Twigs* are the end of the branches ascending to the sky; they are also called *sáu.*

48. *Vines* drag along and thus grow.

樹	液	卽	樹	津	結	也
子	乃	花	初	結	實	而
未	成	菓	也	實	亦	亦
菓	總	名	飄	亦	之	瓜
實	也	蕪	草	之	莖	實
莢	草	葉	裹	莖	而	而
生	也					
籜	竹	節	之	衣	也	也
花	衣	花	未	開	時	時
所	包	之	葉			
穗	禾	稻	結	實	成	成
串	而	言				
花	芳	枝	上	生	如	如
刺	者					
芽	草	木	初	萌	之	之
物	曰	芽				
筍	竹	之	初	生	也	也
幹	若	草	曰	莖	竹	竹
曰	箇	木	曰	枚	禾	禾
日	稾					
樹	頭	入	地	生	蔓	蔓
其	如	籐	蔓	者	亦	亦
曰	箕					
幹	樹	之	本	身	也	也
杪	枝	尾	叅	天	曰	曰
杪	亦	曰	梢			
蔓	牽	連	而	生	也	也

Shü² yik₂ tsik› shü² ‹tsun ˢyá.

'Tsz' ˢnái ‹fá ‹chʰó kít› ˌí mí² ˌshing 'kwó ˢyá. *Shat₂* yik₂ 'kwó 'tsung ˌming. *Yéung'* yik₂ ‹kwá shat₂ ˢyá. *'Kwó* 'tsʰò ‹chí shat₂.

Káp› 'tsʰò íp₂ 'lui ˌking ˌí ‹shang ˢyá.

Tʰók› chuk› tsít› ‹chí ‹í ˢyá.

‹*Fá ‹í* ‹fá mí² ‹hoi ˌshí 'shó ‹páu ‹chí íp₂.

Sui² ˌwó tò² 'kít› shat₂ ˌshing chʰün' ˌí ˌín.

‹*Fá lik₂* ‹chí shéung² ‹shang ˌü tsz" 'ché.

ˌ*Ngá;* 'tsʰò muk₂ ‹chʰò ˌming ‹chí mat₂ üt₂ ˌngá.

'*Sun* chuk› ‹chí ‹chʰó ‹shang ˢyá.

Kón' ; yéuk₂ 'tsʰò üt₂ ˌ*king;* chuk› üt₂ *kó'*; muk₂ üt₂ ˌ*múi;* ˌwó üt₂ *'kò.*

Shü² ˌtʰ*au* yap₂ tí² ‹shang 'kʰéung.

‹*Kí;* ˌü ‹tang mán² 'ché yik₂ üt₂ ‹kí.

Kón' shü² ‹chí 'pún ˌshan ˢyá.

‹*Mʰíú;* ‹chí ˢmí ‹tsʰám ‹tʰín üt₂ ‹*mʰíú,* yik₂ üt₂ ‹*sháu.*

Mán² ‹hín ˌlín ˌí ˌshang ˢyá.

of plants arranged into 12 *kün* or chapters, under the same five heads of herbs, trees, vegetables, flowers, and fruits. There are also monographs on the most important productions, as tea, bamboo, &c., to which, as well as the *Pún Tsʰò*, the student is referred for information concerning the knowledge of the Chinese on these subjects.

Section Second.

FOREST TREES.

喬木類第二章

ˌK'iú muk₂ lui²; tai² í² ‹ch.éung.

1. Amboyna wood.	影木	'Ying muk₂.
2. Areca palm.	檳榔	‹Pan ˌlóng.
3. Ash tree.	槐樹	ˌWái shù².
4. Bamboo.	竹樹	Chuk₂ shù².
5. Black bamboo.	紫竹	'Tsz' chuk₂.
6. Whanghee bamboo.	佛肚竹	Fat₂ ˢt'ò chuk₂.
7. Pencil-tube bamboo.	茅竹	ˌMáu chuk₂.
8. Jointless bamboo.	無節竹 虎邱竹	ˌMò tsít₂ chuk₂. 'Fú ‹yau chuk₂.
9. Empress' bamboo.	湘妃竹	‹Séung ‹fí chuk₂.
10. Banian fig. *Ficus.*	榕樹	ˌYung shù².
11. Camphor. *Laurus.*	樟木 楠木	‹Chéung muk₂. ˌNám muk₂.
12. Cassia tree.	桂裔	Kwai² shù².
13. Cinnamon. *Laurus.*	玉桂	Yuk₂ kwai².
14. Clove tree.	丁香	‹Ting ‹héung.
15. Coir palm.	棕樹	‹Ts'ung shù².
16. Cotton plant. *Gossypium.*	棉丨	ˌMín shù².
17. Cotton tree. *Bombax.*	木棉樹	Muk₂ ˌmín shù².
18. Cycas.	番利市錢	‹Fán lí² ˢshí ˌts'in.
19. Cypress. *Cupressus.*	栢裔	P'ák₂ shù².
20. Flat leaved cypress.	扁栢	'Pín p'ák₂.

Notes and Explanations.

By the term *k'iú muk*, the Chinese intend to include tall, stately trees, of which pines and firs are the types. Trees of all sizes are, however, comprehended in the family, so that it might more accurately be defined timber trees, or those not cultivated for their fruit. The number and variety of forest trees in China is not very great, if the spare use of wood for domestic uses, and the few drawings in botanical works can be taken as evidence. Some of the woods used in cabinet-work are elegant and durable,

21. Dryandra.	梧桐	˛'Ng ˛t'ung.
22. Ebony.	烏木	˂Ú muk˃.
23. Ebony-like wood.	酸枝	˂Sün ˂chí.
24. Echites.	山羊角樹	˂Shán ˛yéung kók˃ shü².
25. Elm.	榆樹	˛Ü shü².
26. Erythrina.	古抱樹	'Kú 'p'ò shu².
27. Eugenia.	白飯子	Pák˃ fán² 'tsz'.
28. Fagara	山介樹	˂Shán kái² shü².
29. Fir.	松樹	˂Ts'ung shü².
30. Iron pear wood.	鐵梨木	T'ít˃ ˛lí muk˃.
31. Jatropha.	桐柚樹	˛T'ung ˛yau shü².
32. Lagerstrœmia.	紫薇丨	'Tsz' ˛mí shü².
33. Magnolia yulan.	玉蘭	Yuk˃ ˛lán.
34. Maple.	楓樹	˂Fung shü².
35. Mimosa.	肥皂	˛Fí tsò².
36. Mountain ebony. *Bauhinia.*	鱗甲	˛Lun káp˃.
37. Mulberry. *Morus.*	桑樹	˂Sóng shü².
38. Oak.	櫟樹橡樹	Lik˃ shü². Séung² shü².
39. Oak (with smooth acorns).	槲樹	Huk˃ ts'uk˃.
40. Palm.	棕櫚	˂Tsung ˛lü.
41. Pandanus.	蘆堯樹	˛Lò ˂tau shü².
42.. Paper tree. *Broussonetia.*	楮樹	'Chü shü².
43. Pine.	杉	Ch'ám².
44. Pride of India. *Melia.*	森木苦楝	˂Sham muk˃. 'Fú lín².

23. This wood is employed in the manufacture of musical instruments, and fine articles of furniture, and is carved into stands for curiosities; it is nearly as black and heavy as ebony.

32. The bark of the paper tree is used very extensively in Japan for making paper, but the Chinese principally employ the bamboo for that purpose.

43. All the cone-bearing trees found in China are great favorites with the people. Pines and firs frequently cover the sides of mountains forming forests, and constitute the greatest part of the wood used for fuel and building; they are also cultivated for these latter purposes. The arbor vitæ, (*Thuja orientalis*) or flat leaved cypress, is a common ornament in parterres and gardens, and is employed in religious ceremonies.

45. Rattans. *Calamus.*	沙籐	⸢Shá ⸤t'ang.
46. Robinia.	過山龘	Kwó' ⸢shán 'tsun.
47. Rose wood.	花梨木	⸢Fá ⸤lí muk₂.
48. Sandal-wood tree.	檀香	⸤T'án ⸢héung.
49. Sapan wood.	蘇木	⸢Sú muk₂.
50. Sapindus.	無患樹木患子	⸤Mò wán⸣ shu². Muk₂ wán⸣ 'tsz'.
51. Sterculia.	蘿婆 丨	⸤P'an ⸤p'ó shu².
52. Sideroxylon.	山欖 丨	⸢Shán 'lám shù⸣.
53. Tallow tree. *Stillingia.*	柳樹	⸤Kung shù².
54. Tamarix.	垂絲柳	⸤Shui ⸢sz' ⸤lau.
55. Taxus.	羅漢松	⸤Ló hón' ⸤ts'ung.
56. Varnish tree.	漆齊	Ts'at₂ shù².
57. Willow.	楊柳	⸤Yéung ⸤lau.
58. Weeping willow.	檉齊雨絲絲柳	Shing' shù². ⸤Ü ⸢sz'. ⸢Sz' ⸤lau.

50. The seeds of this tree are used for their detergent properties, and the nuts are employed by the Budhists to make rosaries; they say, "you should string together 108 soap berries and always wear them about your person. The wood of this tree is what all demons are afraid of;" it has therefore been named *mò wán shù*, or the preventative of evil.

Section Third.

FRUIT TREES.

菓木類第三章

'Kwó muk₂ lui²; tai² ⸢sám ⸢chéung.

1. Aleurites.	石栗	Shik₂ lut₂.
2. Almonds.	杏仁	Hang² ⸤yan.

Notes and Explanations.

A considerable proportion of the food of the Chinese consists of fruit, which is, at least in the southern parts of the empire, both cheap and abundant. Fruit-stalls line the sides of the streets, and baskets-full fill the doorways of shops. The variety is not so great as in western countries, where exotic fruits are added to the indigenous, nor is the flavor of Chinese fruits as a whole

3. Apple.	平菓	ˏPʻing ʻkwó.
4. Apricot. *Prunus.*	黃梅	ˏWóng ˏmúi.
5. Bullace.	柰	Noi².
6. Carambola, *Averrhoa.*	三捻楊桃	ˌSám ním². ˏYéung ˏtʻò.
7. Chestnut.	風栗	ˌFung lut₂.
8. Citron. *Citrus.*	佛手香橼	ˏFat ʻshau. ˌHéung ˏün.
9. Cocoa-nut.	椰子	ˏYé ʻtsz'.
10. Custard apple. *Bromelia.*	番荔枝	ˌFán lai² ˌchí.
11. Dates. *Rhamnus.*	白棗	Pák₂ ʻtsò.
12. Red dates.	紅棗	ˏHung ʻtsò.
13. Dates of the palm.	波斯子無漏子	ˌPó ˌsz' ʻtsz'. ˏMò lau² ʻtsz'
14. Euonymus.	山柚柑	ˌShán ˏyau ˌkóm.
15. Fig.	無花菓	ˏMò ˌfá ʻkwó.
16. Grape.	葡萄	ˏPʻò ˏtʻò.
17. Ground nut. *Arachis.*	花生	ˌFá ˌshang.
18. Guava. *Psidium.*	番石榴鷄屎菓	ˌFán shik₂ ˏlau. ˌKai ʻshí ʻkwó.
19. Hazle nut.	榛子	ˏPʻáng ʻtsz'.
20. Long hazle nut.	榧子	ʻFí ʻtsz'.
21. Hovenia.	枳椇	Chat, kü².
22. Jack fruit.	波羅蜜	ˌPó ˏló mat₂.
23. Kæmpferia.	山柰	ˌShán noi².
24. Lemon or lime.	檸檬	ˏNing ˏmung.
25. Líchí. *Dimocarpus.*	荔枝	Lai² ˌchí.
26. Common líchí.	玉荷包大造	Yuk₂ ˏhó ˌpáu. ʻTái² tsò².
27. Black leaved líchí.	黑葉荔枝	Hak, íp₂ lai² ˌchí.
28. Small, late líchí.	槐枝丨丨	ˏWái ˌchí lai² ˌchí.
29. Thorny-skinned líchí.	火山丨枝	ʻFó ˌshán lai² ˌchí.

equal to that of lands where skill and science have combined to improve the productions of nature.

8. Budhá's hand, the meaning of *Fat shau*, is applied to this fruit by the Chinese on account of its singular digitate appearance, which is caused artificially; and converts the greatest part

30. Greenish líchí.	掛綠丨枝	Kwá' luk$_2$ lai^2 ‹chí.
31. Small stone líchí.	香荔丨枝	‹Héung lai^2 lai^2 ‹chí.
32. Egg-shaped líchí.	進鳳丨丨	Tsun' fung^2 lai^2 ‹chí.
33. Viscid líchí.	糯米柿丨枝	Nó^2 ˢmai ˌtsʻz' lai^2 ‹chí.
34. Dried líchí.	荔枝乾	Lai^2 ‹chí ‹kón.
35. Longan. *Dimocarpus.*	龍眼	ˌLung ˢngán.
36. Loquat. *Eriobotrya.*	琵琶菓　蘆橘	ˌPʻí ˌpʻá ʻkwó. ˌLò kwat$_2$.
37. Mango. *Mangifera.*	芒菓	ˌMóng ʻkwó.
38. Medlar.	枸杞子	ʻKau ʻkí ʻtsz'.
39. Olive. *Cannarium.*	橄欖	‹Kóm ʻlám.
40. Coolie orange. *Citrus.*	橙	ˌChʻáng.
41. Mandarin orange.	硃砂桔	‹Chü ‹shá kat$_2$.
42. Coolie-mandarin orange.	柑	‹Kóm.
43. Kumkwat orange.	金橘	‹Kam kwat$_2$.
44. Nutmeg orange.	四季桔	Szˮ kwai' kat$_2$.
45. Gold nutmeg orange.	金錢桔	‹Kam ˌtsʻín kat$_2$.
46. Sweet orange.	甜橙	ˌTʻím ˌchʻáng.
47. Thin skinned orange.	茶枝柑	ˌChʻá ‹chí ‹kóm.
48. Dark skinned orange (from Sz'úi).	四會柑	Szˮ úi^2 ‹kóm.
49. Papaw. *Carica.*	木瓜	Muk$_2$ ‹kwá.
50. Peach.	桃	ˌTʻð.
51. Hami peach.	哈蜜桃	‹Há mat$_2$ ˌtʻð.
52. Sweet peach.	英桃	‹Ying ˌtʻð.

of the fruit into rind; when ripe it is much sought after on account of its agreeable perfume, one specimen being sufficiently powerful to scent a large room.

25—36. The varieties of this fruit are tolerably well defined, arising chiefly from situation and care. It is not found in the northern provinces, but has been introduced into the Archipelago from China. The longan (or lungyen) is inferior in size, and the flavor is very unlike that of the líchí; there are also several varieties of it.

39. This has been called the Chinese olive, merely from the color and shape somewhat resembling that from the Levant; it is a very ordinary fruit, and usually pickled.

40—48. The Chinese have no general name for the orange, each variety bearing a different one. The fruit is very abundant in the winter season, and species of the genus, especially the citron and the kumkwat, are raised in pots as ornamental shrubs.

53. Pointed peach.	鸚嘴桃	⌐Ying ᵗsui ⌐tʻð.
54. Bitter peach.	冷飯桃	⌐Lang fán² ⌐tʻð.
55. Flat peach.	扁桃	ᵗPín ⌐tʻð.
56. Pear.	梨	⌐Lí.
57. Russet pear.	沙梨	⌐Shá ⌐lí.
58. Shántung pear.	雪梨	Süt⌐ ⌐lí.
59. Persimmon. *Diospyrus.*	柿；鷄心柿	⌐Tsʻz'. ⌐Kai ⌐sam ⌐tsʻz'.
60. Persimmon cakes.	柿乾	⌐Ts'z' ⌐kón.
61. Pine apple.	波羅	⌐Pó ⌐ló.
62. Pine seeds.	松子　柏子仁	⌐Tsʻung ᵗtsz'. Pʻak⌐ ᵗsz' ⌐yan.
63. Plantain, common.	生蕉　香牙蕉	⌐Shang ⌐tsíú. ⌐Héung ⌐ngá ⌐tsíú.
64. Green plantain.	芭蕉	⌐Pá ⌐tsíú.
65. Triangular plantain.	鼓槌蕉	ᵗKú ⌐chʻui ⌐tsíú.
66. Thin skinned plantain.	阿婆〃	Á' ⌐pʻó ⌐tsíú.
67. Short plantain.	新婦〃	⌐San ᵗfú ⌐tsíú.
68. Plum.	梅	⌐Múi.
69. Sour plum.	酸梅	⌐Sün ⌐múi.
70. Red plum.	紅梅	⌐Hung ⌐múi.
71. Black plum.	烏梅	⌐Ú ⌐múi.
72. Dark red plum.	杏	Hang².
73. Small yellow plum.	李	ᵗLí.
74. Red heart plum.	紅心李	⌐Hung ⌐sam ᵗlí.
75. Juicy plum.	鵝膏李	⌐Ngó ⌐kò ᵗlí.
76. Nánhwá plum.	南華李	⌐Nám ⌐wá ᵗlí.

50—55. The peach is one of the best fruits found in China, though it is not usually allowed to attain its full maturity on the tree. This practice of picking fruits, before they are fully ripe, is very common in China, and is often the chief reason of their insipidity. The peach tree is a great favorite with the Chinese, and its budding leaves, opening flowers, and general beauty, furnish an abundance of metaphors to their poets.

56—58. The pears of China often grow to a large size, but their flavor, as well as that of the apple, is far inferior to the same fruits in England and elsewhere. The cause of this inferiority is found in the ignorance of Chinese gardeners of the methods of improving the quality of fruit by grafting and careful cultivation.

77. Green plum.	青竹李	ˊTs'ing chuk, ˩lí.
78. Pomegranate. *Punica.*	石榴	Shik, ˩lau.
79. Prunus. (A cherry?)	櫻子	ˊYing 'tsz'.
80. Pumelo. *Citrus.*	柚	˩Yau.
81. Flat pumelo.	斗柚	'Tau ˩yau.
82. Ribbed pumelo.	桑麻柚	ˊSong ˩má ˩yau.
83. Oblong pumelo.	陽額柚	˩Yéung ngák, ˩yau.
84. Quince.	萬壽菓 木瓜	Mán² shau² 'kwó. Muk ˊkwá.
85. Raisins.	葡提子	˩P'ò ˩t'ai 'tsz'.
86. Rubus, or Raspberry.	苺覆盆子	˩Múi Fuk, ˩p'ún 'tsz'.
87. Salisburia seeds.	銀杏白菓	˩Ngan hang². Pák, 'kwó.
88. Seeds of *Hovenia.*	千字菓	˩Mán tsz' 'kwó.
89. Strawberry tree. *Arbutus.*	楊梅	˩Yéung ˩múi.
90. Walnuts.	核桃	Hat, ˊt'o.
91. Large walnuts (Juvia, or Brazil nut.)	盒桃 胡桃	Hóp, ˩t'ò. ˩Ú ˊt'ò.
92. Whampe. *Cookia.*	黃皮	˩Wóng ˩p'í.

84. The quince and the papaw are both called 'tree melon:' the former bears another name, 'the fruit of ten thousand ages,' given to it from its unwithering nature.

87. The seeds of the Salisburia resemble almonds in taste, and somewhat in appearance, from whence the Chinese have transferred the name of its seeds to the almonds brought from abroad. The leaves of the Salisburia are used by the Japanese to put between the leaves of their books to preserve them from the depredations of insects.

88. This, the more common name for the fleshy peduncles of the Hovenia, was omitted in its proper place: the fruit is sold in apothecaries' shops, attached to the peduncle, and is used to increase the flavor of wine. The character *mán* is meant to imitate the form of the peduncle: it is the Vitruvian scroll or the Indian Swastica, and is identical in meaning with the character *mán*, a myriad.

Section Fourth.

VEGETABLES AND GRAINS.

禾菜類第四章
ˌWó tsʻoi' luí²; tai² sz" ˌchéung.

1. Bamboo shoots.	竹筍	Chuk› ʻsun.
2. Barley.	大麥　麰麥	Tái² mak₂. ˌMau mak₂.
3. Fragrant basil. *Ocimum.*	紫蘇	ʻTsz' ˌsú.
4. Beans.	蠶豆	ˌTsʻám tau².
5. Long beans. *Dolichos.*	豆角	Tau² kók›.
6. Soy beans.	白豆	Pák₂ tau².
7. Red beans.	紅豆	ˌHung tau².
8. Black beans.	黑豆	Hak› tau².
9. Small red bean.	赤小豆	Chʻik› ʻsíú tau².
10. Broad bean.	蠭豆	ʻPín tau².
11. Ensiform bean.	刀豆	ˌTò tau².
12. Betel leaf.	蒟葉　蔞葉	ˌLau íp₂. ˌLau íp₂.
13. Brassica (or petsae).	白菜　菘菜	Pák₂ tsʻoi'. ˌSʻung tsʻoi'.
14. Buckwheat.	三角麥　蕎麥	ˌSám kók› mak₂. ˌKíú mak₂.
15. Cabbage.	椰菜	ˌYé tsʻoi'.

Notes and Explanations.

Chinese agriculturalists excel in the cultivation of kitchen herbs and vegetables, of which they raise a great variety and an abundant supply. Their forte lies in this branch of gardening: and in the amount of vegetables produced from a single acre probably no people exceed them. By constant manuring, transplanting, and forcing, three, four, and even five crops of vegetables are obtained from the same bed in a twelvemonth. This section contains the names of the most common vegetables found in the markets; but the minor varieties in this neighborhood, and the sorts found elsewhere in China, are not yet accurately ascertained; many of them have never been examined by foreigners.

4—11. Leguminous plants, comprising the numerous species and varieties of pulse, fitches, &c., are included under the general term of *tau*; they are objects of considerable attention to the Chinese gardener. The seeds are used in making soy, bean-curd, and other condiments: the pods, seeds and tender leaves form important articles of food, and the sprouts, germinated artificially, are also used for the same purpose.

13. This is the most common of the vegetables used by the Chinese; it is called 'white greens' from the leaf-stalks being blanched.

16. Caladium.	蓇菇 芙蕖	˂Tsz' ˂kú. ˂Tsz' ˂kú.
17. Caraway. *Carum.*	胡荽 莞茜	˧Ú ˂sui. ˧Ün ˂sai.
18. Carrot.	紅蘿蔔	˧Hung ˧ló pák˨.
19. Cauliflower.	花椰菜	˂Fá ˧yé ts'oi'.
20. Cayenne pepper.	辣椒 番椒 花椒	Lát˨ ˂tsiú. ˂Fán ˂tsiú. ˂Fá ˂tsiú.
21. Celery.	塘蒿	˧T'óng ˂hò.
22. Chives.	薤	Hái˨.
23. Cress.	水芹	'Shui ˧k'an.
24. Cucumber.	黃瓜	˧Wóng ˂kwá.
25. Egg plant, or brinjal.	苦瓜	'Fú ˂kwá.
26. Garlic.	青蒜	˂Ts'ing sün'.
27. Ginger.	薑	˂Kéung.
28. Gourd-squash.	瓠	˧Ú.
29. Snake gourd. *Trichosanthes.*	絲瓜	˂Sz' ˂kwá.
30. Bottle gourd. *Cucurbita.*	葫蘆	˧Ú ˧lò.
31. Grain, growing.	禾	˧Wó.
32. Grain in the chaff.	穀	Kuk˨.
33. Greens.	菜	Ts'oi'.
34. Water greens.	蕹菜	Ang' ts'oi'.
35. Winter coarse greens.	菠菜 赤根菜	˂Pó ts'oi'. Ch'ik˨ ˂kan ts'oi'.
36. Smooth leaved greens.	籐菜	˧T'ang ts'oi'.
37. Narrow leaved greens.	金針菜	˂Kam ˂cham ts'oi'.

17. Caraway and sweet basil are both cultivated for seasoning food; the seeds and leaves of the former are both used, but only the leaves of the latter.

30. The bottle gourd is cultivated both for food, and for its horny shell; the latter is employed in the kitchen as a dipper, and on board boats, where it is tied to the backs of infants to enable them to float when they fall overboard.

31. *Wó* is both a general and a particular term; it is applied to growing rice in common conversation, and in books its meaning is sometimes extended to include other edible grasses.

33. The word *ts'oi* denotes a family of plants, corresponding in English to the terms greens, kitchen vegetables, sallads, &c., meaning those plants which are chiefly cultivated for their leaves. This definition is not, however, very strictly adhered to, for there are several plants not found in it whose leaves are eaten. The number of sorts of *ts'oi* known, and the quantity cultivated by Chinese gardeners, is very great; hardly a beggar is so poor that he cannot procure some greens to serve as a relish to eat with his rice.

38. Winter greens.	觀達菜 猪𣍐菜	⸢Kún tát₂ ts'oi². ⸢Chü 'ná ts'oi².
39. Pickled greens.	鹹菜	⸤Hám ts'oi².
40. Bean-sprout greens.	大豆芽菜	Tái² tau² ⸤ngá ts'oi².
41. Pea-sprout greens.	細豆芽菜	Sai² tau² ⸤ngá ts'oi².
42. Lettuce.	生菜	⸢Shang ts'oi².
43. Maize.	粟米	Suk₂ 'mai.
44. Melon.	瓜	⸤Kwa.
45. Millet, *Setaria*.	粟	Suk₂.
46. Barbadoes millet. *Holcus*.	粱	⸤Léung.
47. Panicled millet. *Milium*.	稷	Tsik₂.
48. Grand millet. *Sorghum*.	黍	Shu.
49. Sz'ch'uin millet.	蜀黍	Shuk₂ 'shü.
50. Small mushrooms.	香信	⸢Héung sun².
51. Black, edible mushrooms.	木耳	Muk₂ ⸤.
52. Muskmelon.	香瓜 金瓜	⸤Héung ⸤kwá. ⸤Kam ⸤kwa.
53. Mustard.	芥菜	Kái² ts'oi².
54. Coarse mustard.	芥蘭	Kái² ⸤lán.
55. Onions.	葱頭	⸢Ts'ung t'au.
56. Small onions.	胡葱	⸤Ú ts'ung.
57. Paddee.	稻子	Tó² 'tsz'.
58. Parsley.	旱芹菜	Hon ⸤k'an ts'oi².
59. Pearl barley.	薏苡米	Í² ⸤i 'mai.
60. Peas.	荷蘭豆	Hó ⸤lan tau².
61. Green (colored) peas.	綠豆	Luk₂ tau².

45—49. Millet constitutes a larger proportion of the food of the people in the northern provinces than in the southern; the sorts here mentioned are the principal ones, but native botanical workson this subject mention many varieties which cannot be accurately discriminated without an examination of the plants.

55. Onions, garlic, and all other edible alliaceous plants, are consumed by the Chinese in large quantities, so much so, in some instances, as to taint their persons with the odor. There are several varieties, the principal of which are here enumerated.

59. Pearl barley is made from the seeds of the *Coix lachryma*, or Job's tears: the leaves of this grass are used in weaving the mat sails of Chinese vessels.

62. Green peas.	青豆	˂Ts'ing tau².
63. Black pepper.	胡椒	ˍÚ ˂tsiú.
64. Chinese pepper.	川椒	˂Ch'un ˂tsiú.
65. Long pepper.	蓽撥子	Pat˩ pút˩ 'tsz'.
66. Irish potato.	荷蘭薯	ˍHó ˂lán ˍshü.
67. Sweet potato.	紅薯　番薯	˂Hung ˍshü. ˂Fán ˍshü.
68. Pulse.	菽	Shuk˩.
69. Pumpkin.	冬瓜	˂Tung ˂kwá.
70. Flat yellow pumpkin.	番瓜　南瓜	˂Fán ˂kwá. ˍNám ˂kwá.
71. Purslane.	猪仔菜　耳牌菜	˂Chü 'tsai ts'oi². ˍÍ ˍp'ai ts'oi².
72. Radish.	紅蘿蔔	ˍHung ˍló pák˩.
73. Rice.	米	ˍMai.
74. Old man's rice (or glutinous rice).	糯米	Nó² ˍmai.
75. Common rice.	粘米	˂Chím ˍmai.
76. Unhulled rice.	糙米	Ts'ó² ˍmai.
77. Red rice.	紅谷米	ˍHung kuk˩ ˍmai.
78. White rice.	白米	Pák˩ ˍmai.
79. Sago.	西谷米	˂Sai kuk˩ ˍmai.
80. Scallions.	韭菜	'Kau ts'oi².
81. Sea-weed.	海菜	'Hoi ts'oi².
82. Sesamum.	芝蔴　胡蔴	˂Chí ˍmá. ˍÚ ˍmá.
83. Sonchus or sow thistle.	苦菜	'Fú ts'oi².
84. White spinage. *Amaranthus.*	白莧菜	Pák˩ ín² ts'oi².
85. Red spinage.	紅莧菜	ˍHung in² ts'oi².
86. Long leaved spinage.	馬齒莧	ˍMá 'ch'i ín².
87. Long crooked squash.	水瓜	'Shui ˂kwá.

68. *Shuk* is the general name for pulse, and *tau* is the term for the edible seeds, as peas, beans, &c.

73. The cultivation of rice is briefly described in Chap. IX., Sect. 2. The number of varieties is very great, and the distinctions between them minute and unimportant; those mentioned here are the most common.

88. Reddish crooked squash.	矮瓜		ʿAi ‹kwá.
89. White cucumber.	白丨		Pák₂ ‹kwá.
90. Bottle squash.	蒿芋		‹Kóng ú².
91. Hairy squash.	節瓜		Tsít₃ ‹kwá.
92. Sugar cane.	甘蔗		‹Kóm ché'.
93. Hot sugar cane.	熟蔗		Ít₂ ché'.
94. Taro.	芋頭		Ú² ₍t'au.
95. Tomatoes. *Solanum.*	番茄		‹Fán ₍k'é.
96. Turnips.	蘿蔔	蕪菁	₍Ló pák₂. ₍Mò ‹ts'ing.
97. Watermelon.	西瓜		‹Sai ‹kwá.
98. Water caltrops. *Trapa bicornis.*	菱角		₍Ling kók₃.
99. Water chestnut. *Eleocharis tuberosus.*	馬蹄	勃薺	ʿMá ₍tai. Pút₂ ‹tsz'.
100. Water lily seeds.	蓮子	蓮米	₍Lín 'tsz'. ₍Lín ʿmai.
101. Water lily roots.	蓮藕		₍Lín ʿngau.
102. Wheat.	麥		Mak₂.
103. Yam. *Dioscorea.*	大薯		Tái² ₍shü.

88. *Kwá*, like *ts'oi*, *tau*, *kuk*, and other words, indicates a family of plants, viz., that of the cucurbitaceæ, or gourds. An attempt has been made to arrange them under their common English names, but perhaps not altogether successfully, the same name being applied to different species, and the same sort, moreover, sometimes having two or more names.

98, 99. Both these plants are cultivated in the vicinity of Canton as common articles of food: they usually form the winter crop in rice fields, after the second crop of rice has been harvested. The latter is a pleasant and wholesome vegetable, with a crisp taste, something like that of the artichoke.

Section Fifth.

ORNAMENTAL FLOWERS.

名花類第五章

₍Ming ‹fá lui²; tai² ʿ'ng ‹chéung.

1. Acacia.	銷塞花	‹Síú sak₃ ‹fá.

Notes and Explanations.

Ornamental flowers, or *ming fá*, are cultivated by the Chinese to such an extent as fairly to

2. Agapanthus.	百子蓮	Pák› 'tsz' ˌlín.
3. Aglaia odorata.	三葉蘭	ˌSám íp› ˌlán.
4. Aglaia odorata. *var.*	五葉蘭	ˢ'Ng íp› ˌlán.
5. Air-plant. *Ærides* and *Vanda.*	吊蘭　風蘭	Tiú' ˌlán. 'Fung ˌlan.
6. Alpinia nutans.	鴨脚花	Áp› ké tk› ˌfa.
7. Azalea Indica.	杜鵑花	Tò² ˌkün ˌfá.
8. Bæckia frutescens.	榕篩花	ˌYung ˌshai ˌfá.
9. Begonia discolor.	春海棠	ˌCh'un 'hoi ˌt'ong.
10. Bignonia grandiflora.	凌雪花	ˌLing süt› ˌfá.
11. Bletia hyacinthina.	紫蘭	'Tsz' ˌlán.
12. Bletia Tankervilliæ.	鶴頂花	Hók› 'ting ˌfá.
13. Variegated Camellia.	蜀茶	Shuk› ˌch'á.
14. Laich'un Camellia.	麗春茶	Lai² ˌch'un ˌch'á.
15. Cercis siliquastrum.	紫荊	'Tsz' ˌhing.
16. Chimonanthus fragrans.	蠟梅花	Láp› ˌmúi ˌfá.
17. Chloranthus inconspicuus.	鷄爪蘭　珠蘭	ˌKai 'chau ˌlán. ˌChu ˌlán.
18. Chloranthus monostachys.	白珠蘭	Pák› ˌchü ˌlán.
19. Chrysanthemum Sinense.	菊花	Kuk› ˌfá.

indicate a general taste for flowers. Ladies wear them in their hair, and pots of the common sorts adorn the door-way or terraces: a tree or shrub is planted in the inner court of the house or temple, and flowers are hawked about the streets in bouquets, festoons, and garlands, at all seasons. Their floriculture is conducted with a success depending more on practice than the deductions of science, and confined to the most popular favorites, as camellias, chrysanthemums, oranges, &c., in these, being all indigenous plants, they succeed very well, and they have produced a great number of varieties. The practice of dwarfing forest trees is common, and considered as a test of the gardener's skill: bamboos, cypresses, oranges, and trees, are thus treated: and when well stunted and contorted, these victims of fashion often bear extravagant prices. The *Fá tí*, or Flower gardens near Canton afford a good idea of Chinese horticulture, both useful and ornamental; and in number of species and varieties it is probably not exceeded by any in the country, as the patronage of foreign customers has drawn to it plants from all parts of China.

8. This plant is very abundant upon the rocky hills near Whampoa and Macao, continuing in flower all the summer: it is frequently gathered to make brooms, and is also found among the herbseller's stock.

13, 14. *Ch'á fá* is the common term for both Camellia and Thea. The varieties of the former are numerous, cultivated both for use and beauty, and the flower is as great a favorite in its native land as in western countries.

19. The term *kuk* is a general one for all large and gay syngenesious flowers, of which the Chrysanthemum is the type. This species is a favorite plant with Chinese gardeners, who are very successful in its cultivation, and enumerate more than a hundred varieties.

20. Chrysanthemum, or China aster.	江南菊花	‹Kóng ˧nám kuk› ‹fá.
21. Clerodendrum squamatum & Bryophyllum calcynum	燈籠花	‹Tang ˧lung ‹fá.
22. Cockscomb. *Celosia cristata.*	鷄冠花	‹Kai ‹kún ‹fá.
23. Commelina.	淡竹葉 鴨跖	Tám² chuk› íp₂. Áp› tsik₂.
24. Cotyledon serrata.	刀傷藥	‹Tò ‹shéung yéuk₂.
25. Crinum Asiaticum.	文樹蘭	˧Man shü² ‹lán.
26. Cymbidium.	玉蝶蘭	Yuk₂ típ₂ ˧lán.
27. Daphne odora.	瑞香	Sui² ‹héung.
28. Dracæna ferrea.	鐵樹花	Tˁít› shü² ‹fá.
29. Enkianthus quinqueflora, or new-year's bell flower.	弔鐘花	Tiú² ‹chung ‹fá.
30. Epidendrum.	蘭花	˧Lán ‹fá.
31. Gardenia florida.	白蟾花 黃梔	Pák₂ ˧shím ‹fá. ˧Wóng ‹chí.
32. Gardenia spinosa.	對面芳	Túi² mín² lik₂.
33. Geranium, or crane's bill.	香葉	‹Héung íp₂.
34. Holly-leaved geranium.	洋葵	˧Yéung ˧kwˁai.
35. Gomphrena globosa, or bachelor's button.	百日紅	Pák› yat₂ ˧hung.
36. Hedysarum (*Zornia*) pulchellum.	阿婆錢	Á' ˧pˁó ˧tsˁín.
37. Hibiscus okro.	黃蜀葵	˧Wóng shuk₂ ˧kwˁai.
38. Hibiscus mutabilis.	芙蓉	˧Fú ˧yung.
39. Hibiscus rosa-sinensis.	紅花	˧Hung ‹fá.
40. Double buff Hibiscus.	旦青硃錦	Tán' ‹tsˁing ‹chü 'kam.
41. Double white Hibiscus.	宮粉佛桑	‹Kung 'fan fat₂ ‹sóng.
42. Double red Hibiscus.	大紅佛桑	Tái² ˧hung fat₂ ‹sóng.
43. Purple Hibiscus.	紫佛桑	'Tsz' fat₂ ‹sóng.
44. Holly leaved acanthus, *Acanthus ilicifolius.*	莨花芳	˧Lóng ‹fá lik₂.
45. Honeysuckle. *Lonicera periclymenum.*	金銀花	‹Kam ˧ngan ‹fá.

29. This pretty flower is sold in the markets at the new-year, it being much sought after to grace the apartments of houses and shops; cuttings are put into vases of water, and by a little care, made to throw out an abundance of flowers, covering the otherwise naked branches.

30. *Lán* is a general term for gynandrous plants like the Epidendrum, Malaxis, Vanda, &c., and for those of other genera whose flowers resemble them in their general contour, as the

46. Hoya carnosa.	玉綉球	Yuk$_2$ sau' ₍k'au.
47. Hydrangea hortensis.	洋綉球	₍Yéung sau' ₍k'au.
48. Hypericum monogynum.	金絲海棠	₍Kam ₍sz' 'hoi ₍t'óng.
49. Impatiens cristata (?) or touch-me-not.	燈盞花急性子	₍Tang 'chán ₍fá. Kap$_2$ sing' 'tsz'.
50. Impatiens balsamina.	風仙花	₍Fung ₍sín ₍fá.
51. Indian shot. *Canna indica.*	筆管子水蕉花	Pat$_2$ 'kún 'tsz'. 'Shui ₍tsiú ₍fá.
52. Ipomæa quamoclit.	白錦屏風	Pák$_2$ 'kam ₍p'ing ₍fung.
53. Ipomæa maratima.	黛籐	Hau^2 ₍t'ang.
54. Ipomæa grandiflora.	大葉錦屏風	Tái' íp$_2$ 'kam ₍p'ing ₍fung.
55. Iris.	杜若	Tò^2 yéuk$_2$.
56. Iris, or fleur-de-lis.	蝴蝶花 馬蘭	₍Ú típ$_2$ ₍fá. ₍Má lun^2.
57. Ixora coccinea.	牡英丹花	₍Mau ₍ying ₍tán ₍fá.
58. White jasmine.	茉莉花	Mút$_2$ li^2 ₍fá.
59. Common white jasmine. *Jasminum officinale.*	素馨花	Sú' ₍hing ₍fá.
60. Lawsonia purpurea.	指甲花	'Chí káp$_2$ ₍fá.
61. Lilium concolor.	朱頂花	₍Chü 'ting ₍fá.
62. Tiger-spotted lily. *Lilium tigrinum.*	捲丹	'Kün ₍tán.
63. White lily.	百合花	Pák$_2$ hóp$_2$ ₍fá.
64. White day lily. *Hemerocallis Japonica.*	玉簪	Yuk$_2$ ₍tsám.
65. Yellow day lily. *Hemerocallis fulva.*	萱草	₍Hün 'ts'ò.
66. Lychnis coronata.	虞美人	₍Ü '₍mí ₍yan.
67. Magnolia pumila.	夜合花	Yé^2 hóp$_2$ ₍fá.
68. Magnolia fuscata.	含笑花	₍Hóm síú' ₍fá.
69. Magnolia purpurea.	辛荑花	₍San ₍í ₍fá.
70. Malaxis.	雀舌蘭	Tséuk$_2$ shít$_2$ ₍lán.
71. Marvel of Peru. *Mirabilis Jalapa.*	胭脂花	₍Ín ₍chí ₍fá.
72. Marygold. *Tagetes patula.*	萬壽菊	Mán^2 shau^2 kuk$_2$.

Chloranthus, Crinum, &c. There are many orchideous genera found in China, whose gay flowers early drew the admiring notice of the people, and they are consequently very common in gardens.

55, 56. There are several species of Iris found in China, but their native names are not

73. Melastoma.	鷄芝拈	‹Kai ‹chí ‹ním.
74. Michelia champaca.	洋狗牙	˛Yéung ʻkau ˛ngá.
75. Murraya exotica.	九里香	ʻKau ˢlí ‹héung.
76. Mussænda Chinensis.	山白蟾 白葉茶	‹Shán pák˛ ˛shím. Pák˛ íp˛ ˛chʻá.
77. Myrtus tomentosa.	烏拈	‹U′ ‹ním.
78. Narcissus tazetta.	水仙花	ʻShui ‹sín ‹fá.
79. Nasturtion, or Indian cress. *Tropæolum.*	荷葉蓮	˛Hó íp˛ ˛lín.
80. Oleander. *Nerium oleander.*	夾竹桃	Káp› chuk› ˛tʻò.
81. White olive. *Olea fragrans.*	桂花 丹桂花	Kwaiʼ ‹fá. ‹Tán kwaiʼ ‹fá.
82. Reddish olive. *var.*	木樨花	Muk˛ ‹sai ‹fá.
83. Orchis.	石仙桃	Shik˛ ‹sín ˛tʻò.
84. Pæderia fetida.	鷄屎簕	‹Kai ʻshí ˛tʻang.
85. Passion flower. *Passiflora.*	風車花 西番蓮	‹Fung ‹chʻé ‹fá. ‹Sai ‹fán ˛lín.
86. White double flowering peach.	碧桃花	Pik› ˛tʻò ‹fá.
87. Flowering almond.	緋桃	‹Fí ˛tʻò.
88. Small pæony. *Pæonia albiflora.*	芍藥花	Chʻéuk› yéuk˛ ‹fá.
89. Mowtan pæony. *Pæonia moutan.*	牡丹花 花王	ˢMau ‹tán ‹fá. ‹Fá ˛wóng.
90. Pentapetes phœnicia.	午時花	ˢʼNg ˛shí ‹fá.
91. Pergularia odoratissima.	夜來香	Yé² ˛loi ‹héung.
92. Chinese pink. *Dianthus.*	剪邊蘿	ʻTsín ‹pín ˛ló.
93. Early pink.	剪春蘿	ʻTsín ‹chʻun ˛ló.
94. Late pink.	剪秋蘿	ʻTsín ‹tsʻau ˛ló.
95. Variegated pink.	番石竹	‹Fán shik˛ chuk›.
96. Pitcher plant. (?) *Nepenthes.*	猪籠草	‹Chü ˛lung ʻtsʻò.
97. Pittosporum tobira.	海童花	ʻHoi ˛tʻung ‹fá.
98. Plumbago.	雁來紅	Ngán² ˛loi ˛hung.

definitely ascertained; *ú típ*, or butterfly-flower is applied to two or three flowers as well as to the Iris. In truth, it may be observed that the names of plants and flowers are generally learned traditionally, and consequently, much discrepancy is found between them, as given by different persons; moreover, the characters employed to write the same name are, if anything, more diverse than the names themselves, thus rendering it difficult to ascertain which is right.

99. Plumieria acuminata.	鷄蛋花 鷄春花	⸢Kai tán² ⸢fá. ⸢Kai ⸢ch'un ⸢fá.
100. Poinciana pulcherrima.	金鳳花	⸢Kam fung² ⸢fá.
101. Primrose. *Primrose.*	蓮馨花	⸤Lín ⸢hing ⸢fá.
102. Double flowering prunus.	賀正梅	Hó² ⸢ching ⸤múi.
103. Red double prunus.	紅梅花 硃砂梅	⸢Hung ⸤múi ⸢fá. ⸢Chü ⸢sha ⸤múi.
104. White double flowering prunus.	白梅花	Pák₂ ⸤múi ⸢fá.
105. Flowering pyrus.	紅鐵海棠花	⸤Hung t'ít, 'hoi ⸤t'óng ⸢fá.
106. Quisqualis indica.	使君子	Sz" ⸢kwan 'tsz'.
107. Rose. *Rosa.*	玫瑰花	⸤Múi kwai' ⸢fá.
108. Seven sisters.	七姊妹	Ts'at, 'tsz' múi².
109. Red monthly rose.	胭脂蝶	⸢Ín ⸢chí típ₂.
110. Monthly rose.	月瑰	Üt₂ kwai'.
111. Cinnamon rose.	薔薇	⸤Tséung ⸤mí.
112. Roses of various sorts.	紅鐵海 棠鸞 脂粉團 茶薇 醉楊妃	⸤Hung t'ít, 'hoi. ⸤T'óng ⸢ang. ⸢Chí 'fan ⸤t'ün. ⸤T'ò ⸤mí. Tsui' ⸤yéung ⸢fí.
113. Serissa fetida.	滿天星	⸤Mún ⸢t'ín ⸢sing.
114. Spiræa crenata.	碎玉	Sui' yuk₂.
115. Sunflower. *Helianthus.*	向日葵	Héung' yat₂ ⸤kw'ai.
116. Sunflower.	照葵	Chiú' ⸤kw'ai.
117. Tabernæmontana coronaria.	狗牙花	'Kau ⸤ngá ⸢fá.
118. Tuberose. *Polianthes.*	細葉玉簪花	Sai' íp₂ yuk₂ ⸢tsám ⸢fá.
119. Uvaria. (*Artabotrys*) uncata.	鷹爪	⸢Ying 'cháu.
120. Vinca rosea.	四時春	Sz" ⸤shí ⸢ch'un.
121. Violet.	菫菜	'Kan ts'oi'.
122. Water lily. *Nelumbium.*	蓮花	⸤Lín ⸢fá.
123. Golden edged water lily.	金邊蓮	⸢Kam ⸢pín ⸤lín.

107—112. Twenty species of roses are known to be natives of China, besides the multiplied varieties of the most popular. The *Rosa Banksia* grows wild near Canton.

Section Sixth.

MISCELLANEOUS PLANTS.

百草類第六章
Pák› ʻtsʻò lui²; tai² luk› ˂chéung.

1. Abrus precatorius.	紅相思	˛Hung ˂séung ˂sz'.
2. Acorus calamus, or sweet flag.	菖蒲　劍蘭	˂Chʻéung ˛pʻò. Kím² ˛lán.
3. Actæa aspera.	錫葉	Sik› íp›.
4. Adiantum, or maiden hair.	黑骨芒	Hak› kwat› ˛móng.
5. Agar agar.	紫菜	ʻTsz' tsʻoi'.
6. Agaricus.	草菰　蕈　菌	ʻTsʻò ˂kú. ˛Tsam. ʻKwʻan.
7. Ajuga.	老虎鬚	˛Lò ʻfú ˂sú.
8. Aloes.	覇王鞭　火炴艻	Pá² ˛wóng ˂pín. ʻFó ˂ying lik›.
9. Hemp aloes.	波羅麻	˂Pó ˛ló ˛má.
10. Amarantus spinosus.	假莧菜	ʻKá ín² tsʻoi'.
11. Argemone Mexicana.	老鼠艻	˛Lò ʻshü lik›.
12. Artemisia, or mugwort.	艾草　艾旗	Ngái² ʻtsʻò. Ngái² ˛kí.
13. Arundo.	葭草	˛Lóng ʻtsʻò.
14. Arundo.	芒	˛Móng.
15. Boletus.	木耳	Muk› ˛í.
16. Cactus, night blooming cereus, or prickly pear.	神僊掌	˛Shan ˂sín ʻchéung.
17. Conferva.	海藻	ʻHoi ʻtsʻò.
18. Coreopsis.	九里明	ʻKau ˛lí ˛ming.
19. Croton tiglium.	芭萱	˂Pá tau².

Notes and Explanations.

This section comprises such herbs and plants as are not entitled to a place among ornamental flowers, or vegetables used for food. The lower families of plants, or those included under the comprehensive terms of weeds, mosses, grasses, &c., seem never to have drawn much of the attention of Chinese herbalists, and the names of such as have been described are applied in a general manner, one term frequently including all plants of the same habit and appearance.

5. This is the Malay name for the tenacious jelly or glue made from the *Gigartina tenax*, a marine fucus; it is brought to China from the Indian Archipelago, and is also made in this country, and is applied to many useful purposes. The bamboo lattice work of lanterns and windows is covered with it; and when preserved with sugar it is eaten.

20. Dandelion. *Leontodon Chinensis.*	蒲公英	ˏPʰò ˊkung ˏying.
21. Datura metel.	鬧陽花	Nau² ˏyéung ˊfá.
22. Dodder. *Cuscuta.*	無葉籐	ˏMò íp₂ ˏtʰang.
23. Equisetum, or scouring rush.	木賊	Muk₂ tsʰák₂.
24. Eriocaulon.	穀精草	Kuk₂ ˊtsing ʻtsʰò.
25. Fallopia nervosa.	薥寶葉 後山茶	Hái² ʻpò íp₂. Hau² ˊshán ˏchʰa.
26. Ferns. *Pteris* or *Asplenium.*	鳳尾草	Fung² ˏmí ʻtsʰò.
27. Edible ferns.	蕨	Kʰüt₂.
28. Ferns. *Acrostichum.*	石韋	Shik₂ ˏwai.
29. Unexpanded ferns.	狗脊	ʻKau tsik₂.
30. Fungus.	芝栭	ˊChí ˏí.
31. Fungi on bamboo.	竹蓉	Chuk₂ yuk₂.
32. Grass.	草	ʻTsʰò.
33. Hay.	乾草	ˊKón ʻtsʰò.
34. Hemp. *Sida tiliæfolia.*	蔴	ˏMá.
35. Hemp.	苧	ˏChʰü.
36. Ipomea tuberosa, seeds of the.	牽牛子	ˊHín ˏngau ʻtsz.
37. Laminaria (?) or edible algæ.	昆布 海帶	ˊKwan pò. ʻHoi ʻtai.
38. Lampwick grass.	燈心草	ˊTang ˊsam ʻtsʰò.
39. Leaf used for painting.	菩提紗	ˏPò ˏtʰai ˊshá.
40. Lemna, Azolla, or duck weed.	萍 蒲蓎	ˏPʰing. ˏPʰo ˏkiú.
41. Lichen.	石耳 石蕊	Shik₂ ˏí. Shik₂ ˏyui.
42. Liquorice.	甘草	ˊKóm ʻtsʰo.
43. Lycoperdon, or puff balls.	灰菰 牛屎菇	ˊFúi ˊkú. ˏNgau ʻshí ˊkú.
44. Lycopodium.	絲芒	ˊSz ˏmóng.
45. Lycopodium.	萬年松 卷栢	Mán² ˏnín ˏtsʰung. ʻKün pʰák₂.

25. The plant bears this name in Loureiro's Flora. It is found wild on the islands near Macao, and the leaves are gathered by the Chinese as a substitute for tea.

40. *Pʰing* means small plants of any sort floating on the surface of pools. A species of duck-weed of a reddish color is found in fish tanks, where it covers the surface, and affords food to the fish by becoming the resort of many insects.

46. Mat grass.	閘	Lun².
47. Mosses.	苔蘚	˩T'oi. 'Sin.
48. Mushroom.	鷄𥸤土菌	˨Kai ˨tsung. 'T'ò 'kw'an.
49. Poppy.	阿芙蓉罌粟	˨Ó ˩fú ˩yung. ˨Ying suk₂.
50. Palma Christi. *Ricinus.*	蓖蔴草	˨Pí ˩má 'ts'ò.
51. Pigeon grass, or cat's tail grass.	莠狗尾草	˩Yau. 'Kau ˩mí 'ts'ò.
52. Plantago.	車前草	˨Ch'é ˩ts'ín 'ts'ò.
53. Polygonum.	葒	˩Hung.
54. Polygonum tinctorium.	藍草	˩Lám 'ts'ò.
55. Polygonum.	人葉	˩Yan íp₂.
56. Aquatic polygonum.	水蓼	'Shui líú².
57. Rubia cordifolia (?)	茜根	˨Sai ˨kan.
58. Rush, or aquatic grasses.	葦	˩Wai.
59. Quickset grass, or the couch grass.	茅草	˩Máu 'ts'ò.
60. Saxifraga sarmentosa.	老虎耳	˩Lò 'fú ˩í.
61. Scirpus.	草菰	'Ts'ò ˨kú.
62. Solanum, wild species of.	顛茄	˨Tín ˩k'é.
63. Solanum indicum.	黃茄花	˩Wóng ˩k'é ˨fâ.
64. Spinifex squarrosus.	老鼠芳	'Lò 'shü lik₂.
65. Thistle.	小薊	'Síú kai².
66. Tobacco.	烟草	˨Ín 'ts'ò.
67. Turmeric.	薑黃	˨Kéung ˩wóng.
68. Typha, reed mace, or cat's tail.	蒲	˩P'ò.
69. Weeds.	蕞	Wai².

50. The oil from this plant is employed in cooking, but not to a very great extent in this part of the country; animal fat is much preferred when it can be obtained.

62. The resemblance of the noxious fruit of the wild Solanum to the wholesome tomato has given rise to a proverb: *t'ung ngan mái t'ín k'é, léung hà tau fún hí;* "With a copper dollar to buy a wild mad-apple, both parties chuckle with pleasure;" meaning that each is pleased in trying to cheat his fellow.

64. This and the Argemone are popularly known by the same name, one instance out of many of the confusion in the names of plants.

CHAPTER XV.

ZOOLOGY.

生物篇十五

ꜜShang mat₂; ꜜp'ín shap₂ ˢng.

Section First.

PARTS OF ANIMALS.

生物百體第一章

ꜜShang mat₂ pák› 't'ai; tai³ yat› ꜜchéung.

---

1. The *air-bladder* of fishes is their *sound;* it is a bag in their bellies, and by means of it they can rise and fall.

魚乃鰾也藉此胞之中沉浮而肚

ꜜ*Káu*, tsik› '*piú* ˢyá; ˢnái ꜜu ˢt'ò ꜜchung ꜜchí ꜜpáu, tsik₂ 'ts'z' ꜜí ꜜfau ꜜsh'am ˢyá.

2. *Antennæ* are those things which insects employ to touch objects.

探以藉虫昆即鬚物也

ꜜ*Sú* ꜜkwan ꜜch'ung tsik₂ ˢí t'ám' mat₂ ˢyá.

3. A *beak* (or bill) is that with which birds peck.

啄以藉禽飛嘴物也

'*Tsui* ꜜí ꜜk'am tsik₂ ˢí téuk› mat₂ ˢyá.

4. A *burrow* (or den) is the place where animals retreat.

之身藏獸走穴所也

*Üt*₂ 'tsau shau' ꜜts'óng ꜜshan ꜜchí 'shó ˢyá.

Notes and Explanations.

ANIMATED nature is a free rendering of the phrase *shang mat.* Of zoölogy as a science, the Chinese know nothing; their observations being confined to species. Their classification of animals is, however, better than that of plants, as the marks by which the former are grouped in popular classifications are much less recondite than in the latter. An old and popular arrangement of the whole animal world by the Chinese is into five divisions; that of feathered, hairy, naked, shelly, and scaly, animals; at the head of each of these divisions stands a type, technically called *ch'úng*, chief or superior. The phœnix, unicorn, man, tortoise, and dragon, are the respective types of these divisions, and in themselves comprise all the good qualities of all the other 360 species found in it. The arrangement followed in the *Pún Ts'ò* is more elaborate than the popular one, and exhibits more study than that found in any other work; animals are there assorted into groups sufficiently natural, but as there are no settled principles of arrangement, it still comprises many anomalies; as, for instance, the bat and flying squirrel are said to be the only birds with hairy wings, and the pangolin the only fish that has legs! The number of *pò*,

5. *Carapace;* the shell of crabs is called a carapace.

曰者未惟螬蝓攫之所垂後
蟹有甲虫蠃以上上下之
介
蠣乃飛虫蠃以上上下之
其房曰蠣曰用頂頂頭頸牛
蜋之蠣獸類頂頭也
爪禽獸類頂頭也
物也
冠鷄類頂頭也
肉喜
髻乃鳥毛
鬆之線鳥頭
頂線線紋類
一線牛類
胡牛也
肉也
距乃牛豕
跐也

Kái'; ˢhái ˢyau káp, ʿche üt, kái'.

6. *Chrysalis;* the lodging of flying insects before they are produced is called a chrysalis (or aurelia); the chrysalis of a mantis is called *piú síú.*

ʿ*Kín* (or ʿ*kán*), ˢnái ˂fi ˧chʿung mí² chʿut, ˧kʿí ˧fong üt, ʿkín; ˧wai ˧tʿóng ˧lóng ˂chi ʿkin üt, ʿ*piú* ˂*síu.*

7. *Claws* are used by birds and beasts to seize objects.

ʿ*Chau* ˧kʿam shau² yung² ˂ying mat, ˢyá.

8. A *comb* is the fleshy crest upon the head of gallinaceous birds.

˂*Kún* ˂kai lui² ʿting shéung ˂chí yuk, kai² ˢyá.

9. A *crest* is the elegant feathers upon the crown of birds.

Kai' ˢnái ˢniú ʿting shéung ʿshó ˂sung ˂chí ˧mò.

10. *Crown-line* is a marked line upon the top of the head of birds.

ʿ*Ting sin'* ˢniú ˧tʿau shéung ˂chí yat, sín' ˧man ˢyá.

11. A *dewlap* is the flesh pendent from the neck of bovine animals.

˧*Ú* ˧ngau lui² ʿking há² ˧shui yuk, ˢyá.

12. A *dew-claw* (or toe) is the posterior claw in the feet of cows, hogs, &c.

ʿ*Ku* ʿnái ˧ngau ʿchʿi ˂chi hau ʿchí ˢyá.

or divisions (or more properly orders) are five; viz., I. *chʿung pò*, or insects; II. *lun pò* or scaly animals; III. *kái pò*, or shelly animals; IV. *kʿam pò*, birds; V. and *shau pò*, quadrupeds: man succeeds, and forms an order by himself. Each of these are subdivided, as in botany, into *lui* families or tribes, and *chung* genera or species.

I. The order of *chʿung* or insects comprises four *lui* or families: 1. *lun shang*, or born from eggs, numbering twenty-three species, contains but little else than the two tribes of bees and silkworms; 2. also called *lun shang*, numbers twenty-two species, and is filled with spiders, butterflies, &c.; 3. *fá shang*, the family of those produced by metamorphosis, contains thirty-one species, as bugs, glow-worms, mole-crickets, cockroaches, &c.; 4. *shap shang*, or aquatic born, has twenty-three species, among which are toads, frogs, centipedes, &c.

II. The order of scaly animals contains four families: 1. *lung*, the dragons, comprising also the manis, has nine species; 2. *shé*, snakes, has seventeen species; 3. *ü lui*, or family of fishes, has thirty-one species; 4. *mò lun ü*, fishes without scales, as the eel, cuttle-fish, prawns, ray, &c., has twenty-eight species, with a sub-family of nine species, which includes miscellaneous marine things used in medicine, as the roe and fat of fishes, &c.

III. Animals with shells are divided into two families: 1. *kwai pit lui*, tortoises and turtles, making seventeen species; 2. *páng kóp*, bivalve and univalve shells, including star-fish, echinus, and the hermit-crab, making twenty nine species.

IV. Birds are arranged into four families: 1. *shui kʿam* or water-fowl, as storks, herons, ducks, kingfishers, &c., comprising twenty-three species; 2. *ün kʿam* or heath fowl, as pheasants, partridges, sparrows, &c., has also twenty-three species; 3. *lam kʿam*, forest birds, as magpies, pigeons, crows, &c., has seventeen species; 4. *shán kʿam*, birds of the mountains, as owls, eagles, hawks, &c., has twelve species.

13. A *dorsal spinous fin* is the fin on the back of a fish.

14. *Eggs* or *tán;* whatever is borne from the womb of birds, upon which they set, and from which their young come forth, is an egg.

15. The *elytra* are upon the outside of the bodies of insects in order to cover their wings.

16. *Exuviæ* are the cast off skins, etc., which cicada, snakes, &c., throw off.

17. *Feathers* are the small pinions of birds.

18. *Pan* is the *female* of birds and beasts; the vulgar name is *ná*. *Tsz'* is the female of birds.

19. *Fins;* those appendages on the belly and sides of fish with which they throw aside the water are so called; large fins are called *wings*.

20. *Gills* are the lungs of fishes.

21. *Hair* is the covering of quadrupeds.

22. *Hallux* is the posterior toe in the claws of birds.

23. *Horns* are the antlers upon the top of the head.

鰭鱗魚脊上之 ₅*Shí* ₅lun ₅ü tsik› shéung² ‹chí líp₂ ˢyá.
鬣也
卵卽蛋凡由鳥 ˈ*Lun* tsik› tán²; ₅fán ₅yau ˢníú ‹tʰoi ‹chung ‹shang há² pò² tau', ₅í ˈtsai chʰut› ˈché ˢyá.
胎中生下捕鬪
而孵出者也
硬翼在虫身外 *Ngáng² yik₂* tsoi² ₅chʰung ‹shan ngoi² ˢí kʰoi' 'tsz' yik₂ ˢyá.
以蓋子翼也
蛻乃蟬蛇等類 *Túi'* ˢnái ₅shín ₅shé ˈtang lui² tʰúi' há² ‹chí tʰüt› ‹pʰí ˢyá.
退下之脫皮也
毛羽之小者也 ₅*Mò* ˈü ‹chí ˈsíú ˈché ˢyá.
牝禽獸之母也 ˢ*Pan* ₅kʰam shau' ‹chí ˢmò ˢyá; tsuk₂ ₅ming üt₂ ˈ*ná*. ‹*Tsz'* ˢníú ˢmò ˢyá.
俗名曰雌雄
母也
翅卽魚腹下兩 *Chʰí* tsik› ₅ü fuk› há² ˢléung ‹pín ˈpái ˈshui üt₂ chʰí'; tái² chʰí' üt₂ *yik₂*.
邊擺水曰翅大
翅曰翼
鰓魚之肺也 ‹*Soi* ₅ü ‹chí fai' ˢyá.
毛走獸之衣也 ₅*Mò* ˈtsau shau' ‹chí ‹í ˢyá.
後趾鳥爪中之 *Hau²* ˈ*chí* ˢníú ˈchau ‹chung ‹chí hau² ˈchí ˢyá.
後指也
角獸頭上之觡 *Kók›* shau' ₅tʰau shéung² ‹chí ‹chʰá.

V. Beasts are likewise arranged into four families: 1. *chʰuk*, or domesticated animals, contains twenty-eight species; in this family, besides the nine domestic animals, are enumerated a great number of animal products, as milk, skin, blood, &c.; 2. *shau*, or wild animals, as the lions, deer, hare, otter, &c., has thirty-eight species; 3. *shü*, or rats, including also the squirrels and hedgehogs, has twelve species; 4. *ü kwái*, monkeys and fairies, numbering eight species.

In this classification, there are five orders, eighteen families, and 391 species, but the actual number of objects described is about 330, the remainder being made up of miscellaneous animal substances employed in medicine. Three volumes of the *Sám Tsʰoi Tʰò* are taken up with animated nature, arranged into six sections: birds and beasts fill two volumes, and men shelly and scaly animals, with insects and worms, occupy the third. The whole is a fair specimen of the ignorance and credulity of Chinese authors on such subjects, for the most ill-founded accounts of birds with six heads, others with one leg, or with a human face, horned horses, flying wolves, hoofed monkeys, and other chimera, are mixed up with descriptions and tolerable drawings of those objects that really have an existence. The descriptions are very brief, and much inferior to those in the *Pún Tsʰò*.

24. *Hoofs* are the horny feet of cows, horses, &c.

25. *Máu* is the *male* of birds and beasts; the vulgar name is *kung*. *Hung* is the male of birds.

26. The *mane* is the long hair on the necks of horses, lions, &c.

27. *Metatarsus* is the place separating the claws from the leg.

28. *Nests* are the habitations of birds upon trees.

29. *Nests* are habitations of birds and animals upon the ground.

30. *Nictitating membrane* is the thin eyelid of birds.

31. The *operculum* of shells is the scale upon the orifice.

32. An *ovipositor* is that which proceeds from the tail of female insects, either long or short, and is used to store up her eggs.

甲	之	等	馬	牛	也	蹄足
也	卽	公	雄	鳥	名	牡俗
之	頸	等	獅	馬	毛	鬣長
之	界	分	足	爪	也	跖處
之	樹	居	鳥	乃		巢所
之	地	居	獸	鳥		窩所
薄	之	眼	膜	眼	也	鳥盖
甲	之	頭	螺	屬	鎗	螺尾
尾	母	虫	凡	出	藏	尾所乃
短	或	長	或	出	藏	尾所乃

ˌ*T'ai* ˌngau ˈmá ʻtang ‹chí káp› tsuk› ˈyá.

ʻ*Máu* ʻníú shau' ˌchí ‹*kung* ˈyá; tsuk₂ ˌming üt₂ ‹*kung* ˌ*Hung* tsik› ʻníú ˈmáu ˈyá.

Tsung', ˈmá ‹sz' ʻtang ʻking ‹chí ‹ch'éung ˌmò ˈyá.

Tsik› ʻchau tsuk› ‹*fan kái*' ‹chí ch'ü' ˈyá.

ˌ*Ch'áu* ˈnái ˈníú ‹kù shü² ‹chí ʻshó.

‹*Wó* ˈníú shau' ‹kù tí² ‹chí ʻshó.

ˈNíú ˈ*ngán mók*₂ ˈngán ‹chí pók₂ k'oi' ˈyá.

ˌ*Ló* ʻ*ím* ˌló ˌt'au ‹chí káp›.

ˈ*Mí* ‹*tséung* ˌfán ˌch'ung ˈmò ˈmí ʻshó ch'ut›, wák₂ ˌch'éung wák₂ ʻtün, ˈnái ˌts'óng ‹ch'un ‹chí mat₂.

The classification of natural objects in the Chinese language itself should be mentioned in connection with this of the *Pún Ts'ò*. The language is admirably adapted to the arrangement of natural objects in a natural method, by taking the left part called the radical as the genus, and the right half as the species. The most familiar objects, such as the tiger, horse, dog, &c., being first named, were afterwards taken as types of classes; then, when any new object was found, a name was given to it comprising that type to which it bore the greatest resemblance, and another character indicating some specific characteristic of the new object. But this idea has been carried out very imperfectly, partly, no doubt, from the impossibility of directing the formation of the character by any fixed rules, and partly from the difficulty, in doubtful cases, or in exotic species, of referring the new object to its appropriate type. There are sixteen radicals, out of the 214, which are appropriated to zoölogy, eleven to the vegetable world, and five to the mineral. Of the sixteen zoölogical radicals, nine denote mammalia; of these the tiger, dog, and leopard, stand for carnivorous animals; the rat for rodent; the ox, sheep, and deer for ruminant, the horse and hog for pachydermatous; birds are all comprised under two radicals, birds generally and short-tailed birds; the tortoise, dragon, and toad make three families; fishes form one, and insects one. The first and fourteenth, or the tiger and the toad, are confined to the type; the second and third, and the tenth and eleventh, are interchangeable, and some of the others include many strange anomalies. The eleven botanical radicals are principally esculent plants; trees, herbs, bamboo, and hemp are exceptions; the two first comprise nine tenths

熊也掌之筒入長之長毛之翅乃以象之鼻取物之足也熊掌也

蟹也鉗也蟹爪大鳥之翅拔取毛管毛也

鱗魚身上硬毛虎文之斑上踢後距不乃魚也

殼也鱉之屬也

33. *Paw* is the sole of the foot of beasts; the paw of a bear is its palm.

34. The *pincers of crabs* are their nippers, or the two large claws.

35. A *pinion* is the feathery wing of a bird.

36. *Proboscis* is the long nose of the elephant with which he seizes things and bends them into his mouth.

37. *Quill* of a feather is its barrel.

38. *Roe* is the young of fishes or their eggs.

39. *Scales* are the outer covering of the bodies of fishes.

40. *Shell* is the hard covering of turtles and tortoises.

41. *Shell* is the hard covering of oysters and clams.

42. *Spines* are the hard hair of hedgehogs.

43. *Spots* or stripes, are the marks upon the bodies of tigers and pards.

44. *Spur* is the thorn of a fowl, that posterior claw which does not touch the ground.

45. A *sting* is also called *chák;* it is the needle of a bee.

46. *Tail* is the posterior appendage of birds, beasts, fishes, insects, &c.

ʂPún shau² tsuk, ʻchéung ˢyá; *ʂhung ʂpún* tsik, *ʂhung* ʻchéung ˢyá.

ˢHái ʂngáu tsik, ˢhái *ʂkím* ˢhái *ᶜchí* ˢléung tái² ʻchau ˢyá.

ˢÙ ˢníú *ᶜchí* chʻi² mo ˢya.

Tséung² pat, ˢnái tséung² *ᶜchí, ʂchʻéung pí²* ʻtsʻü mat, ˢí ʻkün yap, ˢhau ˢyá.

ʂMò ʻ*kún ʂmò ᶜchi* ...ʻung ˢyá.

ᶜKwan, tsik, *ʂü* ʻtsz', *ʂü* tán².

ʂLun tsik, *ʂü ᶜshan shéung² ᶜchí ʂí* ˢyá.

Káp, ᶜkwai pít, *ᶜchí* hók, ˢyá.

Hók, ʂü ʂhò ʻhín *ᶜchí* ngáng² *ʂpʻí* ˢyá.

Tsz' wai² *ᶜchí* ngáng² *ʂmò* ˢyá.

ᶜPán tsik, *ʂman* ˢyá; ʻfú pʻáu² *ᶜshan shéung² ᶜchí ʂman shí²* ˢyá.

ᶜKai tʻik, ᶜkai ʻku ˢyá: *kéuk, ᶜchí hau² ʻchau pat, tò² tí² ᶜché* yá.

Chai² tsik, *chák,* ˢnái *ᶜfung ᶜchí ᶜcham* ʻyá.

ˢMí, ˢníú shau', *ʂü, ʂchʻung,* ʻkái ˢyau hau² *ᶜsháu* ˢyá.

of all plants. Millet, wheat, rice, and growing grain form four families; and leguminous, cucurbitaceous, and alliaceous plants each make one. The mineral kingdom is arranged under the five heads of gems, stones, metals, earths, and salts.

33. The paws of bears are considered by Chinese epicures as a very delicate dish: they are said to be brought from Manchouria for the table.

40, 41. *Káp* is strictly applied to the marbled carapace of the turtle; *hók* has a much more extended meaning.

長之尾類鷄鳥毛翎

47. *Ling* are the *tail feathers* in gallinaceous birds.

ꜜLing ‹kai lui² ꜜmí ‹chi ꜜch'eung ꜜmò ꜜyá.

所不曰吋犬蟬羊鶯蛙頰其也絲

48. *Tusks* are the teeth which grow from the mouths of elephants.

Tséung² *ꜜngá* tsik› tséung² ꜜhau ꜜshó ch'ut› ‹ché.

口之象牙者出

49. The *voices* of birds and beasts are all unlike; (as for instance,) it is said that hens cackle, horses neigh, birds generally sing, scream, or carol; cows bellow, cicadas chirrup, tigers roar, sheep bleat, cranes cry, parrots sing, dragons howl, frogs croak, and swallows chatter.

Kók› ꜜníú shau² ꜜshó *ꜜming* pat› ꜜt'ung; ‹kai üt› ꜜt'ai, ꜜmá üt› ‹sz', ꜜníú üt› ꜜming, üt› kíú', üt› ch'éung', ꜜmíú üt› hám', 'hün üt› fai', ꜜngau üt› 'hau, ꜜshín üt› ts'ó', 'fí üt› síú', ꜜyéung üt› ‹né, hók› üt› lui², ꜜang üt› ꜜkó, ꜜlung üt› ꜜyam, ‹wá üt› náu², in' üt› ꜜü.

所鳴馬曰喊吼嘯唳吟語

曰啼曰鳴曰嘶曰吼曰哮曰歌曰鳴

曰貓曰牛曰虎曰鶴曰龍曰燕

50. *Wattles* are fleshy caruncles hanging below both cheeks in fowls.

Há² *‹kún* ‹kai ‹chí ꜜléung háp› ꜜshui yuk› ꜜyá.

頰之兩下垂

冠肉也

51. *Web* is the skin joining the tarsi, as in the feet of geese.

'Chéung ꜜyau ꜜp'í ‹séung ꜜlín ꜜk'í 'chí, ꜜü ꜜngo ‹chi 'chéung ꜜyá.

其掌指

相連掌

之蹼

52. A *web* is the silk that spiders spin and form into a net.

ꜜMóng ꜜnái ‹chí ‹chü t'ò' ‹sz' ꜜí kít› ꜜshing ꜜmóng.

也絲網而

蜘蛛吐

結成網

53. *Whiskers* are the rigid hairs surrounding the mouth of wild beasts.

‹Sü shau' ‹chí ꜜwán 'hau ngáng² ꜜmò ꜜyá.

硬毛

鬚獸之

環口

獸也

54. *Wings* are used by birds in flying.

Yik› ꜜníú yung² ꜜnung ‹fi ꜜyá.

翼鳥用

能飛

也生

55. *Young* is the tender offspring of birds, beasts, &c., which they bear.

'Tsz' ꜜníú shau' 'tang 'shó ‹shang ‹chí yau' 'ché.

子鳥獸

幼者

之

47. The tail feathers of the peacock are used by the emperor to confer upon worthy officers as badges of honor equivalent in a degree to titles of nobility in western lands.

49. The Chinese do not attempt to discriminate between the various sounds of animals, a few terms serving to express them all. Many of those in this sentence are not in common use, though they will all be understood from the connection in which they here stand.

Section Second.

MAMMALIA.

走獸類第二章

'Tsau shau' lui²; tai² í² ‹chéung.

1. Quadrupeds (or mammiferous animals) comprise all those animals which are born from the womb, and nourished by milk; they are divided into seven orders. The first order consists of monkeys; they have four hands, by all of which they can seize objects. The second consists of carniverous animals, with pointed (or canine) teeth, and sharp claws; such as the tiger, cat, &c. The third comprises rats and squirrels, which gnaw with their teeth, and subsist on fruits and grain. The fourth order consists of edentata, which eat insects, ants, &c., such as the pangolin. Those of the fifth [ruminate, that is] eat grass, bring it up from the stomach, chew and swallow it again, such as cows, deer, &c. The sixth comprises the pachydermata (or thick skinned) and four hoofed, such as the elephant, horse, &c. The seventh consists of amphibious animals, which have fore legs, but no hind ones, and which swim; of which the porpoise is an instance.

凡生類四也尖貓貂食牙山食吞一如類而遊

走乳一掌一而是以糧而甲草之類象水無水

獸哺曰皆類爪也齒肉食是翻牛皮馬獸後河

皆仍禺可食利一嚙一虫也胃鹿厚是有脚豚

屬分類摟肉如曰物類蟻一而是四也前可是

胎七則物牙虎鼠而無穿類噎也蹄一腳以也

‹Fán 'tsau shau' ‹kái shuk‹ ‹t'oi ‹shang ˢyü ‹pò, ˧ying ‹fan ts'at› lui². Yat› üt‹ ˧yü lui², tsak› sz" 'chéung ‹kái 'hó ‹ying mat‹ ˢyá. Yat› lui² shik‹ yuk‹, ˧ngá ‹tsím, ˧í 'chau lí², ˧ü 'fú ˧míú shí² ˢyá. Yat› üt‹ 'shü ‹tíú, ˧í 'ch'i ngít‹ mat‹ ˧í shik‹ ˧léung yuk‹. Yat› lui² ˧mò ˧ngá, ˧í shik‹ ˧ch'ung ˢngai, ‹ch'ün ‹shán káp› shí² ˢyá. Yat› lui² shik› 'ts'ò, ‹fán wai² ˧í ít› ‹t'un ‹chí, ˧ngau luk‹ shí² ˢyá. Yat› lui² ˧p'í hau², sz" ˧t'ai. ˧ü tséung² ˢmá shí² ˢyá. Yat› lui² 'shui shau', ˢyau ˧ts'in kéuk› ˧í ˢmò hau² kéuk‹. 'hó ˢí ˧yau 'shui, ‹hó ˧t'un shí² ˢyá.

Notes and Explanations.

MAMMALIA is the equivalent term for *tsau shau*, rather than a literal translation of it; it is a common term in Chinese books, meaning four footed animals or quadrupeds. In popular usage animals are subdivided into four classes; viz., *ch'uk*, or domestic animals, of which there are nine, the horse, cow, camel, hog, sheep, dog, goat, ass, and mule; *shau*, or wild beasts; *shu*, rats or small animals generally, which are described as being expert in thieving; and *yü* or the monkey tribes. In this introductory paragraph, a slight outline is given of the classification of animals for the use of the Chinese student. The zoology of the Chinese empire is but partially known, nor do native works and drawings afford much aid in determining what are new from those already ascertained. Large animals, it is said by the Chinese themselves, are of rare oc-

2. Antelope, or pigmy deer.	麞　麏	⸢Chéung. ⸢Kwan.
3. Antilope gutturosa.	黃羊	⸤Wóng ⸤yéung.
4. Ape or tailless monkeys.	猿　猴	⸤Ün. ⸤Ün.
5. Ass.	驢	⸤Lò.
6. Bat.	蝙蝠　飛鼠	⸢Pín fuk⸣. ⸢Fí ⸢shü.
7. Bear.	熊	⸤Hung.
8. White bear.	羆	⸢Pᵉí.
9. Bitch.	狗牸　狗母	⸢Kau tsz'². ⸢Kau ⸤mò.
10. Boar.	猪公	⸢Chü ⸢kung.
11. Wild boar.	野猪　豪猪	⸤Yé ⸢chü. ⸤Hò ⸢chü.
12. Buck.	麞	⸢Ká.
13. Buffalo.	水牛	⸢Shui ⸤ngau.
14. Bull.	牛牯　牛公	⸤Ngau ⸢kú. ⸤Ngau ⸢kung.
15. Calf.	牛仔　犢	⸤Ngau ⸢tsai. Tuk₂.
16. Camel.	駱駝　橐駝	Lók⸣ ⸤tᵉó. Tᵉók⸣ ⸤tᵉó.
17. Cat.	猫　家狸	⸤Míú. ⸢Ká ⸤lí.
18. Chamois.	麚羊　羚羊	⸤Ling ⸤yéung. ⸤Ling ⸤yéung.
19. Civet (?)	靈猫	⸤Ling ⸤míú.
20. Colt.	馬仔　駒　騍	⸤Má ⸢tsai. ⸢Kᵉü. ⸢Fí.
21. Cow.	黃牛	⸤Wóng ⸤ngau.
22. Deer.	鹿	Luk₂.
23. Musk deer.	麝　香麏	Shé³. ⸢Héung ⸢chéung.
24. Mouse deer.	黃麏	⸤Wóng ⸢king.
25. Spotted deer, or axis.	金錢鹿	⸢Kam ⸤tsᵉín luk₂.
26. Doe.	麀	⸢Yau.

currence in their country; but there are probably, among the descriptions and drawings in works on natural history, species hitherto unknown to western naturalists.

7, 8. The bear; "an animal that hybernates in the winter;" so the Chinese describe it. The white bear has been seen, they say, in Leaoutung, but it is probably a rare visitant there.

19. This animal is described as possessing an odor like that of the musk deer; it may not be the true civet, though that animal is sometimes seen in Macao.

29. Elephants are at present not used by the Chinese either for war or for purposes of state, if

27. Dog.	犬 狗	ʻHún. ʻKau.
28. Shaggy dog.	獾犬	˩Nung ʻhún.
29. Elephant.	象	Tséung².
30. Fawn.	麑 麛	˩Í. Ní².
31. Flying squirrel.	鼯 鼫鼠	˩ʼNg. ˩Lui ʻshu.
32. Fox.	狐 狸	˩Ú ˩lí.
33. Gelding.	騸馬	Shín² ˧má.
34. Gibbon, or long armed ape.	烏 猿	˩Ú ˩ün.
35. Goat.	山羊 草羊	˩Shán ˩yéung. ʻTsʻò ˩yéung.
36. Guinea pig.	荷蘭豬	˩Hó ˩lán ˩chü.
37. Hog.	豕 豬 豵	ʻChʻí. ˩Chü. Chí².
38. Horse.	馬	˧Má.
39. Dappled horse.	驄馬	˩Tsʻung ˧má.
40. Bay horse.	赤馬	Chʻik₂ ˧má.
41. White horse.	白馬 騮	Pák₂ ˧má. ˩Łau.
42. Wild horse.	野馬	˧Yé ˧má.
43. Piebald horse.	駁馬	Pók₂ ˧má.
44. Kid.	山羊仔	˩Shán ˩yéung ʻtsai.
45. Kitten.	貓仔	˩Míú ʻtsai.
46. Lamb.	羊仔 羔	˩Yéung ʻtsai. ˩Kò.
47. Leopard.	豹	Pʻáu².
48. Lion.	獅子	˩Sz² ʻtsz².

we except a few in Pekıng which have been given to the emperor by neighboring princes. It is said to be still found in the provinces of Wannám and Sz'chʻün.

31. The place for the flying squirrel and the bat has been as great a puzzle to Chinese systematists as the duck-billed platypus of Australia has been to European naturalists. Some have placed them among squirrels and others among birds; the *Pún Tsʻò* and *I Ngá* rank them among birds that have hairy wings.

32. Two different animals are described by these two characters in the *Pún Tsʻò*, but the racoon-faced dog or Chinese fox (*Canis procyonoides* of Gray) is called by this name when brought to Canton; its hair is used to make pencils.

49. The figures given of this animal differ very much, for it appears to be a mere creature of imagination. One drawing of it partly resembles the fabled griffon of the Greeks; a spinous fin upon the back, a large horn upon the forehead, the claws and teeth of a lion, with the skin of a tiger, are its usual outlines.

49. Lion-unicorn.	獬豸	ˢHái ʿchí.
50. Manis or pangolin.	穿山甲　鯪鯉	₍Chʿün ₍shán káp₃. ˢLing ˢlí.
51. Mare.	牝馬　草馬　騇	ˢPan ˢmá. ʿTsʿò ˢmá. ʿShé.
52. Marmot.	土撥鼠	ʿTʿò pút₂ ʿshü.
53. Mole.	田鼠　鼹鼠	ˢTín ʿshü. Án' ʿshü.
54. Monkey.	獼猴　馬騮	ˢNí ˢhau. ˢMá ˢlau.
55. Proboscis monkey.	果然　猶獨	ʿKwó ˢín. ʿHái tuk₂.
56. Mouse.	鼫鼠	Shik₂ ʿshü.
57. Shrew mouse.	臊鼠	₍Tsò ʿshü.
58. Mule.	騾	ˢLui.
59. Orang outang.	狒狒　猩猩	ʿFí ʿfí. ₍Sing ₍sing.
60. Otter.	水獺	ʿShui chát₃.
61. Sea otter.	海獺	ʿHoi chát₃.
62. Ox.	閹牛	₍Ím ˢngau.
63. Pig.	猪仔　豚	₍Chü ʿtsai. ˢTʿun.
64. Porcupine or hedgehog.	蝟　箭猪	Wai². Tsín' ₍chü.
65. Porpoise.	河豚　鮀	ˢHó ˢtʿun. ˢTʿun.

50. The scaly ant-eater or manis is common in China; the people say it is a fish with legs, that lives both on land and in water. The hairy scales and other parts of the body are thought to be powerful medicines by Chinese doctors, the saving efficacy of whose prescriptions in some cases appears to be in direct ratio to the strangeness of their ingredients.

54. The family of *ü* or monkeys in the *Pún Tsʿò* contains eight species, but the descriptions are too vague to identify them. The common monkey is said to be common in the mountains of Ú'kwóng and Fukkín; it is often brought to Canton by strolling mountebanks.

55. The first name *kwó ín* here given to the proboscis monkey is from the *Pún Tsʿò*, the second *hái tuk* is from Taberd's Annamese Dictionary. This animal is described from a specimen in Paris as of a "reddish brown color, the face black, and with a nose of extraordinary length." The Chinese account says "its nose is turned upwards, and the tail very long and forked at the end, and that whenever it rains, the animal thrusts the two forks into its nose. It goes in herds, and lives in friendship; when one dies, the rest accompany it to burial." The account goes on to state its activity, which is so great that it runs its head against the trees; its fur is soft and gray, the face black, and the body about three cubits high.

59. There appears to be two distinct animals described by these two names, but the accounts are not very precise; the principal difference between them consists in the mane or long hair from the head which covers the back of the *fífí*, and in its lips, which are so long as to cover its eyes when it laughs. The *singsing* is found on the west of China, is smaller than the former, and more nearly resembles a man in its hair and erect gait. It may be akin to the chimpanse, while the *fífí* is more nearly allied to the orang outang, both being perhaps new species of quadrumana.

66. This is the name given to a large cetaceous animal very common in the shallow waters of

66. White porpoise.	白鱀	Pák₂ ₅kí.
67. Rabbit.	兔	T'ò'.
68. Ram.	牡羊 羊公	₅Máu ₅yéung. ₅Yéung ₍kung.
69. Rat.	老鼠 耗子	'Lò 'shù. Hò' 'tsz'.
70. Bamboo rat.	竹𠆢	Chuk₂ 'shù.
71. Granary rat.	倉𠆢	₍Ts'ong 'shù.
72. Water rat.	渠𠆢	₅K'u 'shu.
73. Rhinoceros.	犀牛 兕	₍Sai ₅ngau. ₅Tsz'.
74. Seal.	膃肭獸 海狗	Út₂ ₍tò shau'. 'Hoi 'kau.
75. Fur seal.	芝蔴貂	₍Chí ₅má ₍tiú.
76. Sheep.	綿羊	₅Mín ₅yéung.
67. Sow.	猪𤢂 猪母	₍Chù 'ná. ₍Chù 'mò.
78. Squirrel.	鬆鼠 黃鼠	₍Sung 'shù. ₅Wong 'shù.
79. Stag.	麋	₅Mí.
80. Stallion.	牡馬 騬	₅Máu 'má. Ch'at₂
81. Tapir.	貘 白豹	Mak₂. Pák₂ p'áu'.
82. Tiger.	老虎	₅Lò 'fú.
83. Benevolent tiger.	騶虞	₍Tsau ₅ü.
84. Unicorn.	麒麟	₅K'í ₅lun.
85. Weasel.	鼬鼠	₅Yau 'shù.
86. Whale.	鯨	₅K'ing.
87. Wolf.	豺狼	₅Ch'ái ₅lóng.
88. Yak or grunting ox.	犛牛	₅Máu ₅ngau.
89. Zebu.	犎牛	₅Fung ₅ngau.

the Pearl river below the Bogue. It is regarded with superstitious reverence by the fishermen, who release it whenever it gets entangled in their nets, a respect which may have originated in distaste of its oily flesh and its great strength. From a sight of it in the water, it appears to be a species of Delphinapterus. The snout is long and tapering, color of the skin like that of a scalded hog, and the body from six to eight feet in length.

83. This, like the lion-unicorn, is a fabulous animal, endowed with a disposition so benevolent that it never treads on living objects. It is introduced into this list, together with the unicorn, phœnix, and other imaginary creatures, on account of the comparisons drawn from their supposed qualities by Chinese writers.

Section Third.

BIRDS.

飛禽類第三章

ꜜFí ˧kʻam lui²; tai² ꜜsám ꜜchéung.

1. All birds are produced from eggs which are set upon till the young are hatched; they are divided into five orders according to their bills and claws. The first order consists of falcons (or accipitres), which have crooked bills, sharp talons, and eat flesh; such as eagles and ospreys. The second order comprises sparrows (or passerinæ), which have straight bills, weak feet, and eat fruit and insects; such as crows and thrushes. Appended to the sparrows, is a small order, which have three claws before and one behind, and are expert in climbing trees; such as the parrot and woodpecker. The third order consists of fowls (or gallinaceæ), whose legs are large, with a spur behind, and the wings small; such as the silver pheasant and the quail. The fourth order is composed of cranes (or the waders), which have long, naked legs, and the bill and neck proportionably long, and eat snakes and reptiles; such as the egret and stork. The fifth order comprises the ducks (or web-footed), whose feet are formed into a palm, and placed behind, to adapt them for swimming easily; such as the goose and duck.

蛋子分類食也直虫是類善啄鷄距鶉類頸如曰生如
屬生仍鷹而是嘴果眉小一哥曰後鵬鶴嘴蛤一掌水
皆而爪曰利鳶類食晝有後鸚一有如曰而蛇也成遊也
禽鬪嘴一爪鷲雀而鴉雀三如也大短一長食是脚利是
飛捕其類曲如曰弱烏附前樹是脚翼也裸長鷺類後鴨
凡生依五嘴肉一爪如也趾叅木類而是脚配鸛鳧過鵝

ꜜFán ꜜfí ˧kʻam ꜜkái shuk₂ tán² ꜜshang, pò² tau² ˧sí ʻchʻán ʻtsz'; ꜜí ˧kʻí ʻtsui ʻcháu, ˧ying ꜜfan ˧'ng lui². Yat, üt₂ ꜜying lui², ʻtsui huk, ʻcháu lí², ˧í shik₂ yuk₂; ˧ü tsau², ˧ün shí² ˥yá. Yat, üt₂ tséuk, lui², ʻtsui chik₂, ʻcháu yéuk₂, ˧sí shik₂ ʻkwó ˧chʻung; ˧ü ꜜú ꜜá, wá² ˧mí shí² ˥yá. Fú² tséuk,, ˥yau ʻsiú lui², ʻchí ˧tsʻín ꜜsám hau² yat,, shín² ꜜtang shü²; ˧ü ꜜying ꜜkó, téuk, muk₂ shí² ˥yá. Yat, üt₂ ꜜkai lui², kéuk, tái², ˥yau ʰau² kü² ˧sí yik₂ ʻtun; ˧ü ˧hán ꜜshun shí² ˥yá. Yat, üt₂ hók₂ lui², kéuk, ʻkwó ˧chʻéung, ˧sí ʻtsui, ʻking pʻú²' ˧chʻéung, shik₂ ˧shé kóp,, ˧u kún' lò² shí² ˥yá. Yat, üt₂ ˧fú lui², kéuk, ˧shing ʻchéung ꜜshang kwó' hau² lí² ˧yau ʻshui; ˧ü ˧ngó áp, shí² ˥yá.

Notes and Explanations.

Birds are not arranged by Chinese naturalists into different groups under certain conspicuous examples as animals are, but are classified according to their habitat, into water, earth or fountain,

2. Avedavat, brown with red spots.	梅花雀	ˏMúi ˊfá tséuk˃.
3. Avedavat, red and black with red spots.	小紅娘	ʻSíú ˏhung ˏnéung.
4. Blackbird.	山鳥	ˊShán ˊú.
5. Bird of paradise.	雀皇	Tséuk˃ ˏwóng.
6. Canary-bird.	時辰雀　白燕	ˏShí ˏshan tséuk˃. Pák˃ ín'.
7. Capon.	剃鷄	Sín' ˊkai.
8. Cardinal.	高髻冠	ˊKò kai' ˊkún.
9. Chaffinch.	金絲孜鵲	ˊKam ˊsz' ˏtsᶜz' tséuk˃.
10. Chicken.	鷄仔	ˊKai ʻtsai.
11. Cock.	鷄公	ˊKai ˊkung.
12. Bantam (or short legged) cock.	矮鷄	ʻAi ˊkai.
13. Silken cock.	絲毛鷄竹絲鷄	ˊSz' ˏmò ˊkai. Chuk˃ ˊsz' ˊkai.
14. Fishing cormorant.	鸕鷀	ˏLò ˊtsz'.
15. White crane.	鸛	Kún'.
16. Red headed crane.	鶴	Hók˂.
17. Crockotoa.	白鶯哥	Pák˂ ˊying ˊkó.
18. Crow.	烏烏鴉　鴉鵲	ˊÚ. ˊÚ ˊá. ˊÁ tséuk˃.
19. Crow-pheasant.	芒公	ˏMóng ˊkung.

forest, and hill, birds. The introduction to the *kᶜam pò*, order of birds, in the *Pún Tsᶜò* exhibits their ideas upon the habits of birds generally: "Lí Shíchan says, 'what has two legs and feathers is called a (*kᶜam*) bird.' Sz'kwóng says, 'The plumage of the 360 kinds of feathered beings (i. e. all birds) harmonises with the four seasons, and their hues correspond to the five quarters. Hill birds roost on cliffs, earth birds live on the ground; forest birds sing at dawn, water birds cry at night. The beaks of land birds are short, and their tails adorned; the bills of water birds are long, and their tails abbreviated. Birds are produced by laying eggs from under the wing, or by a change in the same class, (as when hawks become pigeons); or by transformation from different orders (as when moles become quails); or lastly by changing into lifeless beings (as sparrows turning into shells). Truly, if the laws of beings are so various as this, how diligent must the student be if he wishes to know them?" This section contains the English names of the most common birds, without endeavoring to refer them to their scientific genera. The terms employed in the first paragraph to indicate the orders of birds have been chosen on account of their being used in Chinese works as references for birds less common, and so far employed by them as types of families. The paragraph will afford to the Chinese student a sketch of modern classification in ornithology, and enable him to perceive the principles on which it is founded.

5. This significant name has been given to the bird of paradise by Mr. Beale of Macao; and it is now generally so called among the Chinese.

18. The character *ú* first applied to the crow now also means black or blackness; instances of this sort are frequent in the Chinese language.

20. Black crane.	鶴 鶏 鸛 鵠	˂Ts'óng ˂kai. ˂Ts'óng k'út₂.
21. Dove.	白 鴿	Pák₂ kòp₃.
22. Drake.	鴨 公	Áp₃ ˂kung.
23. Duck.	鴨 鶩	Áp₃. Muk₂
24. Mandarin duck.	鴛 鴦 黃 鴨 鴨	˂Ün ˂yéung. ˩Wóng ap₃ p'at₃.
25. Wild duck, or mallard.	水 鴨 鳧	'Shui áp₃. ˩Fú.
26. Eagle.	鷲 神 鷹	Tsau². ˩Shan ˂ying.
27. Lammergyr eagle.	皂 鵰	Tsò² ˂tíú.
28. Egret.	鷺 鷥	Lò² ˂tsz'.
29. Falcon.	鶻 白 鷹	'Chun. Pák₂ ˂ying.
30. Hunting falcon.	雀 鷂	Tséuk₃ ˂sung.
31. Finches.	黃 雀	˩Wóng tséuk₃.
32. Fish-hawk.	鶚 魚 鷹	Ngók₂. ˩Ü ˂ying.
33. Flycatcher.	京 燕	˂King ín².
34. Fowls, or gallinaceous birds.	鷄 類	˂Kai lui².
35. Gander.	鵝 公	˩Ngó ˂küng.
36. Goatsucker (?)	杜 鵑	Tò² ˂kün.
37. Goose.	草 鵝	'Ts'ò ˩ngó.
38. Wild goose.	鴻 鴈 鴈 鵝	˩Hung ngán². Ngán² ˩ngó.
39. Goshawk, or buzzard.	鵬	Fuk₂.
40. Wattled grackle.	了 哥 八 哥	˩Líú ˂kó. Pát₃ ˂kó.
41. Spotted grackle (or pie.)	鵲	Pat₃.

24. The word 'mandarin' applied to this bird, denotes, as it does in a few other instances, its superiority over other ducks, and has no allusion to appropriation by officers of government: here, the superiority consists in its gay and grotesque coloring; at other times, as in the mandarin orange, the superiority consists in the flavor. There is nothing in the original to correspond to this term. The mandarin duck *(Anas galericulata)* occurs, according to the *Pún Ts'ò*, in the lakes of southern China, but it is not widely diffused. It is an emblem of conjugal fidelity among the Chinese, of which a singular instance once occurred at Mr. Beale's aviary in Macao: a drake was stolen from the inclosure, and during his absence, his mate received very marked attentions from another drake, to which she was obliged to submit, and which were all reported to her lord on his unexpected return, who thereupon avenged himself by pecking the unfortunate drake to death.

25. Under the name of *shui áp*, there are included many kinds of the wild water fowl, which frequent the shallows and inlets at the mouth of the Pearl river.

42. Grebe.	水奴	ʻShui ˧nò.
43. Grouse (?)	雉鳩	Chí² ˂kau.
44. Gull.	鷗	˂Au.
45. Hawfinch.	蠟嘴禾鵲	Láp˩ ʻtsui ˧wó kuk˩.
46. Hawk.	鷹	˂Ying.
47. Imperial or horned hawk.	御鷹　角鷹	Yu² ˂ying. Kók˩ ˂ying.
48. Hen.	鷄𠯿	˂Kai ʻná.
49. Heron.	蒼鷺　鱕鱔	˂Tsʻóng lò². ˧Mung ˧tʻung.
50. Jacana.	白勝鷄	Pák˩ shing² ˂kai.
51. Jay.	鵲	Tséuk˩.
52. Reddish jay, with mottled wings.	山和尙	˂Shán ˧wó shéung².
53. Kingfisher.	魚狗鵁鈎魚郎	˧Ü ʻkau. Láp˩. Tíu² ˧ü ˧lòng.
54. Variegated kingfisher.	翡翠	ʻFɪ tsʻui².
55. Kite.	怪鴟	Kwái² ˂chʻɪ.
56. Crested lark.	角靈	Kók˩ ˧ling.
57. Singing lark.	百鸝　百鴿	Pák˩ ˧ling. Pák˩ ˧ling.
58. Wood lark. *Alauda.*	山麻鵲	˂Shán ˧má tséuk˩.
59. Magpie.	四喜鵲	Sz" ʻhí tséuk˩.
60. Blue magpie, with two long tail feathers.	練鵲	Lín² tséuk˩.
61. Magpie, with a gradated tail.	山喜鵲	˂Shán ʻhí tséuk˩
62. Mango bird.	黃鶯	˧Wòng ˂ang.
63. Owl.	梟　貓兒頭鷹	˂Hiú. ˧Miú ˧í ˧tʻau ˂ying.
64. Horned owl.	角鴟　鵂鶹	Kók˩ ˂chʻí. ˂Chʻí ˂yau.
65. Paddy bird.	禾鵠	˧Wó kuk˩.
66. Parrot.	鸚哥　鸚鵡	˂Ying ˂kó. ˂Ying ʻmò.
67. Partridge.	鷓鴣	Chè² ˂kú.
68. Peacock.	孔雀	ʻHung tséuk˩.

54. This most elegant little bird, of green and red plumage, is very common in the vicinity of Macao. The feathers are sometimes employed by artists to lay upon wires and frames in forming little grotto work and landscapes.

69. Pelican.	塘鵝	ˏT'óng ˏngó.
70. Penguin.	企鵝	ˏK'í ˏngó.
71. Common pheasant.	山鷄	ˏShán ˏkai.
72. Argus pheasant.	鸞鷄	ˏLün ˏkai.
73. Medallion pheasant.	吐綬鷄 鶡	T'ò² shau² ˏkai. Yik₂.
74. Silver pheasant.	白鶡	Pák₂ ˏhán.
75. Golden pheasant.	錦鷄 鸑雉	ˋKam ˏkai. Pit₂ chí².
76. Tartar pheasant.	雉鷄	Chí² ˏkai.
77. Peacock pheasant.	金錢鷄	ˏKam ˏts'ín ˏkai.
78. Phœnix.	鳳凰 鷗鳳	Fung² ˏwóng. Ín² fung².
79. Pigeon.	班鳩	ˏPán ˏkau.
80. Brown pigeon.	鴿鳩	ˏCh'í ˏkau.
81. Pullet.	鷄項	ˏKai hóng².
82. Quail.	鵪鶉	ˏAm ˏshun.
83. Rail or wedge tailed partridge.	竹鷄	Chuk₂ ˏkai.
84. Red headed rail.	白面鷄	Pák₂ mín² ˏkai.
85. Rain harbinger.	天天雀	ˏT'ín t'ín tséuk₂.
86. Raven.	鸚鵡 八哥	ˏYing kuk₂. Pát₂ ˏkó.
87. Ringed raven.	老鴉	ˏLò ˏá.
88. Robin.	桂林相思	Kwai² ˏlam ˏséung ˏsz'.
89. Roc.	鵬	ˏP'ang.

71—77. The splendid plumage and graceful motions of the pheasants found in China have long been the admiration of mankind. The gay and variegated vestment of the golden pheasant, and the beauty of the black and white silver pheasant, have caused them to be much sought after by the Chinese.

78. The argus pheasant appears to have been taken as the model for the Chinese phœnix, which, as a kind of form, they have bedecked with every natural and moral excellence. For notices of Chinese descriptions of the phœnix, unicorn, and other animals, the student is referred to several articles in the VIIth volume of the Chinese Repository.

82. The quail is used by the Chinese as a game bird, and great pains are bestowed upon its training, and large sums betted upon its prowess.

83. These two birds are thought to be sufficiently alike by the Chinese to have the same name, though their habits are very dissimilar. Instances of the sort are not uncommon, and perhaps others may occur in the section.

89. This bird corresponds sufficiently with the roc of Arabian history: it is fabled to be changed into a bird from the *kwan* fish, a monster of many miles in length.

90. Sandpiper.	秧鷄	⸢Yéung ⸢kai.
91. Secretary, or snake eater.	鶡	⸢Sham.
92. Shrike or butcher bird.	鵙 伯勞 伯鶹	Kᵉi'. Pák› ⸤lò. Pak› ⸤liú.
93. Snipe.	鷸 沙雉	Kwat›. ⸢Shá ⸢chui.
94. Hill snipe, brown back, gray spotted, tail short.	山雉	⸢Shán ⸢chui.
95. Sparrow.	雀 麻雀	Tséuk›. ⸢Má tséuk›.
96. Java sparrows.	紅嘴	⸤Hung ʻtsui.
97. Sparrow hawk.	鳶	⸤Ün.
98. Stork.	鵁鶄	⸢Káu ⸢tsᵉing.
99. Rock swallow.	胡燕	⸤Ú ín'.
100. Swallow or martin.	燕	Ín'.
101. Swan.	鵠 天鵝	Kuk›. ⸢Tᵉín ⸤ngó.
102. Tailor bird.	巧婦鳥	ʻHáu ⸣fú ⸣níú.
103. Teal.	小水鴨	ʻSíú ʻshui áp›.
104. Thrush.	白畫眉	Pák₂ wá² ⸢mí.
105. White eyed, gray thrush.	畫眉	Wá² ⸤mí.
106. Singing thrush.	烏屎吉 猪屎鶹	⸢Ú ʻshí kat›. ⸢Chü ʻshí chá'.
107. Turkey.	火鷄 駝鳥	ʻFó ⸢kai. ⸤Tᵉó ⸣níú.
108. Turtle dove, ringed.	鴿鳩	⸢Chᵉí ⸢kau.
109. Wagtail.	鶺鴒	Tsik› ⸤ling.
110. Warbler, a kind of robin.	藍相思	⸤Lám ⸢séung ⸢sz'.
111. Warbler, a kind of nightingale or lark.	鶯	⸢Ying.
112. Widgeon.	鱭鶄	Pik› ⸢chᵉi.
113. Woodpecker.	喙木鳥	Téuk› muk₂ ⸣niú.
114. Wren.	鷦鷯	⸢Tsiú ⸢liú.

91. The body, feathers, and all that appertains to this bird are thought by the Chinese to be deadly poisons; its habits, as described, indicate its affinity to the secretary falcon of Africa.

98. The stork, crane, egret, and other shore birds are favorites of the Chinese; the crane is an emblem of longevity; and similes are taken from the soaring flight, periodical migrations, nightly screams, and other habits of these birds.

Section Fourth.

REPTILES.

鱗介類第四章
ˌLun kái' lui²; tai² sz" ‹chéung.

1. All scaly and shelly [reptiles] are produced from eggs, which are not hatched by incubation; their blood is cold when fresh. They are divided into four orders according to the shape of their bodies. The first comprises tortoises, whose bodies are covered by their carapace; such as turtles. The second consists of lizards, whose bodies are scaly, and have four legs, such as crocodiles. The third consists of snakes, which have no legs, and their bodies are cylindrical and long; such as the boa. The fourth consists of frogs, whose bodies have no hair or scales; such as the toad.

凡生其身一介一鱗是無如蛙如蝮兩鳥蟒撲鱷

鱗不血形曰盖曰四也足蟒類蟾頭蛇魚

介捕鮮仍龜如蠔足一身是體蛑蛇巨箕

皆鬬冷分類鼈蜒如曰圓也無是蛇

屬而因四身是類鱷蛇且一鱗也

蛋出其類以也身魚類長曰毛

ˌFán ˌlun kái' ‹kái shuk₂ tán ‹shang pat₂ pò² tau', ˌí chʻut₂; ˌkʻí hüt₂ ‹sín ˢlang. ‹Yan ˌkʻí ‹shan ˌying, ˌying ‹fan sz" lui². Yat₂ üt₂ ‹kwai lui², ‹shan ˢí kái' kʻoi', ˌü, pít₂ shí² ˢyá. Yat₂ üt₂ 'in ˌtʻing lui², ‹shan ˌlun, sz" tsuk₂, ˌü ngók₂ ˌü shí² ˢyá. Yat₂ üt₂ ˌshe lui², ˌmò tsuk₂, ‹shan ˌün 'chʻé ‹chʻéung, ˌü 'mong, shi ˢyá. Yat₂ üt₂ ‹wá lui², 'tʻai ˌmò ˌlun mò. ü ˌshim shi shí² ˢyá.

2. Adder. — Fuk₂.

3. Amphisbena. — ˢLéung ˌtʻau ˌshé.

4. Black snake. — ‹Ú ˌshé.

5. Boa of Yunnan. — 'Mong. Ku² ˌshé.

6. Cobra di capello. — Pʻók₂ ‹ki háp₂.

7. Crocodile. — Ngók₂ ˌü. ˌTó ˌlung.

Notes and Explanations.

Reptiles are not recognized as a separate class of animals in Chinese works: the title of this section means literally, the scaly and shelly class, and the introductory paragraph will indicate its restrictive sense as here used. Foreigners possess very little knowledge of the species comprised in this division of vertebrated animals, partly owing to their uninviting aspect or dangerous powers preventing their being brought by natives as objects of curiosity and sale, and partly to there having been no particular attention paid to them.

5. The *móng* appears to be the same as the anaconda of India, being very similar to it in size and habits. The *im shé* (No. 21) is perhaps only another name for it, for Chinese writers on these

8. Dragon of the sky.	龍	ˏLung.
9. Dragon of the mountains.	蛟	ˊKáu.
10. Dragon of the deep.	螭	ˏLi.
11. Frog.	蛙 黿 田 鷄 蛤 蝸	ˊWá. ˊWá. ˏT'ín ˊkai. Kóp› 'ná.
12. Tree frog?	山 蛤	ˏShán kóp›.
13. Striped frog.	蝦 蟆	ˊHá ˏmá.
14. Gecko.	雷 公 蛇	ˏLui ˊkung ˏshé.
15. Common lizard.	蟾 蛇	ˏShím ˏshé.
16. House lizard.	蝘 蜓 守 宮 壁 虎	'Ín ˏt'ing. 'Shau ˊkung. Pik› 'fú.
17. Livid earth lizard.	蜥 蜴 石 龍 子	Sik› yik›. Shik› ˏlung 'tsz'.
18. Red spotted lizard.	蛤 蚧	Kóp› kái'.
19. Water lizard.	蠑 螈	ˏWing ˏün.
20. Newt.	鯷	ˏT'ai.
21. Large snake.	蚺 蛇 南 蛇	ˢÍm ˏshé. ˏNám ˏshé.
22. Water snake.	水 蛇	'Shui ˊshé.
23. Spotted snake.	白 花 蛇	Pák› ˊfá ˏshé.
24. Tadpole.	蝌 蚪 嚶 蛮 仔	ˊFó 'tau. ˊYing óng' 'tsai.
25. Toad.	蟾 蜍 黽	ˏShím ˏshü. ˢMín.
26. Tortoise.	龜	ˊKwai.
27. Shell tortoise.	玳 瑁 龜	Toi² múi² ˊkwai.
28. Turtle.	鱉	Pít›.
29. Green turtle.	腳 魚	Kéuk› ˏu.

subjects exercise so little discrimination in their quotations, that they are easily led astray by a different name. Even in those objects which might be supposed most familiar, it is surprising how many names they bear among the common people, thereby causing no little trouble to ascertain which is the most correct.

8—16. The dragon of the sky, or the *lung*, is the most celebrated of all those fabulous beings, which the Chinese have invested with extraordinary attributes of a physical and moral nature. The dragon is considered as the emblem of imperial power and majesty, it is emblazoned on the dress of the emperor, surrounds all edicts that appertain to himself, the title pages of books printed by his authority, and more than anything else, may be regarded as the national coat of arms of the Chinese empire.

Section Fifth.

FISHES.

魚類第五章

₍Ü lui² ; ·tai² ˢ⁾ng ‹chéung.

1. All fishes are produced from eggs (or roe) scattered upon the banks of the ocean, from which the young afterwards are hatched of themselves. They are divided into two great classes, according as their bones are hard or soft. Soft boned (or cartilaginous) fishes are such as the eel, the shark, the sturgeon, &c. Hard boned (or osseous) fishes are arranged into nine orders according to their fins; as the dorsal fin being spinous makes one order, if flexible makes another order, &c.

凡魚類皆屬而散後骨二者等者九刺柔
春於海傍以其分柔龍剛分之類
自出則柔而之鱘之而翅一類
之大剛骨鮫骨翅背爲一
如鱓也其如者爲
是以類剛者

₍Fán ₍ü lui² ‹kái shuk₂ sán² ‹chᵗun ‹ü ʻhoi ₍pᵗóng ₍í hau₂ tsz'² chᵗut₂. Tsak₂ ˢí ₍kᵗ₁ kwat₂ ‹chí ‹kóng ₍yau, ₍í ¹‹fan í² tái² lui². Kwat₂ ‹chí ₍yau ʻché, ₍ü ₍shín, ‹shá, ₍tsam ₍lung ʻtang shí² ˢyá. Kwat₂ ‹chí ‹kóng ʻché, ˢí ₍kᵗí chᵗí² ₍í ‹fan ʻkau lui²; ₍ü púi² chᵗí² ‹chí tsᵗz" ‹kóng ʻché, ₍wai yat₂ lui², ₍yau ʻché ₍wai yat₂ lui².

Notes and Explanations.

The original form of the character *ü* somewhat resembled a fish, but in its present contracted shape, the similarity is nearly lost. Fish compose two tribes of the class *lun pò*, or scaly animals, in the *Pún Tsᵗò*. Lí Shíchan, in his introduction to this class, says, "there are two orders of scaly animals, the aquatic and terrestrial, and although they are very unlike [in many things], still both are alike scaly; for dragons and snakes are sagacious animals, but the numerous families of fishes are nourished in the water: although the two classes differ, still they mutually pass into each other in their metamorphosis; for, if their bodies do vary greatly, they are affected in the same manner. The tribes of scaly animals are all produced from eggs, though the adder is born from the womb. The eyes of fishes do not close, though porpoises can move their eyes. The tail of the blue snake is a remedy for the poison of its head: and the skin of the shark removes all the concretions (or accumulations) of minced fish."

There are thirty-one sorts of scaly fishes, and twenty-eight of scaleless fishes, crabs, prawns, crawfish, &c., described. Under the radical *ü* in the Imperial Dictionary, the principal families of fishes are assorted by their most common species, though as might be supposed with no very great exactitude. The fishes in this section are chiefly those found in the waters about Canton and Macao, though they are not, probably, more than a moiety of them, so numerous are the species in these markets; their native names were obtained from drawings in the possession of Mr. Beale of Macao, which he kindly loaned for examination. They were all painted from the life, under the constant inspection of a foreigner, and as far as external characters go, the genus can be ascertained, though the teeth and gill membranes are in many cases necessary to determine them accurately. The brief descriptions here given are intended to be supplementary to the fuller one given to the genus in ichthyological works, to which reference should be made for a complete account. The generic names, which are principally those of groups or tribes, are from Cuvier's large work on fishes.

2. Anchovy; body silvery, back high, anal long, pectoral long, before the ventral *Thryssa.*	馬	鯊		ˢMá ˢtsai.
3. Anchovy; first pectoral rays free, anal joined to caudal, long tapering body. *Thryssa.*	鳳	尾		Fung² ˢmi.
4. Anchovy; hairy processes behind gills, belly serrate, dorsal far back. *Engraulis?*	青	孤		ˌTsʿing ˌkú.
5. Band-fish; no caudal fin, reddish yellow, body thin tapering. *Cepola.*	紅	帶		ˌHung tái².
6. Barbel; four cirri, brown and yellowish, no spines, fins short. *Barbus.*	嘉	魚		ˌKá ˧u.
7. Blenny; green cylindrical body, red ring on the tail, 2 cirri. *Blennius?*	烏	魚		ˌÚ ˧ü.
8. Bream; broad body, no cirri, pectoral small, dorsal long, spines weak. *Cyprinus.*	鯽	魚		Tsik› ˧ü.
9. Bream; body broad, no cirri, 2 dorsal spines, anal long. *Cyprinus.*	扁	魚		ʿPín ˧ü.
10. Bream; broad, angular, silvery green, one dorsal spine, no cirri. *Gobio?*	扁	魚		ʿPín ˧ü.
11. Carp; general name for oblong cyprini with large fins and cirri.	鯉	魚		ˢLí ˧ü.
12. Carp; dark red fins thin and large, spine jagged, 4 cirri, dark brown. *Cyprinus.*	芙	蓉	鯉	˧Fú ˧yung ˢlí.
13. Carp; 4 cirri, body broad, greenish brown, fins small, reddish. *Cyprinus.*	綠	鯉		Luk› ˢlí.
14. Carp; 4 cirri, reddish fins, body whitish brown, spines jagged. *Cyprinus.*	塘	𠂇		ˌTʿóng ˢli.
15. Carp; 4 cirri, tail black, broad body, head somwhat emarginate. *Cyprinus.*	黑	𠂇		Hak› ˢlí.
16. Carp; 2 cirri, greenish, red tail, broad, dorsal spine jagged. *Cyprinus.*	海	𠂇		ʿHoi ˢlí.
17. Carp; 2 cirri, tail red, body angular, spines notched. *Cyprinus.*	上	海	鱴	Shéung² ʿhoi láp›.
18. Carp; 4 cirri, body reddish green, caudal and pectoral fins red. *Cyprinus.*	火	鯉		ʿFó ˢlí.
19. Carp; 4 cirri, back spotted, body angular, fins colored. *Cyprinus.*	展	鯉		Kik› ˢlí.
20. Carp; fins dark brown, body blunt, and spine serrate. *Cyprinus.*	縮	骨	鯽	Shuk› kwat› tsik›.
21. Carp; body broad, angular, light green, mouth very small. *Cyprinus.*	展	魚		Kik› ˧ü.
22. Carp; yellowish red, ventral before dorsal, tail reddish banded. *Cyprinus.*	金	鯽		ˌKam tsik›.
23. Chætodon; green and yellow banded, black spot on dorsal, body round. *Chætodon.*	尖	嘴	鱴	ˌTsím ʿtsui láp›.
24. Chætodon; two inches long, greenish spotted black. *Chætodon.*	金	鼓		ˌKam ʿkú.
25. Chætodon; yellow, black band across the head and tail, mouth turned up. *Chætodon.*	荷	包	金	˧Hó ˌpáu ˌkam.
26. Chætodon; long finned, body broader than long, brown banded. *Platax.*	飛	翼		ˌFí yik›.

11.—22. The carp is one of the most common fishes in China. Some of the species are raised in tubs and tanks, where the water is constantly flowing, and grow to a very large size: others are raised in fish-ponds. Carp are generally hawked about the streets alive, while lying in shallow water.

23.—26. The Chinese names of fishes are sometimes very descriptive. 'Tapering beaked perch,' 'golden drum,' 'golden money-pouch,' 'flying wings,' &c., are some of the expressive names given to species of chætodon.

27. Chætodon; silvery ash color, body roundish with irregular dark spots. *Chætodon.*
28. Chætodon; greenish with dark stripes, fleshy fins small, 11 dorsal spines. *Chætodon.*
29. Chætodon; blackish spotted, operculum scaly, back fins square. *Pimelepterus.*
30. Chætodon; body roundish, banded greenish, dorsal spines freeish. *Ephippus.*
31. Dace; tail yellow, 2 dorsal spines, no anal spine, no cirri, fins small. *Leuciscus.*
32. Dace; no spines or cirri, greenish yellowish, 8 dorsal, 14 anal, rays. *Leuciscus.*
33. Dace; broad, whitish, blue spots near gills, ventral behind dorsal. *Leuciscus.*
34. Diodon; with a globular prickly body. *Diodon.*
35. Dory; silvery white, head depressed; body rhomboidal, ventrals long. *Scyris.*
36. Dory; silvery, fins short, head oblique, dorsal and anal rays long. *Scyris.*
37. Dory; body clouded, oval, anal spinous, dorsal continuous. *Amphacanthus?*
38. Dog-fish; ashy, with black spotted bands; 18 inches long. *Scyllium ornatum.*
39. Dragon-weever; brown back, purple belly, black dorsal, 2 large gill spines. *Percis.*
40. Dragonet; umber, head $\frac{1}{3}$ of length, dorsals separate, 12 anal rays. *Platycephalus.*
41. Dragonet; belly greenish, back umber, flat, head 4 rows of spines. *Platycephalus.*
42. Dried fish from Bombay, called Bombay ducks.
43. Eel; no pectoral, umber, with black spots, 2 cirri, mouth deeply cleft. *Muræna.*
44. Eel; general name for those with fins and spiracles.
45. White or light colored eel. Yellow eel.
46. Red eel. Large eel.
47. Conger eel; pectorals large. *Anguilla.*
48. File-fish; back slate colored, yellow pectoral and tail, 2 ventral spines. *Balistes.*
49. File-fish; large, body reddish gray, no ventrals, dorsal spine very small. *Aluteres.*
50. File-fish; blackish, tail banded, lateral line angular, spine jagged. *Monocanthus.*
51. Fishing-frog; dark ashy color, with cutaneous cirri; four dorsal spines. *Lophius.*
52. Fistularia; body and fins red, mouth at end of a long tube, teeth large. *Fistularia.*
53. Flounder; reddish brown, eyes left, teeth large. *Platessa.*

銀	扁	魚				⸢Ngan ʻpín ⸢ü.
柴	魚					⸢Chʻái ⸢ü.
黑	石	鱸				Hak› shik› láp›.
銀	拱					⸢Ngan ʻkung.
黃	尾	鯪				⸢Wóng ʻmi ⸢ling.
鱅	魚					⸢Yung ⸢ü.
土	鯪					ʻTʻò ⸢ling.
艻	泡					Lik› pʻáu².
長	翼	芒				⸢Chʻéung yik› ⸢mong.
白	鬚	公				Pák› ⸢sú ⸢kung.
黎	猛					⸢Lai ʻmáng.
跌	墮	沙				Tít› tó² ⸢sha.
角	魚					Kók› ⸢ü.
沙	甲					⸢Shá káp›.
刀	甲					⸢Tò káp›.
狗	吐	乾				ʻKau tʻò² ⸢kón.
鱖	鮭					Láp› ⸢chui.
鱓		鰌				⸢Shín. ⸢Yau.
白	鱔		黃	鱓		Pák› ⸢shin. ⸢Wóng ⸢shin.
血	丨		骨	丨		Hüt› ⸢shín. Kwat› ⸢shín.
鰻	鱺					Mán² lai².
剝	皮	洋				Mók› ⸢pʻí ⸢yéung.
沙	猛					⸢Shá ʻmang.
黑	皮	洋				Hak› ⸢pʻí ⸢yéung.
震	麻	魚	虎	魚		Chan² ⸢ma ⸢ü.
馬	鞭					ʻFú ⸢ü
左	口	撻	沙			ʻMá ⸢pín.
						ʻTso ʻhau tat› ⸢shá.

42. *Kau tʻò* is the name of a small species of salmon about the same size, to which the Chinese term refers.
43—47. The number of species of eels found in the markets exceeds what are here men-

54. Flounder; reddish, with many dark spots, eyes right, fins yellowish. *Platessa.*
55. Fluke; marbled brown, fins lighter spotted, eyes right and others left. *Platessa.*
56. Flying-fish; pectorals very long reaching to the caudal. *Exocetus.*
57. Gar-pike; green back, silvery belly, long snout, anal longer than dorsal. *Belone.*
58. Gar-pike; small, silvery, black spot on tail, dorsal near tail. *Belone.*
59. Garoupa; marbled dusky red, fins banded, 11 dorsal spines, head smooth. *Merra?*
60. Tortoise-shell garoupa; marked in angular spots, reddish. *Chrysophris?*
61. Garoupa; brick red spots on a brown ground, operculum 2 points. *Chrysophris?*
62. Garoupa; dark red marbled, lower jaw projects, preoperculum serrate. *Centropristis?*
63. Gilt-head; marked in squares of yellow and blue, dorsal yellow striped. *Dentex?*
64. Gilt-head; head blue, body reddish brown, fins red, head smooth. *Dentex?*
65. Gilt-head; yellowish green with blue stripes, fins spotted blue. *Dentex?*
66. Gilt-head; back bright red, fins yellowish red, upper ray of tail long. *Sparus.*
67. Gilt-head; head smooth, two first rays of dorsal filamentous. *Pagrus?*
68. Gilt-head; head purplish, body brown and yellow striped, operculum scaly. *Sparus.*
69. Gilt-head; blackish, 2 greenish bands, tail whitish, belly yellow. *Amphiprion?*
70. Gold fish; body golden red, fins large, dorsal often wanting. *Cyprinus.*
71. Gudgeon; 3 inches long, spotted umber back, belly purple, dorsal entire. *Gobius.*
72. Gudgeon; 5 inches, brown back, blue belly, spotted, first dorsal small. *Gobius.*
73. Gudgeon; green back, dingy belly, first dorsal 5 rayed, ventral large. *Gobius.*
74. Gudgeon; anal and 2d dorsal nearly equal, brown back, belly lighter. *Gobius.*
75. Gudgeon; brown, spotted, 1st dorsal 6, second 9 rayed, ventral large. *Gobius.*
76. Gudgeon; 1st dorsal 6 rayed, fins rounded, large, spotted brown body. *Gobius.*
77. Gudgeon; spotted green, 1st dorsal 5 rays, partly free. *Periopthalmus.*

破篷	P'ó' ₅p'ung.
花正鼻	₍Fá ching' p'i'.
飛魚 鰩	₍Fí ₅ü. ₅Iú
鶴浸	Hók₁ tsam'
鶴浸	Hók₂ tsam'.
石斑魚	Shik₂ ₍pán ₅ü.
琉璁斑	Toi² mò² ₍pán.
花石斑	₍Fá shik₂ ₍pán.
花斑魚	₍Fá ₍pán ₅ü.
鶯哥鯉	₅Ang 'kó 'lí.
紅鶯哥 鯉	₍Hung ₅ang ₍kó 'lí.
花鶯紅	₍Fá ₍ang 'ko.
紅衫	₅Hung ₍shám.
錦鮹 牛尾鮹	'Kam ₍shau. ₅Ngau 'mí ₍shau
畫眉鱮	Wá² ₅mí ₅ts'è.
海金魚	'Hoi ₍kam ₅ü.
金魚	₍Kam ₅ü.
擘口狗	Mák₁ 'hau 'kau.
趕鷄棒	'Kón ₍kai 'p'áng.
白蛤	Pák₁ kóp..
長腰稔	₅Ch'éung ₍iú 'nam.
筍殼	'Sun hók₁.
稔魚	'Nam ₅ü.
花𠯿 彈塗	₍Fá ₅ü. ₅Tán ₅tò.

turned; some of them are so much like water snakes in external appearance, that those reptiles have been added by travelers to the list of strange viands found on the tables of the Chinese. The *t'ang shín*, or rattan eel, so called from its small size and yellowish color; the *mún shín* or large murena; the *shá lú*, or sand borer, and others, also occur.

59.—62. Under the name of *shik pán u*, or *pán u*, the Chinese include such fish as have dark red marbled bodies, small scales, and spinous fins. There appears to be several genera comprised under this name, whose distinctive differences are not well ascertained. The first in the list is the species commonly brought upon the tables of foreigners.

61.—69. The gobies or gudgeons are seen in abundance in the markets, where by sprinkling

78. Gurnard; large blue pectoral, 2 dorsals, body red and green, fins red. *Trigla.*
79. Gurnard; body reddish, 2 spines projecting beyond mouth, 2 fleshy cirri. *Trigla.*
80. Hemiramphus; light bluish silvery, ventral near tail, anal short. *Hemiramphus.*
81. Herring; greenish white, anal fin long, ventrals small, belly trenchant. *Clupea.*
82. Herring; dark green, body broad, belly trenchant, dorsal and ventral opposite. *Clupea.*
83. Herring; greenish white, mouth small, anal near tail, ventral with 4 rays. *Gobio.*
84. Herring; greenish, mouth small, belly smooth, ventrals opposite dorsal. *Clupea?*
85. Herring; small, body silvery, belly smooth, ventrals near anal. *Clupea?*
86. Herring; lateral line large, dorsal emarginate, behind the pectoral. *Megalops.*
87. Herring; yellowish green, belly dentated, 6 spots on the back. *Chatoessus.*
88. Herring; bluish silvery, last ray of dorsal shortish, lateral line large. *Megalops.*
89. Herring; body long, silvery, fins small, dorsal ray long. *Megalops.*
90. Herring; upper jaw emarginate, teeth exsert, body silvery green. *Chirocentrus.*
91. Herring; body broad, silvery, anal low, ventrals small. *Megalops.*
92. Herring; belly serrate, ventral small, rays 7, partly free. *Clupea.*
93. Holocentrum; head red, body with 5 red stripes, spines large. *Holocentrum.*
94. Holocentrum; striped dark and light red, tail cleft, 3 gill spines. *Holocentrum.*
95. Labrus; gray, back and fins spotted black, lips large, operculum acute. *Labrus.*
96. Labrus; reddish brown, with black scales, fins green, anal scaly 3 spines. *Labrus.*
97. Labrus; tail red, body banded gray and brown, 11 dorsal spines. *Crenilabrus.*
98. Labrus; body and fins yellowish, mouth vertical, dorsal 7 spinous rays. *Crenilabrus.*
99. Labrus; body yellowish-greenish, lateral line crooked, tail rounded. *Labrus.*
100. Labrus; reddish green spotted, operculum scaly, one ventral spine. *Crenilabrus.*
101. Labrus: lateral line wavy, silvery gray, back elevated, operculum acute. *Labrus?*
102. Labrus; dorsal continuous, mouth small, prolonged, head smooth. *Julis.*

藍翼魚	ˏLám yik₂ ˏü.
紅角	ˏHung kók›.
長短浸	ˏCh'éung ˋtün tsam'.
鱭白	ˏTs'ò pák₂.
青鱗	ˊTs'ing ˏlun.
長腰鱗	ˏCh'éung ˊiú ˏlun.
黃澤	ˏWóng chák₂.
海河	ˋHoi ˏhó.
忌魚	Kí² ˏü.
黃丨	ˏWóng ˏü.
坑鱭白	ˊHáng ˏts'ò pák₂.
水滑	ˋShui wát₂.
布刀	Pò' ˊtò.
黃魚海	ˏWóng ˏü ˋhoi.
三黎	ˊSám ˏlai.
將軍甲	ˊTséung ˊkwan káp›.
金鱗甲	ˊKam ˏlun káp›.
花軟唇	ˊFá ˢün ˏshan.
軟唇鱖	ˢÜn ˏshan láp₂.
石劫鱖	Shik₂ kíp› láp₂.
黃皮頭石首魚	ˏWóng ˏp'í ˏtau, Shik₂ ˋshau ˏü.
黃畫	ˏWóng wák₂.
金絲衲	ˊKam ˊsz' náp₂.
鵳皮鱖	Yan² ˏp'í láp₂.
石劫	Shik₂ kíp›.

a little water upon them they are kept alive for two or three days. As seen in the markets, wriggling in the watery slime which keeps them alive, the gobies appear very repulsive as an article of food.

95.—103. The first two species in this list are undoubtedly true labri, and the others belong to that extensive group of fishes, but perhaps the sub-genera to which they are referred may not be correct, for, so many generic marks are derived from the teeth, the number of gill-rays, and the minute dentations of the operculum, preoperculum, and other parts about the gills, which

103. Labrus; long even dorsal and anal, smooth head, red eyes, greenish. *Julis?*	海	龍			ʻHoi ˌlung.
104. Loche; 4 cirri, umber, spotted, pectoral 5 rayed, opposite the dorsal. *Cobitis.*	沙	錐			ˌShá ˌchui.
105. Mackerel; five finlets, marbled green, no carina, dorsals separate. *Auxis.*	花	鮀			ˌFá ˌchʻí.
106. Mackerel; fusiform, row of black spots on back, 5 finlets both sides. *Auxis.*	花	鮀			ˌFá ˌchʻí.
107. Mackerel; first dorsal blackish, body greenish, no horizontal spine. *Caranx?*	方	丨			ˌFòng ˌchʻí.
108. Mackerel; greenish, dorsals near, pectorals yellow, line mailed. *Caranx.*	蝦	丨			ˌHá ˌchʻí.
109. Mackerel; lateral line carinated, prominent, 8 finlets, pectorals long. *Orcynus.*	扁	甲	鮀		ʻPín káp, ˌchʻí.
110. Mackerel; 9 finlets above, 7 below, no caudal carina, dorsals near. *Auxis.*	赤	甲	鮀		Chʻik, káp, ˌchʻí.
111. Mackerel; one dorsal, equaling anal, one finlet, line mailed, silvery green. *Auxis?*	鮀	魚			ˌChʻí ˌü.
112. Mackerel; yellowish-green, 1st dorsal a spine, dorsal and anal long. *Caranx?*	黃	乳			ˌWóng ʻyu.
113. Mackerel: names of Scomberoides in books.	鯖		馬	鮫	ˌTsing. ʻMá ˌkáu.
114. Mango-fish; silvery slate color, dorsals separate, filaments 6, short. *Polynemus.*	馬	鮫	郎		ʻMá ˌkáu ˌlóng.
115. Mango-fish; slate, 4 filaments, fins black, first dorsal 7 rays. *Polynemus.*	馬	友	馬	母	ʻMá ʻyau. ʻMá ʻmò.
116. Moon-gazer; reddish brown, clouded, many cirri, pectorals broad. *Blepsias.*	石	獅	子		Shik, ˌsz' 'tsz'.
117. Mullet; light green, scales on back marked, fins and tail yellowish. *Mugil.*	黃	尾	鱭		ˌWóng ʻmí ʻtsai.
118. Mullet; tail purplish, body silvery green, angular muzzle reddish. *Mugil.*	白	鯧			Pák, ʻtsai.
119. Mullet; silvery, striped with brown, ventral forward, dorsal and anal equal. *Mugil.*	烏	頭			ˌÚ ˌtʻau.
120. Mullet; back angular, silvery, head blunt, anal large, one spined. *Mugil.*	蜆	魚			ʻHín ˌü.
121. Ophicephalus; dorsal long, body cylindrical clouded, tail round. *Ophicephalus.*	生	丨			ˌShang ˌü.
122. Parrot-fish; dusky green above, yellow belly, dorsal 9 spiny rays. *Scarus.*	翠	鱗	鯵		Tsʻui' ˌlun ˌchui.
123. Parrot-fish; dark green, fins and mouth blue edged, scales large. *Scarus.*	青	衣			ˌTsʻing ˌí.
124. Parrot-fish; dark slate, banded, fins yellow, tail spotted white. *Scarus.*	鷄	公	魚		ʻKai ˌkung ˌü.
125. Parrot-fish; blue stripes, fins edged blue, belly yellow, teeth notched. *Scarus.*	碎	牙			Tsui' ˌngá.

cannot be ascertained from drawings, that it is not unlikely some of them may be referred to the wrong genus. The same remark applies to the groups included under the English names of gilt-head, garoupa, mackerel, perch and dory.

114, 115. The second of these is a delicate fish, and much sought after, by the Chinese; it is called salmon by foreigners, upon whose tables it is no stranger. The first is much smaller, and considered by some to be superior. A common saying in the market of Macao runs thus: *Tai yat móng, tai í tsóng, tai sám má káu lóng*, "First the silure, then the pomfret, and third, the small polynemus." This fish, also called bynni-carp, is common in the river Nile.

121. *Shang ü*, or living fish, is a very appropriate name for the ophicephalus, whose power of living for a long time out of water by means of the peculiar mechanism of its gills is so well known. It is hawked about the streets in shallow tubs, and cut up alive as it is sold.

126. Pegasus; snout salient, body mailed, pectorals large, wing like. *Pegasus.*

127. Perch; dorsal emarginate, opposite the ventral and pectoral, head blunt. *Perca?*

128. Perch; dark reddish brown, gills unarmed, scaly, dorsal emarginate. *Anthias?*

129. Perch; operculum scaly, body silvery, yellowish lower fins. *Anthias?*

130. Perch; light green, spotted opercular spine large, scales minute. *Therapon?*

131. Perch; body yellowish green, mouth prolonged, operculum acute. *Mesoprion?*

132. Perch; dark red, back wavy, operculum scaly, teeth hooked. *Mesoprion.*

133. Perch; body silvery, fins reddish, operculum dentated, dorsal scaly. *Corvina?*

134. Perch; 2d anal spine large, top of head and tail red, body greenish. *Pelates.*

135. Perch; body brown-silvery, operculum scaly, acute. *Serranus?*

136. Perch; small, gills scaly, acute, body green, striped brown. *Serranus?*

137. Perch; body reddish brown, clouded, head rough, 12 dorsal spines. *Myripristis?*

138. Perch; mouth large, body brown, banded, first dorsal 8 spiny rays. *Ambassis?*

139. Perch; eyes large, back and dorsal red, mouth vertical, tail rayed. *Priacanthus.*

140. Perch; preoperculum smooth, serrate, body brown, mouth projecting. *Crenilabrus?*

141. Perches, or other similar fishes with spinous fins.

142. Perch-pike; 3 hooked front teeth, back brown, belly silvery. *Lucio-perca.*

143. Pilot-fish; fusiform, 8 free dorsal spines, purplish black, striped. *Elacates.*

144. Pipe fish; head like a horse's, body mailed. *Syngnathus.*

145. Plaice; eyes right, dark brown spotted, fins bluish, pectorals red. *Platessa.*

146. Plaice; ashy with lighter spots, fins bluish, eyes left, dorsal short. *Platessa.*

147. Plaice; dark reddish brown, teeth large, tail broad, distinct. *Platessa.*

148. Pomfret; body broad, no dorsal spines, greenish, fins equal. *Stromateus.*

149. Pomfret; purplish greenish, long pectoral, lateral line silvery. *Stromateus.*

150. Pomfret; 5 dorsal & 3 anal spines, body broad, yellowish, ventrals small. *Kurtus.*

151. Pomfret; oval, first dorsal 6 rayed, silvery, tail small. *Caranx?*

飛魚	鷹魚		˂Fí ˧ü. ˂Ying ˧ü.
鰄頭			Wák˧ ˧tʻau.
黑鱈			Hak˧ ˧tsʻò.
白花			Pák˧ ˂fa.
釘公	魚		˂Ting ˂kung ˧ü.
石角	鯽		Shik˧ kók˧tsik˧.
火鱈			ʻFo ˧tsʻò.
黃丨			˧Wóng ˧tsʻò.
頭爐			˧Tʻau ˧lò.
白鱸			˂Pák ˧lò.
唱歌	婆		˂Chʻéung ʻko ˧pʻo.
石狗	公		Shik˧ ʻkau ˂kung.
黑石	班		Hak˧ shik˧ pán.
大眼	鱸		Tái˧ ˧ngán láp˧.
頭鱸			˧Tʻau ˧lò.
鯛	鰿		˂Tíú. ˧Mín.
三牙			˂Sám ˧ngá.
黑鮫			Hak˧ ˂káu.
海馬			ʻHoi ˧má.
花破	篷		˂Fa pʻo˧ ˧pʻung.
正鼻			Ching˧ pi˧.
左口			ʻTsó ʻhau.
蒼魚	鯧		˂Tsʻong ˧ü. ˂Chʻeung.
黑蒼			Hak˧ ˂tsʻóng.
黃鰿	蒼		˧Wóng láp˧ ˂tsʻóng.
花蒼			˂Fa ˂tsʻóng.

127.—140. The remarks upon the genus Labrus apply with equal force to the fishes grouped under perch, Sciæna, and Sparus, most of the distinctions between which consist in the position of the teeth, dentations of the gill-covers, and number of rays in the gills, which cannot be accurately ascertained from drawings. Many of them are among the most common fishes in these markets.

152. Pomfret; blunt head, body oval, reddish-green, dorsal long, few spines. *Equula?*
153. Pomfret; ventrals long, body purplish green, anal and dorsal equal. *Vomer.*
154. Ray; 3 rows of spines on back, head broad, spotted white. *Rhina acylostoma.*
155. Ray; tail spinous, back umber, spotted, few spines, nose sharp, belly purple. *Raia.*
156. Ray; reddish brown, spines arranged like a T, 2 dorsals on tail. *Raia.*
157. Ray; head projecting, body reddish brown, tail thrice as long as body. *Myliobates.*
158. Ray; broad, greenish brown, spotted, tail long and slender like a whip. *Myliobates.*
159. Ray; dark reddish green, body semicircular, tail short. *Anacanthus.*
160. Ray; comprising such as are broad.

瓜子蒼魚
跳板沙鯆
琵琶紗鯆
氷紗黑丁
黃黑鶯
張鶯
花黑張鶯
鰡老
鱖海鷄魚
蠢魚
藍刀
鱗鯿鱒
狗吐魚
錦鱗鯉
鱠魚
雄丁
鷄丁
黃鰲
洋梭魴
紅梳丁
花鱸
海鱠
鱉魚
生鬚鰄
鰄石首魚

‹Kwá 'tsz' ‹ts'óng.
Tiú' 'pán ‹u.
‹P'í ‹p'á ‹sha.
‹Ping ‹shá ‹po.
‹Wóng 'tím ‹pò.
‹Chéung ‹ang.
‹Fá 'tím ‹chéung ‹ang. ‹Pò 'lò.
‹Fan. 'Hoi ‹íú ‹ü.
'Ch'un ‹u.
‹Lám ‹tò.
‹Shí. ‹Lín. ‹Ts'ùn. 'Kau t'ò' ‹ù.
'Kam ‹lun ‹chui. ‹Ts'ò ‹ù.
‹Hung ‹ü.
‹Kai ‹ü.
‹Wóng ‹ngò.
‹Yéung ‹shó ‹ó. ‹Hung ‹shó ‹ó.
‹Fá ‹lò.
'Hoi ‹ts'ò.
‹Man ‹ü.
‹Shang 'sú wák‹.
‹Tsung. Shik‹ 'shau ‹u.

161. Roach; fusiform, brownish green, red eyes, dorsal and ventrals opposite. *Leuciscus.*
162. Roach; fusiform, greenish, lateral line flexuous, one dorsal spine. *Leuciscus.*
163. Roaches, or other similar cyprini.

164. Salmon; speckled reddish, pectorals black, ventral and dorsal opposite. *Salmo.*
165. Salmon; brown back, silvery belly, mouth deeply cleft, head smooth. *Osmerus?*
166. Sciæna; operculum scaly, ventral and pectoral opposite, body silvery. *Sciæna?*
167. Sciæna; body and fins red, green spot on back, dorsal and gills scaly. *Hæmulon?*
168. Sciæna; silvery brown, preoperculum serrated, tail reddish at the end. *Pristiproma?*
169. Sciæna; body reddish orange, dorsal rays freeish, weak, operculum scaly. *Lobotes?*
170. Sciæna; first dorsal 6 rayed, head smooth greenish brown, 2 anal spines. *Sciæna?*
171. Sciæna; small, fins red, 2 dorsals near, large eyes, body brown striped. *Sciæna?*
172. Sciæna; long, yellowish, dorsal emarginate, teeth hooked, anal spine. *Otolithus?*
173. Sciæna; dark green, fins yellowish, anal scaly, operculum acute. *Diagramma?*
174. Sciæna; dark brown, spotted, gills scaly, dorsal emarginate. *Sciæna?*
175. Sciæna; one cirrus on the lower jaw, dorsal emarginate, rays freeish. *Umbrina?*
176. Sciæna; or a spinous finned thoracic fish; with a large ear stone.

148.—153. The first of this group is the fish commonly known as the pomfret, or pampel: the others resemble it in their general contour, from whence the Chinese call them *ts'óng*.

154.—159. Both sharks and rays are eaten by the Chinese, at all stages of their growth: even the young are taken from the mother for the table. There are other species not enumerated here brought to market, some of them so large as to require two or three men to carry them. The *Zygæna* or hammer-head shark is often seen in the market at Macao, but compared with other species of shark it is commonly small, not exceeding three feet in length.

177. Scorpæna; blackish, many cirri on lower jaw, ventrals united. *Scorpæna.*
178. Scorpæna; reddish, free rays of pectoral reach to the tail, dorsal rays free. *Pterois.*
179. Scorpæna; pectorals and tail yellow spotted, spines free, body dark clouded. *Pelor.*
180. Scorpæna; rays of dorsal and pectorals free, feathery, body banded red. *Pterois.*
181. Scorpæna; pectorals 2 free rays, body spotted, umber color, smooth. *Pelor.*
182. Scorpæna; or gurnard, or one of the mailed fishes.
183. Shad; abdomen serrated, anal fin near tail, ventral very small. *Clupea.*
184. Common shark; brown back, nose sharp, fins small, 2d dorsal small. *Carcharias.*
185. Shark; a spine on each dorsal, body banded black and gray. *Cestracion zebra.*
186. Shark; snout sharp, 2 small dorsals, dull gray, marbled. *Rhinobatus.*
187. Shark; black fins, whitish beneath, back greenish, anal near tail. *Carcharias.*
188. Shark; fins and back dirty green, belly white, head blunt. *Carcharias.*
189. Hammer-headed shark; dirty green, eyes protruding, front of head thin. *Zygæna.*
190. Silure; marbled brown, 4 cirri, fins particolored, single dorsal small. *Silurus.*
191. Silure; back dusky green, one small dorsal, 4 cirri, mouth turned up. *Silurus.*
192. Silure; dusky green, spotted black, 6 cirri, spines jagged. *Bagrus.*
193. Silure; dull green, small 2d dorsal, 6 cirri, spines stout, jagged. *Bagrus.*
194. Silure; dark green, fins reddish, dorsal spine smooth, 6 short 2 long cirri. *Bagrus.*
195. Silure; small silvery green, 6 cirri, spines jagged, dorsal 6 rayed. *Bagrus.*
196. Silure; purplish back, spotted black, 8 cirri, second dorsal long. *Bagrus.*
197. Silure; pectoral spine stout, 2d dorsal and anal joined, mottled green. *Plotosus.*
198. Silure; 8 cirri, body dark green, one dorsal, pectoral spine large *Heterobranchus.*
199. Silure; 4 upper and 4 lower cirri, body brown marbled, head sharp. *Pimelodus.*
200. Silure; or bull-head, or a species of mud fish.
201. Silver-fish; a variety in color, of the gold fish when young. *Cyprinus.*
202. Smelt; greenish, dorsals near, mouth small, head smooth, anal long, soft. *Atherina.*
203. Guava leaf sole; brown, spots large, eyes right and others left; small. *Solea.*

老	虎	魚				˩Lò ʻfú ˧ü.
龍	鬚	丨				˩Lung ‹sú ˧ü.
黃	豹	魚				˩Wóng pʻáu' ˧ü.
鰲	魚					˩Ngò ˧ü.
貓	丨					˩Máu ˧ü.
騰		鮭				˩Tʻang. ˩Kʻau.
三	黎					‹Sám ˧lai.
沙	魚		鮀		鯊	‹Shá ˧ü. ‹Shá. ‹Shá.
貓	兒	沙				˩Máu ˧ ‹shá.
犁	頭	沙				˩Lai ˧tʻau ‹shá.
烏	翼	沙				‹Ú yik˩ ‹shá.
齊	頭	沙				˩Tsʻai ˧tʻau ‹shá.
公	子	帽	沙			‹Kung ʻtsz'. mò² ‹shá.
黃	骨	魚				˩Wóng kwat˩ ˧ü.
鱲	魚					˩Lím ˧ü.
鰔	丨					˩Kóm ˧ü
鱲	丨					˩Lím ˧ü.
牛	丨					˩Ngau ˧ü.
芒	仔					˩Móng ʻtsai.
花	鰔					‹Fá ˢkóm.
庵	丁					‹Óm ‹ting.
塘	虱					˩Tʻóng sat˩.
黃	龍					˩Wóng ˧lung.
鯪		鮎				˩I. ˩Ním.
珠	鱗	金	魚			‹Chü ˧lun ‹kam ˧ü.
沙	鑽					‹Shá tsün'.
黏	葉	仔				‹Ním íp˩ ʻtsai.

177.—181. Some of these fishes are considered to be poisonous by the Chinese, an idea that has no doubt partly arisen from their forbidding aspect. The *ngò u* is marked with bright reddish bands, with cirri pendent from each eye, while the feathery fins, marked in brown bands

204. Sole; yellow spotted ring on tail, body banded, eyes left, pectoral whitish. *Solea.*	花 撻 沙	‹Fá t'át› ‹shá.
205. Sole; small, uniform reddish brown, eyes right, dorsal reaches the muzzle. *Achirus.*	細 鱗 撻 沙	Sai' ˌlun t'át› ‹shá.
206. Sole; scales large, umber, eyes right, dorsal ends opposite the mouth. *Achirus.*	密 鱗 撻 沙	Mat› ˌlun t'át› ‹shá.
207. Sole; uniform reddish brown, dorsal reaches gills, fins ashy, eyes right. *Achirus.*	黑 鱗 撻 沙	Hak› ˌlun t'át› ‹shá.
208. Sole; brown, fins reddish yellow, eyes right, dorsal reaches muzzle. *Achirus.*	金 邊 撻 沙	‹Kam ‹pín t'át› ‹shá.
209. Sole; reddish spotted brown, dorsal extends to the muzzle, eyes right. *Achirus.*	花 點 撻 沙	ˌFá 'tím t'át› ‹shá.
210. Sole; reddish, black spots, fins yellowish green, eyes right. *Achirus.*	黑 點 撻 沙	Hak› 'tím t'át› ‹shá.
鰈 鞋 底 比 目 魚		T'áp›. ˌHái 'tai 'Pí muk› ˌu.
金 絲 鱲		‹Kam ‹sz' láp₂.
紅 鱲		ˌHung láp₂.
凹 尾		Yap› ˈmí.
方 頭 鯇		‹Fóng ˌt'au wák›.
瓜 子 鱲		‹Kwá 'tsz' láp₂.
班 鱸		‹Pán ˌlò.
鑽 嘴		Tsün' 'tsui.
素 哥		Sú' ‹kó.
火 點 鱨		'Fó 'tím ˌts'...
黃 翼		ˌWóng yik₂.
金 絲 鱲		ˌKam ‹sz' láp₂.
海 鯽		'Hoi tsik›.
竹 簽		Chuk› ‹tsim.
鱘 龍 魚		ˌTsam ˌlung ˌu.
鱣 鱘 魚		‹Chín. ˌWóng ˌu.
黑 將 軍 蒼		Hak› ˌtséung ‹kwan ‹ts'ong.

204. Sole; yellow spotted ring on tail, body banded, eyes left, pectoral whitish. *Solea.*
205. Sole; small, uniform reddish brown, eyes right, dorsal reaches the muzzle. *Achirus.*
206. Sole; scales large, umber, eyes right, dorsal ends opposite the mouth. *Achirus.*
207. Sole; uniform reddish brown, dorsal reaches gills, fins ashy, eyes right. *Achirus.*
208. Sole; brown, fins reddish yellow, eyes right, dorsal reaches muzzle. *Achirus.*
209. Sole; reddish spotted brown, dorsal extends to the muzzle, eyes right. *Achirus.*
210. Sole; reddish, black spots, fins yellowish green, eyes right. *Achirus.*
211. Sole fish; other general names for the genus *Pleuronectes.*
212. Sparus; reddish, spotted blue, teeth large, operculum acute. *Sargus?*
213. Sparus; body oval, light red, dorsal continuous, 24 rays, operculum scaly. *Sargus?*
214. Sparus; spotted red on gray body, narrow at the tail, dorsal spotted. *Sargus?*
215. Sparus; head square, body reddish, dorsal even, teeth numerous. *Boops?*
216. Sparus; body oval, back brown, belly light, head smooth, eyes blue. *Boops?*
217. Sparus; dorsal deeply cleft, ventral behind pectoral, brown spotted. *Boops?*
218. Sparus; head tapering, greenish back, mouth projecting, small. *Pagelus?*
219. Sparus; body brownish red, operculum scaly, acute, dorsal fin striped. *Pagelus?*
220. Sparus; reddish brown, black spot on flank, operculum scaly. *Dentex?*
221. Sparus; fins yellow, dorsal and body silvery blue, teeth large. *Dentex?*
222. Sparus; head scaly, lower fins yellow, body greenish, tail green and yellow. *Pagrus?*
223. Sparus; head smooth, mouth small, 9 dorsal spinous rays, anal scaly. *Sparus?*
224. Sphyræna; 2d dorsal opposite anal, greenish, first dorsal five rayed. *Sphyræna.*
225. Sturgeon; back with a row of plates. *Accipenser.*
226. Sturgeon; has three rows of plates on the back.
227. Surgeon-fish; dusky green, 4 caudal spines, eyes blue, anal long. *Acanthurus.*

鰈鞋底比目魚 ‹Fá t'át› ‹shá. Sai' ˌlun t'át› ‹shá. Mat› ˌlun t'át› ‹shá. Hak› ˌlun t'át› ‹shá. ‹Kam ‹pín t'át› ‹shá. ˌFá 'tím t'át› ‹shá. Hak› 'tím t'át› ‹shá. T'áp›. ˌHái 'tai 'Pí muk› ˌu.

upon a slate colored ground, and the large eyes, add to its singular and brilliant appearance. The *wóng p'áu ü* is one of the most hideous of fishes.

203.—210. Flounder, fluke, plaice, and sole, are English terms for fishes of the old genus Pleuronectes, several species of which are very abundant in the shallow waters of the Pearl river. The sole is called *pí muk u*, or the fish with corresponding eyes, because, as the Imperial Dictionary says, "if their eyes do not correspond they cannot swim:" consequently they are drawn in pairs, one of which looks to the right and the other to the left.

226. These characters, and those under Nos. 113, 141, 160, 163, 176, 182, 200, 211, and 239, are taken from Chinese books: the figures in them are so rude and misshapen, that it is

228. Surmullet; broad, reddish, with back brown, lips large, fins red. *Mullus.*

229. Surmullet; dark green back, spotted, belly silvery, tail banded. *Mullus.*

230. Tænioides; body dark red, long, head smooth, eyes concealed. *Tænioides.*

231. Tænioides; brick red, mouth turned up, dorsal long, tail distinct. *Tænioides.*

232. Tench; dark green, brown fins, ventrals and dorsal spiny, opposite. *Leuciscus.*

233. Tench; blackish, long, fins whitish, lateral line white, no cirri. *Leuciscus.*

234. Tench; head depressed, mouth vertical, silvery, no anal spine. *Leuciscus.*

235. Tench; fusiform, brown back, green, belly, red eyes, dorsal 9 rayed. *Leuciscus.*

236. Tench; fins reddish, body dusky green, head tapering, fins jagged. *Leuciscus.*

237. Tench; fusiform, bluish green, ventral and dorsal opposite. *Leuciscus.*

238. Tench; or other cyprini, with and without cirri.

239. Tetraodon; spineless, clouded, spotted white, 4 nasal tubercles. *Tetraodon.*

240. Torpedo; head round, 2 dorsals on tail, body dark reddish, spotted. *Torpedo.*

241. Trichiurus; body thin, long, white, belly serrate, no caudal or ventral. *Trichiurus.*

242. Trunk-fish; body globular. plated with hexagonal plates. *Ostracion.*

243. Tunny; spotted green back, 7 finlets, dorsals separate, three carina. *Thynnus.*

244. White rice fish; body diaphanous, fins small, head pointed. *Leucosoma.*

245. Wolf-fish; cylindrical, brown banded with white spots, reddish belly. *Anarrhicas*

246. Wolf-fish; brown and red banded, green head, anal low, long. *Anarrhicas.*

飛	啼	鵠			‹Fí ˌtʻai tséuk›.
洋	鱖				ˌYéung tsüin'.
紅	鱲		硃	筆 魚	ˌHung lái².
					‹Chü pat› ˌü.
蛇	更				ˌShé ‹kang.
鯇	魚				ˌWán ˌü.
黑	鯇				Hak› ˌwán.
拘	頸				Áu' ʻking.
紅	眼	笋			ˌHung ˌngán ʻsun.
黑	石	鯇			Hak› shik› ˌwán.
鰳	魚				ʻKóm ˌü.
鰡		鱮		鮞	‹Tsz'. ˌÜ ‹Í.
燈	籠	泡			‹Tang ˌlung pʻáu'.
木	勺	鮹			Muk₂ chéuk› ˌpò.
白	帶		矢	幹 魚	Pák₂ tái². ʻChʻi kón' ˌü.
海	牛				ʻHoi ˌngau.
鮫	魚				‹Káu ˌü.
白	飯	魚			Pák₂ fán² ˌü.
井	公	魚			ʻChing ‹kung ˌü.
雷	公	魚			ˌLui ‹kung ˌü.

impossible to do more than ascertain the order, and even this in many cases is impracticable. The *wóng ü*, or *chín*, is a native of the Yellow river; it is spoken of by Du Halde and other writers in high terms, and from the description in the *Pún Tsʻò* of its habits and appearance it is evidently a sturgeon. The sturgeon is now and then seen in these markets.

230, 231. These two fishes are akin to the gobies or gudgeons. They are remarkable for the manner in which the eyes are concealed in the skin, and for the length of the under jaw, which is everywhere convex, and ascends in front of the upper jaw, presenting a singular profile. The first species is the *Tænioides hermannien* of Lacepede.

244. This singular fish is nearly transparent, and the scientific name, meaning white body, expresses this characteristic. It belongs to the salmons, and is esteemed a delicate fish for the table. Of the fish found in these markets, and of which this list contains only a part, the garoupa, pomfret, marbled mackerel, polynemus or salmon, sole, and mullet, with the *lung tan ü*, are the most esteemed for the table. The Chinese, however, eat nearly all sorts of fish, and the contrivances they employ for capturing them, from the smack that ventures out 50 or 100 miles from the coast, to the simple hook and net of the *tánká* woman, barely suffice to supply the demand.

Section Sixth.

CRUSTACEA AND MOLLUSCA.

蟹 蚌 類 第 六 章
ˢHái ˢpʻóng lui²; tai² luk₂ ᶜchéung.

1. All animals are divided into two great classes, viz., those with backbones (or vertebrated), and those without backbones (or invertebrated). Vertebrated animals are such as birds, beasts, tortoises, frogs, snakes, fishes, &c. Invertebrated animals are divided into three classes; the first consists of shells (or mollusca), the second of insects and crabs (or articulata), and the third of star-fish and sea-urchins (or radiata). The first class is subdivided into two orders; the second into five orders; and the third also into five orders.

二曰如魚列螺三是分中次小
分吞者蛇者曰蠣燕中類又五
統有吞蛙吞者一蟲海類次類
物曰有龜無三曰蟾海腍首類
生部有脊獸也有二海且小五
凡大無脊禽是類蚌曰也二分類類

ˌFán ᶜshang mat₂ ʻtʻung ᶜfan íˀ táiˀ pòˀ, üt₂ ˢyau tsik₅, üt₂ ˌmò tsik₅. ˢYau tsik₅ ʻché, ˌü ˌkʻam, shauʼ, ᶜkwai, ˌwá, ˌshé, ˌü shíˀ ˢyá. ˌMò tsik₅ ʻché, lít₂ luiˀ ˢyau ᶜsám; ʻyat₅ üt₂ ˌlò ˢpʻóng; íˀ üt₂ ˌchʻung ˢhái; ᶜsám üt₂ ʻhoi ʻtám, ʻhoi ín. shíˀ ˢyá. ʻChʻé ʻshau luiˀ ᶜchung ᶜfan íˀ ʻsíú luiˀ; tsʻzʼ luiˀ ᶜchung ᶜfan ˢʼng ʻsíú luiˀ; yauˀ tsʻzʼ luiˀ ᶜchung yik₂ ᶜfan ʻʼng ʻsíú luiˀ.

2. Arca nodulosa.

堪蠣子屋生龙
ʻNgá uk₅ ʻtszʼ. ᶜSzʼ ᶜhóm.

3. Clams, an edible species of Mactra.

白蠣子屋生沙
ᶜShá pák₂.

4. Cockle, or spiral univalves.

蠣子屋生螺
ˌLò ᶜszʼ.

5. Cones, or round pyramidal shells.

螺心雞子 珂
ᶜÓ. ᶜKai ᶜsam ˌlò.

6. Cowries.

貝子
Púiʼ ʻtszʼ.

7. Crab.

蟹螃蠏彭 蟹
ˢHái. ˌPʻáng ˢhái. ˌPʻong ˢhái.

8. Hairy crab.

蟹鬃支生
ᶜShang ᶜchí ˢhái.

Notes and Explanations.

This section contains not only crustaceous and molluscous animals, but all the classes of invertebrata, except insects. The introductory paragraph is a very slight outline of their division into mollusca, articulata, and radiata, but as the Chinese have very partially investigated the small beings composing these classes, and often apply the same name to many species widely differing from one another, it is difficult to quote instances of the several orders, and therefore no attempt has been made to describe the several orders.

9. Smooth shelled swimming crab.	蠘 花娘蟹	Tsít₅. ₍Fá ₅néung ˢhái.
10. Rough shelled swimming crabs, or Pilumnus?	蟳 老虎丫	₅Tsʿam. ˢLò ʿfú ˢhái.
11. Hermit crab, or Pagurus.	寄蟲 寄居蟲	Kí² ₍chʿung. Kí² ₍kü ₅chʿung.
12. Edible crab.	肉蟹	Yuk₂ ˢhái.
13. Spider crab.	蜘蛛蟹	₍Chí ₍chü ˢhái.
14. Crawfish, or large sea prawns. *Palinurus.*	龍蝦 鱘	₅Lung ₅há. Hò².
15. Crevette, or broad seashrimp.	蝦姑	ˢHá ʿkú.
16. Cuttle-fish.	烏賊 墨魚	₍Ú tsák₂. Mak₂ ₅ü.
17. Cuttle-fish bone.	海螵蛸	ʿHoi ₍piú ₍síú.
18. Eight armed cuttle fish, or Octopus.	章擧	₍Chéung ʿkü.
19. Cypræa.	紫貝 貝子	ʿTsz' púi². Púi² ʿtsz'.
20. Dolium shell.	琵琶螺	₅Pʿí ₅pʿá ₅ló.
21. Ear-shell, or Haliotis.	鰒 石决明	Fuk₅. Shik₂ küt₅ ₅ming.
22. Horsehoof, or king crab.	鱟	Hau².
23. Leech, or bloodsucker.	馬蟥蜞 蜞蝤	ˢMá ₅wóng ₅kʿí. ₅Kʿí ˢná. ʿShui chat₅. ₅Ngau ₅kʿí.
	水蛭 牛丫	
24. Lobsters?	大頭蝦	Tái² ₅tʿau ₍há.
25. Mother of pearl shell.	雲母殼	₅Wan ʿmò hók₅.
26. Murex, or trumpet shell.	響螺 吹螺	ʿHéung ₅ló. ₍Chʿui ₅ló.
27. Murex muriatacus?	長指螺	₅Chʿéung ʿchí ₅ló.
28. Murex longicauda?	欖核丫	ʿLám wat₂ ₅ló.
29. Murex, a spinous species.	長嘴芳丫	₅Chʿéung ʿtsui lik₂ ₅ló.
30. Murex, a large unarmed edible species.	辣螺	Lát₅ ₅ló.
31. Edible Mytilus, a small gibbous species.	沙蜆	₍Shá ˢhín.
32. Nerita, two species of.	沿歌麼鷹歌嘴	₅Ün ₍kó ˢmó. ₍Ying ₍kó ʿtsui.

7.—13. The word *hái* means crabs, comprising such species of the genus Cancer as are somewhat square; *há* denotes those which are long, as crawfish, prawns, &c. There are more than twenty species of *há* known here, most of them found in salt water, and about fifteen different kinds of *hái;* all of them form articles of food. The *wóng há*, *shá há*, and *ming há* among shrimps, and the *yuk hái* among crabs are the most esteemed.

22. The king crab, or Monoculus polyphemus, is eaten by the Chinese, and the shells are dried and formed into water ladles.

33. Oysters.	蠔 牡蠣	ˏHò. ˢMau lai².
34. Pectens, or eared oysters.	車渠	˂Chʻé ˏkʻü.
35. Prawns.	明蝦	ˏMing ˂há.
36. Razor sheath, or Solen.	鯉 沙螺	˂Ching. ˂Shá ˏló.
37. Sand-hoppers, or sea-fleas. *Gammarus.*	水甲由 蝦虱	˂Shui ˂ká chát›. ˂Há sat›.
38. Sea-urchin, or Echinus.	海膽	ʻHoi ʻtám.
39. Sea-wing, or Pinna.	玉珧	Yuk₂ ˏtíú.
40. Sea-qualm, or Medusa.	水母	ʻShui ʻmò.
41. Bivalve shells, thick and furrowed, as Arca.	蚶 魁蛤	˂Kóm. ˂Fúi kóp›.
42. Bivalve shells, thin and colored, as Tellina, Cardium.	蛤	Kóp›.
43. Bivalve shells, thick and smooth, as Mya, Mytilus, &c.	蜆 扁螺	ʻHín. ʻPín ˏló.
44. Fresh water bivalves, broad and thin, as Unio.	蚌	ˢPʻóng.
45. Univalve spiral shells.	螺 螄	ˏLó. ˂Sz'.
46. Shrimps.	河蜞 麻蜞	ˏHó ˂há. ˏMá ˂há.
47. Sea shrimps or Crangons.	沙蝦 銀蝦	˂Shá ˂há. ˏNgan ˂há.
48. Slugs.	蛞蝓	Út› ˏü.
49. Land snail or Helix.	蝸牛 蜆蠃虫	˂Kwá ˏngau. ˏHín ˏlo ˏchʻung.
50. Lymnea, or fresh water snails.	田螺	ˏTʻín ˏló.
51. Sponge.	水泡	ʻShui ˢpò.
52. Star-fish, or asteria.	海燕 雞爪魚	ʻHoi ín'. ˂Kai ʻchau ˏü.
53. Strombus.	戒指螺	Kái' ʻchí ˏló.
54. Tellina.	琵琶蜆 交文蜆	Toi' mò² ʻhín. ˂Káu ˂man ʻhín.
55. Trochus niloticus.	亞婆髻	A'› ˏpʻó kai'.
56. Wentletrap, or Scalaria pretiosa.	珍瓏絲螺	˂Chan ˏlung ˂sz' ˏló.

41.—45. Shell-fish form no inconsiderable portion of the food of the people in this region. Oysters are abundant, though by foreigners they are regarded as inferior; clams of several sizes, small muscles of four or five genera, species of Murex, Helix, and Arca, besides others, are constantly seen in the markets.

56. This elegant shell is often seen in the shops of Canton, where also are found many other species, some of them brought in junks from the Indian Archipelago, and others collected on the coasts. Fresh water shells, of the genera Unio, Mytilus, Cyclas, and others are sometimes met with, but as the Chinese think the gayest shells are the most valuable, they do not collect fluviatic species.

CHAPTER XVI.

MEDICINE.

醫學篇十六

ꜜI hók₂; ꜛp'ín shap₂ luk₂.

Section First.

CONVERSATION ON MEDICINE.

醫學論語第一章

ꜜI hók₂ lun² ꜛü; tai² yat₁ ꜚchéung.

---

1. What is the object of medical science?

It is to protect and preserve human life; hence it is necessary to know the nature of medicines, and the origin of diseases, together with the laws of treating them.

2. In what estimation is medicine held by the Chinese?

Medicine, designed to protect and prolong human life, has been called the benevolent art; and therefore is esteemed second only to the literary profession.

何爲醫學
乃保全人命者
故須知藥性與
病源及治之法
中土視醫輕否
醫乃保全人命
仁術稱焉故書
家之外則推醫

ꜛHó ꜛwai ꜚí hók₂?

ꜛNái 'pò ꜛts'ün ꜛyan ming² 'ché; kú' ꜚsü ꜚchí yéuk₂ sing', ꜛü ping² ꜛün, k'ap₂ chí² ꜚchí fát₁.

ꜚChung 't'ò shí² ꜚí ꜚhing 'fau!

ꜚÍ ꜛnái 'pò ꜛts'ün ꜛyan ming², ꜛyan shut₂ ꜚch'ing ꜛín; kú' ꜚshü ꜚká ꜚchí ngoi², tsak₁ ꜚt'ûi ꜚí.

Notes and Explanations.

Medical science among the Chinese is in a very different state from that to which it has been advanced by modern practitioners in the west. It is where it was centuries ago: many diseases are regarded as incurable, for which modern improvement has devised sure and speedy remedies. However, a more thorough investigation of the healing art, as understood by this people, may yet be of essential advantage to the science. It would probably be found, were the subject sufficiently examined, that the Chinese, as a nation, enjoy as good a degree of health, and on an average attain to as great an age, as any other people.

1. Preventive medicine, or *hygiene*, is a part of the benevolent art to which the Chinese pay great, but evidently not too much, attention; they say, truly, "Prevention is better than cure." The words *pò ts'ün*, as here used, are quoted from an imperial work, and indicate that the primary object of the science is to preserve and to protect men from illness, rather than to heal their diseases, or to cure their maladies.

3. The phrase *i li*, or institutes of medicine, may be understood as comprising the general physiological, hygienic, and therapeutical relations of medicine, or the general and fundamental principles of the science.

事於理數理遍
何投醫擇待後
事師求性讀然
門名追藥熟廣家
醫訪下究本識諸
進拜門深醫明覽
有教習醫無醫館
通國立通過缺醫
選無補太人右考
其御吏士三
否京考身院其一人掌率事人醫生
惟院理入焉使一人術醫五人醫
誰於
爲既
黃者
醫炎
精於
始

Tsun' ‹í ˌmún sz'² ˌho sz'²?

3. What is requisite in order to enter the profession?

You must seek for some celebrated practitioner, and become his pupil. In order to search into the principles of the science, and investigate the nature of remedies, select several medical authors for study; and peruse them until the principles are understood, and your knowledge is extensive, then you may read all the professional writers.

Pái' 'fong ˌming ‹sz', ˌt'au ‹ü ˌmún há². ‹Chui ˌk'au ‹í ˢlí, ‹cham kau' yéuk₂ sing', chák₂ shò' ‹í 'pún ˌshuk₂ tuk₂, toi² ˢlí ˌming shik₂ 'kwóng, ˌín hau² p'ín' ˢlám ‹chü ‹ká.

‹Yau káu' tsap₂ ‹í 'kún 'fau'

4. Are there any medical schools?

There are none in all the country; but at Peking there has been established a Great Medical College; and persons most thoroughly acquainted with medicine, and possessing an unblemished character, are after examination selected to enter the college, to fill its offices, and to practice therein. This Great Medical College has one principal director, and also one of a secondary, and another of a subordinate, rank, who superintend and examine the treatment of all the nine classes of diseases, and who direct all those who are intrusted with the business of the institution. Fifteen members of the college hold the rank of imperial physicians; thirty are overseers; forty are masters of medicine; and thirty rank as bachelors of medicine.

‹T'ung kwók₂ ‹kái ˌmò, ˌwai ‹King ˌshing lap₂ T'ái' ‹I' Yün², 'háu 'sün ‹t'ung 'hín ‹í ˢlí, ‹shan ˌmò kwó' fán' 'ché, yap₂ yün² 'pò kùt₂ ı tsap₂ ˌín. ˌK'í T'ái' ‹I' Yün² yün² sz'' yat₂ ˌyan, 'tsó yün² p'ún' yat₂ ˌyan, yau yün² p'ún' yat₂ ˌyan, 'chéung ˌ 'háu 'kau ‹fo ‹chí shut₂, sut₂ ˌk'í shuk₂ ˢí ‹kung ‹ís z'². Yü ‹í shap₂ ˢyau ˢ'ng ˌyan; lí muk₂ ‹sám shap₂ ˌyan; ‹í sz' sz'' shap₂ ˌyan; ‹í ‹shang ‹sám shap₂ ˌyan.

Sik₂ ‹tsing ‹í 'ché ˌwai ˌshui!

5. Who are some of the ancient eminent physicians?

The earliest were the emperors Í'm and Wóng; next

'Ch'í ‹ü ˌÍm ˌWóng; kí

5. Ím tai—Yen te, or the emperor Yen,—is otherwise called Shannung, the divine husbandman, and the father of medicine. The emperor Wóng was his successor, and with him K'ipák was cotemporary. Pákkò lived about the same time. Mòhám, Ts'óngkung, with his pupil Píntséuk, lived prior to our era. Wát'ò is the physician said to have laid bare and scraped a bone of the hero Kwán, and so saved him from the fatal effects of a poisoned arrow: one is now styled a god of medicine, and the other of war. Popular tradition says, that Wát'ò was decapitated at the instigation of Tsò Tsò, for having proposed to trepan that famous general with a view to cure him of an affection of the brain. Shunyü I' lived near the same time. Wong Shukwó is known by his work on the pulse, epitomized in Du Halde. Ch'an Kwai is said to have remov-

were K'ípák, and Pákkò; and after them followed Mòhám, Ts'óngkung, Píntséuk, Wát'ò, Shunyü I', Wóng Shukwo, Ch'an Kwai, Hü Háutsung, Lí Shíchan; and also there were Chéung Chungking, Lau Shauchan, Lí Tungún, and Chü Tánk'ai, designated the four great and renowned physicians, who are even to this day much esteemed.

後扁意許又眞溪家
岐伯伯高迨公于桂珍守丹名家
則巫華叔咸倉淳陳時劉朱大尙
鵲王孝張李號至醫醫各惑備鑑又臨外問病有不藥如各
伯仲景垣四猶
宗仲東爲今書書自人莫醫如症科切源
叔宗李景垣爲四猶
華叔咸陀和李景垣四猶
巫華叔咸陀和仲東爲今
則巫華叔咸陀和仲東爲今書
鵲王孝張李號至醫醫各惑備鑑又臨外問病有不藥如各
善舉足大金等呢內聞明否無售販
善舉足大金等呢內聞明
何爲至枚反言宗參症論望審
何爲至枚反言宗參症論望審
何爲至枚反言宗參症論望審

from all the provinces, and are either cut in pieces or preserved whole; and then they are measured out according to recipes, sometimes several kinds being compounded together, at others they are formed into ointments, pills, or powders, or steeped in spirits, and retailed in small quantities.

10. Does the Penal Code speak on this subject?

It speaks respecting physicians: 'On injuring or killing persons by an unskillful practitioner,' it thus decrees:

"Whenever an unskillful practitioner, in administering medicines, or using the puncturing needle, proceeds contrary to the established forms, and thereby causes the death of a patient, the magistrate shall call in other practitioners to examine the medicine or the wound, and if it appears that the injury done was unintentional, the practitioner shall then be treated according to the statute for accidental homicides, and shall not be allowed any longer to practice medicine. But if designedly he departs from the established forms, and deceives in his attempts to cure the malady, in order to obtain property, then according to its amount he shall be treated as a thief; and if death shall ensue from his malpractice, then for having thus used medicine with intent to kill, he shall be beheaded."

原少成浸否因故爲誤而別穴之殺醫詐財竊死藥
或多製或　醫者人醫刺因令餌害失行方取准致用
碎方味散沽　言醫傷庸針方責藥故過許本而贓而故斬
裁來數丸零曾言殺凡藥本者驗無以不違病計因事者
或看將丹酒例例醫載用如死辨如者論故疾者論因人
囲身或膏水律律庸例人不致醫道情人若療物盜及殺

yéuk$_2$ fán' ʂúi, wák$_2$ ‹ts'oi sun' wák$_2$ ʂün ‹shan; hón' ʂloi ‹fóng ‹tó 'shíú, wák$_2$ ‹tséung shò' mí^2 chai' ʂshing ‹kò, ‹tán, ʂün, sán', wák$_2$ tsam' 'shui 'tsau ʂling ‹kú.

Lut$_2$ Lai^2 ʂts'ang ʂín ‹í 'fau!

Lut$_2$ Lai^2 ʂín ‹í 'ché: ʂYan, ʂyung ‹í shát› ‹shéung ‹yan, kú' lai^2 tsoi':

ʂFán ʂyung ‹í, ʂwai ʂyan yung' yéuk$_2$ ‹cham ts'z", 'ng^2 pat› ʂü 'pún ‹fóng, ‹yan ʂí chí' 'sz' 'ché, chák› ling^2 pít$_2$ ‹í pín^2 ím^2 yéuk$_2$ ní^2 yüt$_2$ tò^2; ʂü ʂmò kú' hoi^2 ‹chí ‹ts'ing 'ché, ʻí kwó' shat› shát› ʂyan lun^2, pat› 'hü ʂhing ʂí. Yéuk$_2$ kú' ʂwai 'pún ‹fóng, chá' ʂlíú tsat$_2$ ping^2, ʂí 'ts'ü ʂts'oi mat$_2$ 'ché, kai' ‹tsóng 'chun sít› tò^2 lun^2; ‹yan ʂí chí' 'sz', kap$_2$ ‹yan sz'^{2}, kú' yung^2 yéuk shát› ʂyan 'ché 'chám.

10. This law, here quoted, forms the 297th section of the Penal Code, and seems to be the only reference made therein to the medical profession. For engaging in the practice of medicine no license is required; but the physician must be ware, lest his medicines fail to have the desired effect.

Section Second.

NOSOLOGY.

百 病 類 第 二 章
Pák, ping² lui²; tai² í² ‹chéung.

1. The Great Medical College has 9 classes [of diseases].

First class; diseases affecting the pulse violently.

Second class; diseases affecting the pulse slightly.

Third class; diseases arising from cold.

Fourth class; diseases of females.

Fifth class; ulcers and cutaneous diseases.

Sixth class; diseases needing the acupuncture and cautery.

Seventh class; diseases of the eyes.

Eighth class; diseases of the mouth and teeth.

Ninth class; diseases of the bones.

2. The book [entitled] *A Sure Guide containing Ten Thousand Recipes* is the work of doctor Ts'oi Kínchái of Shányam. Considering that the chapters and pages in the Materia Medica were very numerous, and all the recipes were promiscuously inserted under the names of the medicines, he designed this book to be a true guide to that

太 醫 院 凡 九 科
一 曰 大 方 脈 科
二 曰 小 方 脈 科
三 曰 傷 寒 科
四 曰 婦 人 科
五 曰 瘡 瘍 科
六 曰 鍼 灸 科
七 曰 眼 科
八 曰 口 齒 科
九 曰 正 骨 科
萬 方 緘 線 一 書
山 陰 蔡 繭 齋 先
生 作 也 以 本 草
卷 篇 繁 賾 凡 方
散 載 乎 藥 品 之
下 思 此 爲 針 線

T'ái² ‹Í Yün² ‹fán 'kau ‹fo.

Yat, üt₂, tái² ‹fong mak, ‹fo.

Í² üt₂, 'síú ‹fóng mak, ‹fó.

‹Sám üt₂, ‹shéung ‹hón ‹fó.

Sz'² üt₂, 'fú ‹yan ‹fó.

'Ng üt₂, ‹ch'óng ‹yéung ‹fo.

Luk₂ üt₂, ‹cham chik₂ ‹fo.

Ts'at, üt₂, 'ngán ‹fo.

Pát₂ üt₂, 'hau 'ch'í ‹fó.

'Kau üt₂, ching' kwat, ‹fo.

Mán' ‹Fóng ‹Kám Sin' yat, ‹shü, ‹Shán ‹yam Ts'oi' 'Kín ‹chái ‹sin ‹shang tsok, ‹ya. 'Í 'Pún 'Ts'ò 'kün ‹p'ín ‹fán chak₂, ‹fán ‹fóng sán' tsoi' ‹ú yéuk₂ 'pan ‹chí há², 'sz' 'ts'z' ‹wai ‹cham sín' ‹chí 'yá. ‹Fan

Notes and Explanations.

THE phrase 'hundred diseases,' *pák ping*, is nearly equivalent to nosology. The literal term, *ping lun*, would perhaps be intelligible, but it seems never to have been used by the Chinese.

1. Synoptical views of diseases,—arranged into classes and orders, like those of Linnæus, Cullen, Vogel, Sagar, Macbride, and Good,—are common with the Chinese, and may be found in most of their medical works. The Medical College at Peking formerly arranged all diseases into eleven classes, having a separate one for diseases of the throat, which are now included in the eighth, and another for cutaneous diseases, at present combined with those under the second class: for each of these eight classes, medical officers are appointed, all of whom are Chinese, and some of them are in constant attendance on the emperor and his family.—The doctrine of the pulse is treated of at great length and minutely by the Chinese: there are three places on each wrist, at each of which they distinguish 24 different kinds of diseases. See Indo-Chinese Gleaner, vol. III., p. 129. Most acute diseases, such as originate from checked perspiration, are comprised in the third class. Ulcers and cutaneous diseases, and diseases of the eyes, are in Canton and its vicinity more prevalent than any of the other classes.

work. Arranged in their due order,—under the several classes of diseases, general and particular—there are in number about fifteen or sixteen thousand recipes. By the help of this Guide, all the recipes, which are scattered through the *Pún Ts'ò*, may be easily referred to for use, and there will be no necessity for any other book of recipes.

類得千本皆不
析約六則方更云
門門五此之而書
分崙萬有載用方
之兼方之草以必小膿瘧眼發閉水失胃水哮瞽
也理一數所適具產瘡疾瘼睛經種音腸蠱喘
光
小
虫蠱眼
脹
盲

ₛmún sik› lui², ‹kím ˢlí ‹chùn ₛmún, yéuk› tak› ‹fŏng yat› mán² ˢ'ng luk₂ ‹ts'ín ‹chí shò².
ˢYau 'ts'z', tsak› 'Pún 'Ts'ò 'shó tsoi² ‹chí ‹fong, ‹kái ˢí shik› yung², ₛí ‹kang pat› pít› kü² ‹fóng ₛshü ‹wan.

3. Abortion. Abortio.

'Síú 'ch'án.

4. Abscess. Abscessio.

ₛNung ‹ch'óng.

5. Ague, or febris intermittens.

Yéuk₂ tsat₂.

6. Albugo, leucoma, or opacity of the cornea.

'Ngán mók₂.

7. Amaurosis, or gutta serena.

Fát› ‹tsing ‹kwóng›

8. Amenorrhœa.

Pai² ‹king.

9. Anasarca, or cellular dropsy.

'Shui 'chung.

10. Aphonia, or loss of the voice.

Shat› ‹yam.

11. Ascaris, or ascarides, or worms in the bowels.

Wai² ₛch'éung 'síú ₛch'ung.

12. Ascites, or dropsy of the belly.

'Shui 'kú. 'Kú chéung'.

13. Asthma.

‹Háu 'ch'ün.

14. Blindness.

'Kú. ₛMáng ´ngán.

---

2. This book of recipes is comprised in three small volumes; and the references to all the recipes are arranged in order under those diseases for the cure of which they are intended.

General diseases are divided into - - -	53 classes.
Diseases of the upper extremities are divided into -	9 classes.
Diseases of the middle regions are divided into -	8 classes.
Diseases of the lower extremities are divided into	15 classes.
Diseases peculiar to female children are divided into	8 classes.
Diseases peculiar to grown up females are divided into	8 classes.
Diseases peculiar to children are divided into -	4 classes.

Under these one hundred and five classes, are specified several thousands of diseases; under each of them its symptoms are first briefly detailed, and then the references are made to the work of Li Shichan, in which at a given chapter and page, recipes for the disease will be found. Sometimes references are made to several recipes, from which the patient may take his choice. This Guide now usually forms the third, fourth, and fifth volumes of the *Pún Ts'ò*.

3. The diseases, the names of which are given in alphabetical order in this list, are for the most part, those which have come under the notice of foreign practitioners: often the name is descriptive of the disease: but sometimes it is not so, having been adopted from some incidental or local circumstance and not from any characteristic of the malady itself. In numerous instances, both the common and the technical names are given.

15. Day blindness.	畏日眼	Wai' yat$_2$ ˢngán.
16. Night blindness.	畏夜眼	Wai' yé^2 ˢngán.
17. Bronchocele, or goitre.	鶯喉　喉癭	ˢNgó ˢhau. ˢHau pí'.
18. Bubo.	魚口	ˢÜ ʻhau.
19. Burns. Ambustio.	火傷火灼火炙	ʻFó ‹shéung. ʻFó chéuk›. ʻFó chik$_2$.
20. Cancer of the breast.	乳癰	ˢYü ‹yung.
21. Carbuncle. Anthrax.	癰疽　夜明珠	‹Yung ‹tsü. Yé^2 ˢming ‹chü.
22. Cataract. Cataracta.	綠水灌瞳人	Luk$_2$ ʻshui kún' ˢtʻung ˢyan.
23. Catamenia.	經水　月水	‹King ʻshui. Üt$_2$ ʻshui.
24. Catarrh.	傷風	‹Shéung ‹fung.
25. Cerumen excessive.	濕耳	Shap› ˢí.
26. Cerumen defective.	乾耳	‹Kón ˢí.
27. Cholera.	霍亂　吐瀉	Fók› lün^2. Tʻò^2 sé'.
28. Cholic. Cholica.	心腹絞痛	‹Sam fuk› ʻkáu tʻung'.
29. Conjunctivitis, or inflammation of the conjunctiva.	眼盖內膜赤熱	ˢNgán ʻkʻoi noi^2 mók$_2$ chʻik› ít$_2$.
30. Consumption. Phthisis.	癆症	ˢLò ching'.
31. Contusion, or bruise.	損傷	ʻSün ‹shéung.
32. Constipation.	大便秘	Tái^2 pín^2 pai'.
33. Contagion.	瘟疫	‹Wan yik$_2$.
34. Convulsions.	癇	ˢHán.
35. Convulsions of the hands and feet.	手足瘛瘲	ʻShau tsuk› tsít› tsung'.
36. Cough. Tussis.	咳嗽	‹Kʻat sau'.
37. Croup. Cynanche, or sore throat.	哮喉	‹Háu ‹ká.
38. Curvature of the spine.	曲脊	Huk$_2$ tsik›.
39. Cutaneous diseases.	皮病	ˢPʻí ping'.

27. Among the Chinese at the straits of Malacca, the cholera broke out in 1819, and raged violently, as it did subsequently in other places in its westward course. In Canton, cases are said to occur almost every year; but the disease is not known ever to have raged here, or in any part of China, with that dreadful mortality so common to it in Europe and in Western Asia.

39. Diseases of the skin are very numerous among the Chinese. Their mode of dressing, and the little use made of the bath, are two of the principal reasons for their frequency. The *shirt* is unknown to the Chinese; and their under dress, of whatever description it may be, is

40. Cystitis, or inflammation of the bladder.	膀胱熱	₅P'óng ᶜkwóng ít₂.
41. Dandrif. Pityriasis.	頭枯皮	₅T'au ᶜkú ₅p'í.
42. Deafness. Surditas.	耳聾	₅Í ₅lung.
43. Dementia, or madness.	顛狂症　發顛	ᶜTín ₅kw'óng ching². Fát₅ ᶜtín.
44. Dentition.	乳牙	₅Yü ₅ngá.
45. Diabetes.	發尿淋	Fát₅ níú² ₅lam.
46. Acute disease.	初起之病	ᶜCh'ó ʻhí ᶜchí ping².
47. Chronic disease.	痼疾　固病	Kú² tsat₂. Kú² ping².
48. Dislocation, or luxation.	跌出骨	Tít₅ ch'ut₅ kwat₅.
49. Dumbness. Mutitas.	啞	ʻÁ.
50. Dysentery, or flux.	痢症　紅白痢	Lí² ching². ₅Hung pák₂ lí².
51. Earache. Disease of the ear.	耳痛　耳病	₅Í t'ung². ₅Í ping².
52. Ectropium, or turning out of the eyelids.	顆毛反出	₅K'ün ₅mò ʻfán ch'ut₅.
53. Enteritis, or inflammation of the intestines.	腸熱	₅Ch'éung ít₂.
54. Entropium, or turning in of the eyelashes.	顆毛倒插	₅K'ün ₅mò ʻtò ch'áp₅.
55. Epilepsy.	發痒吊	Fát₅ ₅yéung tíú².
56. Eruptions.	瘡疹	ᶜPán ʻch'an.
57. Erysipelas. Ignis sacer.	天泡瘡	ᶜT'ín ᶜp'ò ᶜch'ong.
58. Fainting, or syncope.	失口	Shat₅ ʻhau.
59. Fever. Febris.	燒病身熱瘡症	ᶜShíú ping². ᶜShan ít₂. ᶜPán ching².
60. Intermittent fever. Febris intermittens.	寒熱往來	₅Hón ít₂ ₅wóng ₅loi.
61. Remittent fever. Febris remittens.	發冷發熱瘧疾	Fát₅ ₅lang, fát₅ ít₂. Yéuk₂ tsat₂.
62. Glaucoma, or greenness of the vitreous humor.	眼珠變綠	₅Ngán ᶜchü pín² luk₂.
63. Gonorrhœa.	白濁	Pák₂ shuk₂.
64. Gout. Arthritis, or Podagra.	酒風脚	ʻTsau ᶜfung kéuk₅.
65. Granulations.	肉芽	Yuk₂ ₅ngá.

seldom changed. In their ancient literature, there is mention made of the bathing-tub, on which the sages had their maxims engraved; but public baths seem never to have existed in this country, and private ones are not common, nor much frequented.

59. The kinds of fevers enumerated by Chinese nosologists are numerous, but it is almost impossible to denote their differences so as to distinguish the several species.

66. Gravel, calculus, or stone.	砂淋	˂Shá ˧lam.
67. Hepatitis, or inflammation of the liver.	肝熱	˂Kón ít˧.
68. Hernia.	跌打出腸	Tít˧ ˋtá chʻut˧ ˧chʻéung.
69. Hernia.	小腸氣	ˋSíú ˧chʻéung hí˝.
70. Hiccup. Singultus.	打咽	ˋTá ít˧.
71. Hœmoptysis, or spitting of blood.	痰有血　吐血	˧Tʻám ˋyau hüt˧. Tʻǒ˝ hut˧.
72. Humpbacked.	駝背　傴者	˧Tʻó púi˝. ˋÜ ˋché.
73. Hydrocele, or dropsy of the scrotum.	卵脬水脹	ˋLun ˂fú ˋshui chéung˝.
74. Hydrophobia. Rabies canina.	狂犬傳染症	˧Kwʻóng ˋhün ˧chün ˧ím ching˝.
75. Ichthyosis, or scaly skin.	生蛇皮魚鱗皮	˂Shang ˧shé ˧pʻí. ˧Ü ˧lun ˧pʻí.
76. Idiotism.	不省人事	Pat˧ ˋsing ˧yan sz˝².
77. Imperforate meatus auditorus.	無竅耳	˧Mò kíú˝ ˢí.
78. Incontinence of urine.	尿急症	Níú² kap˧ ching˝.
79. Indigestion.	不消化	Pat˧ ˂síú ˂fá.
80. Inflammation of the iris. Iritis.	眼黑睛赤熱	ˢNgán hak˧ ˂tsing chʻik˧ ít˧.
81. Inflammation of the cornea. Corneitis.	眼外睛赤熱	ˢNgán ngoi² ˂tsing chʻik˧ ít˧.
82. Itch.	乾癩　癩瘡	˂Kón lái˝. Lái˝ ˂chʻóng.
83. Jaundice. Icterus.	發黃症	Fát˧ ˧wóng ching˝.
84. Lameness.	跛脚	˂Pai kéuk˧.
85. Leprosy. Lepra.	痲瘋　發瘋	˧Má ˂fung. Fát˧ ˂fung.
86. Leuce, Alphus, or Lepra.	白食	Pák˧ shik˧.
87. Leucorrhœa.	流白帶	˧Lau pák˧ tái˝.
88. Lichen simplex, or the tetter.	火疔瘡	ˋFó ˂ting ˂chʻóng.
89. Lippitudo, or blear-eyedness.	爛眼邊	Lán² ˢngán ˂pín.
90. Loss of memory.	症痌　怔忡	Ching˝ ˂chʻung. Ching˝ ˂chʻung
91. Madness. Mania.	顛狂症　顛癲症	ˋTín ˧kwʻóng ching˝. ˂Tín óng² ching˝.
92. Mania potu, or delirium tremens.	發酒顛	Fát˧ ˋtsau ˂tín.

74. Hydrophobia seems to be almost unknown among the Chinese. Somewhere among the clauses or notes which accompany the Penal Code, there is mention made of the *kwʻóng hun*, or mad dog. But instances of canine madness, few in this part of the country have ever witnessed.

93. Miasmatic contagion.	瘴癘	˂Chéung lai².
94. Measles. Rubeola.	痲症	˅Lam ching'.
95. Menses, or Menstruation.	經水　月水	˂King ˈshui. Üt₂ ˈshui.
96. Menorrhagia.	血山崩	Hüt₂ ˂shán ˂pang.
97. Muscæ volitantes.	眼花	˅Ngán ˂fá.
98. Nebulæ, cloudy spots on the corners of the eye.	蘿蔔花	˅Ló pák₂ ˂fá.
99. Neuralgia (?) or disease of the nerves.	筋病	˂Kan ping².
100. Odontalgia, or toothache.	牙症	˅Ngá ching'.
101. Ophthalmia.	眼𤵚	˅Ngán ching'.
102. Acute ophthalmia.	新患眼	˂San wán² ˈngán.
103. Chronic ophthalmia.	遠年患眼	˅Ün ˅nín wán ˈngán.
104. Purulent ophthalmia.	眼膠	˅Ngán ˂káu.
105. Rheumatic ophthalmia.	瘰癧眼疾	ˈLó lik₂ ˈngán tsat₂.
106. Scrofulous ophthalmia.	眼風病	˅Ngán ˂fung ping².
107. Gonorrhœal ophthalmia.	色眼	Shik₂ ˈngán.
108. Otorrhœa, or a discharge from ear.	生耳睜	˂Shang ˅í tsing².
109. Palpitation of the heart.	心跳	˂Sam t'iú'.
110. Palsy. Paralysis.	癱瘓	ˈT'án ún².
111. Pestilence.	瘟疫　疫症	˂Wan yik₂. Yik₂ ching'
112. Petechiæ.	癍症	˂Pán ching'.
113. Piles. Hœmorrhoids.	痔瘡	Chí² ˂ch'ong.
114. Pneumonia, or inflammation of the lungs.	癆疾	˅Lò tsat₂.
115. Polypus of the ear.	耳花	˅Í ˂fa.
116. Nasal polypus.	鼻中癔肉	Pí² ˂chung sik₂ yuk₂.
117. Pox, or syphilis.	疔	˂Ting.
118. Small-pox.	痘　出痘	Tau². Ch'ut₂ tau².

93. The phrase, *chéung lai* is used to denote both the disease, miasmatic contagion, and the miasma from which it originates. Other phrases are to be found used in the same manner.

99. Though *kan ping* may be the proper and the best term to denote disease or pain of the nerves, yet it is exceedingly doubtful whether the term is generally understood as applying only to this class of diseases.

119. Chicken-pox. Varicella.	水泡	'Shui p'áu'.
120. Prickly heat.	熱痧　痧子	Ít$_2$ fai'. Fai' 'tsz'.
121. Prolapsus recti.	脫肛之症	T'üt$_2$ ‹kóng ‹chí ching'.
122. Prolapsus uteri.	小產落胎下胎	'Síú 'ch'án. Lók$_2$ ‹t'oi. Há^2 ‹t'oi.
123. Pterygium, or excrescence upon the eye.	老肉扳睛	$_S$Lò yuk$_2$ ‹p'án ‹tsing.
124. Ptosis, or inability to raise the eyelid.	睛皮墜下	‹Tsing $_S$p'í chui^2 há^2.
125. Closed pupil, with deposition of lymph.	瞳人閉合	$_S$T'ung $_S$yan pai' hóp$_2$.
126. Quinsy. Cynanchea tonsillaris.	喉嚨痛	$_S$Hau $_S$lung t'ung'.
127. Rheumatism.	風濕	‹Fung shap$_2$.
128. Ringworm, or Tinea capitis.	金錢癬	‹Kam $_S$ts'ín 'sín.
129. Scorbutus, or scurvy.	生疽	‹Shang ‹tsü.
130. Scrofula.	瘰癧	'Ló lik$_2$.
131. Sea-sickness.	運浪　嘔浪	Wan^2 lóng^2. 'Au lóng^2.
132. Near-sightedness.	近視眼	Kan^2 shí^2 $_S$ngán.
133. Far-sightedness.	遠視眼	$_S$Yün shí^2 $_S$ngán.
134. Shingles, or Herpes zoster.	腰帶癬　圍腰癬	‹Íú tái' 'sín. $_S$Wai ‹íú 'sín.
135. Sleepiness of the foot.	脚痺	Kéuk$_2$ pí'.
136. Stammering, or stuttering.	口吃	'Hau kat$_2$.
137. Staphyloma, or projection of the cornea.	凸眼珠　大眼珠	Tat$_2$ $_S$ngán 'chü. Tái^2 $_S$ngán 'chü.
138. Strabismus, crosseyed, or squinting.	斜視眼	$_S$Ts'é shí^2 $_S$ngán.
139. Strangury.	小便熱痛	‹Síú 'pín ít$_2$ t'ung'.
140. Stone.	膀胱大砂淋	$_S$P'óng ‹kwóng tái^2 ‹shá $_S$lam.
141. Suffocation by drowning.	溺水痰壅	Nik$_2$ 'shui $_S$t'ám 'yung.
142. Syphilis.	生疔	‹Shang ‹ting.
143. Tetanus, or lockjaw.	口噤牙關緊閉	'Hau kam'. $_S$Ngá ‹kwán 'kan pai'.

147. Vaccination appears to have been entirely unknown to the Chinese, until introduced in 1805, by Alexander Pearson, esq., surgeon of the East India Company's factory, who both vaccinated numbers himself, and wrote a small tract in explanation of the theory and art: it was translated into Chinese by sir George Staunton. From that time to the present, an efficient vaccine establishment has been maintained at Canton, first under the care of doctor Pearson, and subsequently under a native gentleman, He qua, who was initiated and well instructed in the business by the founder of the institution. From Canton, the practice has spread into

144. Tinnitus aurium, or ringing in the ears.	耳鳴	ˢÍ ˏming.
145. Tumors.	肉瘤	Yuk₂ ˏlau.
146. Ulcers and sores.	瘡	˂Chʻóng.
147. Vaccination.	種痘	Chung³ tau³.
148. Venereal ulcers.	楊梅瘡	ˏYéung ˏmúi ˂chʻong.
149. Vertigo, or giddiness.	頭運眼花	ˏTʻau wan² ˢngán ˂fá.
150. Warts and corns.	雞眼	˂Kai ˢngán.
151. Worms.	虫胃虫	ˏChʻung. Wai² ˂chʻung.
152. Wounds.	傷處　傷	˂Shéung chʻu³. ˏShéung.
153. Xeroma, or dryness of the eyes.	無淚眼　乾眼	ˏMò lui² ˢngán. ˂Kón ˢngán.

several, if not most, of the provinces of the empire, and the tract has also been widely circulated, the Chinese publishers carefully suppressing its foreign origin.

152. External diseases, and especially those injuries which are caused by violence, called *shéung*, do not usually form a distinct class with the Chinese. And surgery, or chirurgery, as a distinct science, a separate branch of the healing art, is quite unknown to native physicians; there is not, probably, one in the empire who would venture to attempt to open a vein, or to amputate a finger.

Section Third.

MATERIA MEDICA.

百藥類第三章
Pák₂ yéuk₂ lui²; tai² ˏsám ˂chéung.

1. Whatsoever things are produced in the world,—birds, beasts, creeping things, and fishes, which are generated, and have blood and breath; likewise flowers and trees, which are generated, but are without blood and breath;	凡天下生物飛 獸虫魚生而血 氣者也如草如 木生無血氣者	ˏFán ˂tʻín há² ˂shang mat₂, ˂fí shau³, ˏchʻung, ˏü, ˂shang ˏí hüt₂ hí² ʻché ˢyá. Yu ʻtsʻò, ˏyü muk₂ ˂shang ˏmò hüt₂

Notes and Explanations.

The Materia Medica of Lí Shíchan, often mentioned and quoted in the preceding pages, is comprised in forty octavo volumes, divided into fifty-two chapters. The 1st and 2d chapters consist of introductory matters; and with them are included the *Mán Fóng Kám Sín*, noticed in the preceding section;—the whole filling seven volumes. The 3d and 4th contain lists of medicines for the cure of all diseases, which fill three volumes and a half. The 5th chapter treats of

堅可攻草七例十命多人不上
石皆也本百名二養毒傷氣本
如者藥珍八經百主無不益者
然鐵醫時千種本一君天服身年
也然作諸得十神上種以服欲老經
頑如爲李一一農藥爲應久輕延
中種以毒遏本百主無其虛
藥爲應斟病中一臣人酌補經

hi' 'ché ⁵yá. ⁵Wán ‹in ⁵u shik₂, ‹kín ⁵ín ⁵ü tˢí, 'ché, ‹kái 'hó tsók, ⁵wai ‹í yéuk₂ ⁵yá. 'Háu ‹chü ⁵Lí ⁵Shi ‹chan 'Pún 'Tsˢò tak, yat, ‹tsˢin pát, pák, tsˢat, shap₂ yat, 'chung.

2. The notable arrangement in the work of Shannung.

⁵Shan ⁵nung 'pún ‹king ⁵mung lai².

3. Of the first class of medicines there are 120 kinds, which are sovereign, and the chief supporters of human life, thereby resembling heaven. They are not poisonous, and however freely or constantly used they are harmless. If you would exhilirate the body, and improve the breath, and retard the approach of age, use this first class of medicines.

Shéung² yéuk₂ yat, pák, i² shap₂ 'chung, ⁵wai ‹kwan, 'chü 'yéung ming², ⁵í ying' ‹tˢín. ⁵Mò tuk₂ ‹tó fuk₂ 'kau fuk₂ pat, ‹shéung ⁵yan. Yuk₂ ‹hing ‹shan yik, hí', pat, 'lò ⁵ín ⁵nín 'ché, 'pún shéung² ‹king.

4. Of the second class there are 120 kinds, which are ministering servants, and the chief supporters of human nature, thereby resembling man. Some are poisonous and some not, and they ought to be used with caution. If you wish to check disease, and restore those who are thin and emaciated, use the second class of medicines.

‹Chung yéuk₂ yat, pák, i² shap₂ 'chung, ⁵wai ⁵shan, 'chü 'yéung sing', ⁵í ying' ⁵yan. ⁵Mò tuk₂ ⁵yau tuk₂, ‹cham ché uk, ⁵kˢí ⁵í. Yuk₂ át, ping², 'pò ‹hˢü ⁵lúi 'ché, 'pún ‹chung ‹king.

waters; the 6th, of fires; the 7th, of earths. In chapters 8, 9, 10, and 11, metals and rocks are described. Chapters 12 to 37 inclusive, are devoted to the vegetable kingdom. The 38th treats of garments and domestic utensils. The remaining chapters, from the 39th to the 52d, treat of the various tribes in the animal kingdom. The preceding chapters fill thirty-nine volumes; the fortieth is filled with dissertations and notices respecting the pulse. The properties of the articles discussed are considered in a very methodical manner, so that the student can immediately turn to a plant or mineral, and ascertain its virtues by a moment's inspection. Thus, the properties of the various parts of a horse are treated of under twenty-four heads, in which the qualities and efficacy of the viscera, hair, hoofs, &c., &c., are described. See Chinese Repository, Vol. VII., page 393.

The shop of an apothecary in Canton is said to contain usually not less than three hundred medicines; yet the most intelligent of the Chinese affirm that forty or fifty only are absolutely necessary in medical practice. In the streets and markets, there are numerous stalls in which are exposed for sale a great many fresh and dried vegetable substances, which have never been received into any European pharmacopœia. Most of these, together with whatever other articles can be gleaned from the kingdoms of nature, and are used in the materia medica of the Chinese, may be found enumerated in the chapters on natural history.

5. There are 125 kinds of medicines of the third class, which are assistants and agents, curing diseases, thereby resembling earth. They are poisonous, and ought not to be much used. If you wish to remove cold or heat, correct bad breath, or break up congestion, or cure disease, use the medicines comprised in this class.

十主多欲破本
二使地服氣者
百佐應久邪疾
一爲以可熱愈
藥種病不寒聚
下五治毒除積
下

Há² yéuk₂ yat₁ pák₁ í² shap₂ ˢ'ng 'chung, ₍wai tsó' sz", 'chù chí² ping² ˢí ying' ti². ₍Tó tuk₂ pat₁ 'hó 'kau fuk₂. Yuk₂ ₍chʰü ₍hón ít₂, ₍tsʰé hí', pʰó' tsik₁ tsü² ü² tsat₁ 'che. 'pún há² ₍king.

6. These three kinds being united make three hundred and sixty-five, corresponding [in number] to the three hundred and sixty-five degrees into which the zodiac is divided, one degree answering to one day, and so completing a year. This number doubled, will give seven hundred and thirty names.

三百六
十度一
六七
應
歲
百

₍Sám 'pan hòp₂ ₍sám pák luk₂ shap₂ ˢ'ng 'chung, fát ₍sám pák₁ luk₂ shap₂ ˢ'ng tò², yat₁ tò² ying' yat₁ yat₂ ˢ; ₍shing yat₁ sui². ˢPʰúi ₍kʰí shò' hop₂ tsʰat₁ pák₁ ₍sám shap₂ ₍ming ˢyá.

品合三法度以數名臣攝二又九
五種五度以成合也
十日其十君宜君使臣
一倍三有相一五三

7. Medicines have sovereigns, ministers, assistants, and agents, by which they promulge and receive. An harmonic union ought to have one sovereign, two ministers, three assistants, and five agents; also one sovereign, three ministers, and nine assistants and agents, is a good combination.

使和三一使
佐合臣可佐
有
藥
以
宜
佐
君
也

Yéuk₂ ˢyau ₍kwan, ₍shan, tsó', sz", ˢí ₍séung ₍í shíp₂ hóp₂ ₍wo ₍í yat₁ ₍kwan, í² ₍shan, ₍sám tsó', ˢ'ng sz"; yau² 'hó yat₁ ₍kwan, ₍sám ₍shan, 'kau tsó' sz" ˢyá.

8. There are medicines which are to be used alone; others must be used together; some are to be employed as agents; some stand in awe of each other; and among some

有使有
者相者
行有畏
單者相
有須有
藥相者

Yéuk₂ ˢyau ₍tán ₍hang 'ché; ˢyau ₍séung ₍sü 'ché; ˢyau ₍séung sz" 'ché; ˢyau ₍séung wai' 'ché; ˢyau ₍séung ú'

2—6. This arrangement—by tradition attributed to Shannung—is more curious and fanciful than rational or useful: it is here introduced, from the sixth volume of the Materia Medica, as a specimen of those imaginary systems, which are still adhered to by the Chinese as tenaciously as they ever were by western physicians of olden times.

7. What may have been, or what can ever be, the advantage of such a distribution of medicines, the Chinese physicians do not explain, nor is it easy to imagine. The theory is founded on the constitution of the state, but the relation in numbers is not very well maintained, there being only two or three ministers for a sovereign. There are other systems of a somewhat similar nature, in which the domestic relations of father and son, elder and younger brothers, &c., are introduced.

8. Of the 365 kinds of medicines forming the system of the celebrated Shannung, 71 are to be used alone, 12 are to be used with each other, 90 are employed as agents, 78 stand in awe of each other, 60 are repulsive or hate each other, 18 are opposites, and 36 neutralize each other.

there is mutual repulsion; others there are which are opposites: and also some neutralize each other. Whenever medicines with these seven natures are to be mixed together for use, it will be well to employ those which associate and assist each other; but you must not employ those which repel and are opposites one to the other. If a malignant case is to be treated, employ those which stand in awe of or neutralize one another; otherwise you must not use the medicines together.

9. Medicines have acidity, saltness, sweetness, bitterness, and acridness, which are their five tastes: there is the acidity of vinegar; the saltness of salt; the sweetness of liquorice; the bitterness of rhubarb; and the acridness of pepper.

10. They also have the properties of cold and heat, of warmth and coolness: for example, the cold of gypsum; the heat of cassia; the warmth of oily nuts; and the coolness of the oil of peppermint.

11. There are the four smells of fragrant, fetid, frowzy, and rank; thus aloes, sandal-wood and musk have a fragrant smell; garlic and assafetida have a fetid smell; fowls, fish, ducks, snakes, &c.,

反凡視相相有相爾
相惡者有相者和須用若用不
者有相殺合相勿者可者也
惡七情用良反制殺用
毒者相宜相合有酸鹹甘苦
畏相殺用藥辛藥之五味醋
勿合用酸之食鹽之鹹
藥有酸之五味之大黃
辛藥之食鹽甘大之辛
之酸草之甘椒之温涼
又苦花椒熱温之寒
性有寒石膏之半夏
桂如皮温薄荷之涼
之皮温薄荷之四則氣
香臭沉檀臊臭則其
如沉香蒜氣臭阿魏
氣香其氣臭雞魚

'ché; ˢyau ₍séung ˢfán 'ché; ˢyau ₍séung shát, 'ché. ₍Fán 'tsᵉz' tsᵉat, 'tsing hóp₂ ₍wó shí² ₍chí ₍tóng yung² ₍séung ₍sü ₍séung sz" 'ché ₍léung; mat₂ yung² ₍séung ú' ₍séung ˢfán 'ché. Yéuk₂ ˢyau tuk₂ ₍í chai' 'hó yung² ₍séung wai' ₍séung shát, 'ché, pat, ˢí mat₂ hóp₂ yung² ˢyá.

Yéuk₂ ˢyau ₍sün, ₍hám, ₍kóm, 'fú, ₍san, yéuk₂ ₍chí ˢ'ng mí²: tsᵗò' ₍chí ₍sün; shik₂ ₍ím ₍chí ₍hám; ₍kóm 'tsᵗò ₍chí ₍kóm; tái² ₍wóng ₍chí 'fú; ₍fá ₍tsíu ₍chí ₍san.

Yau² ˢyau ₍hón, ít₂, ₍wan, ₍léung, sing' : ₍ü shik₂ ₍kò ₍chí ₍hón; kwai' ₍pᵉí ₍chí ít₂; pún' há² ₍chí ₍wan; pók₂ ₍hó ₍chí ₍léung.

₍Héung, chᵉau', ₍sing, ₍tsò, sz" hí': ₍ü ₍chᵉam, ₍tᵉán, shé², tsak, ₍kᵉí hí' ₍héung; sün' ₍ü ₍ó ngai², tsak, ₍kᵉí hí' chᵉau';

These *seven natures*,—properties, qualities, or passions—are apparently imaginary; they have never been recognized in European books, nor can they be very accurately described.

9. Tastes, with the Chinese as with Europeans, are very numerous, and vary in kind and strength to an extent almost interminable. An accurate classification of them is impracticable. Those here enumerated are easily understood and recognized, and, with the subdivisions, they quite sufficient for all useful purposes. There is another distinction, that of agreeable and disagreeable, instinctively recognized by brute animals; the first being for the most part wholesome and nutritious, while those composing the second are hurtful.

10. These qualities are constantly referred to in Chinese medical works; the third and fourth appear to be merely modifications of the first and second,—being the same in kind and differing only in degree.

11. *Héung* and *chᵉau* are common words to denote such smells as are grateful or offensive, whatsoever may be their source. *Sing* is the smell which proceeds from animals when disem-

腥臊曰氣汗曰其氣其血曰則則治下不六不干身衣治不治不定不能信不治不信六六失于不失于過醫六病爲有者宜酒者亦有

‹kai, ˢü, áp₂, ˢshé, tsak, ˢkʻi hí² ‹sing; ˢú ˢlí tsak, ˢkʻí hí² ‹tsò.

ˢYau ‹sám chí², üt, hón², üt, tʻò², üt, há².

ˢYau luk₂ pat, chí². ‹Kíú tsʻz² pat, lun² ‹kon ʻlí, yat, pat, chí²; ‹hing ‹shan chung² ˢtsʻoi, í² pat, chí²; ‹í shik, pat, shik, ‹sám pat, chí²; ‹yam ˢyéung tsóng² hí² pat, ting², sz² pat, chí²; ˢying ˢlúi pat, ˢnang fuk₂ yéuk₂, ˢ²ng pat, chí²; sun² ˢmò pat, sun² ‹í, luk₂ pat, chí².

鴨狐有吐有不治不三氣形五信病不失于不一藥宜者膏

蛇狸三曰六論輕治不衣不赢不醫有審于不識卽性散宜煎

則則治下不干理重食陰四服巫治六失不時失治九水者酒

治理一財不陽不能信不治失于過醫六難宜者漬亦

恣不二適臟治藥不于信失于有者煮宜一者有

Ping² ˢyau luk₂ shat,: shat, ˢü pat, ʻsham; shat, ˢü pat, sun²; shat, ˢü pat, kwò² ˢshí; shat, ˢü pat, chák₂ ‹í; shat, ˢü pat, shik, ping²; luk₂ shat, ˢyau yat,, tsik, ˢwai ˢnán chí².

Yéuk₂ sing² ˢyau ˢí ˢün ʻché: ˢí sán² ʻché, ˢí ʻshui ʻchu ʻché, ˢí ʻtsau tsik, ʻché, ˢí ‹kò ‹tsín ʻché, yik₂ ˢyau yat, mat,

12. Medicines operate three ways, by causing perspiration, vomiting, and purging.

13. There are six incurable cases. The self-indulgent and the profligate, unreasonably violating propriety, is the 1st case; the inconstant and the covetous, is the 2d case; the unsuitably clothed and fed, is the 3d case; the constitution which has its functions deranged, is the 4th case; the emaciated who is unable to take medicines, is the 5th; and the believer in enchantments, who has no faith in physicians, is the 6th case.

14. Disease may prove fatal in six ways;—in the 1st place, by its not being examined; in the 2d, by its not being acknowledged; in the 3d, by its being neglected; in the 4th, by the bad choice of a physician; in the 5th, by his not understanding the disease: if there exist one of these six causes of failures, then the cure will be difficult.

15. The nature of medicines requires that some of them be used as pills, others ought to be used as powders, others boiled in water, others should be steeped in wine, and others fried in fat; and there may also be materials that re-

bowelled; *tsò* is the rank, strong, effluvia from animals in heat, and the peculiar odor given off by some of the canine animals.

14. This is quoted from the sixth volume of the *Pún Tsʻò*, page 50; and appears to be a fragment of some one of the ancient authors, who had named *six ways* in which disease might prove fatal; but in the book from which it is quoted, no reason is assigned for the omission of one of the six.

15. The Chinese have their treatises on regimen, in which are rules for the attainment of long life. One of these is divided into four parts; the 1st treats of the heart and affections, the 2d treats of food, the 3d of business, and the 4th of rest by sleep. These treatises comprise, with some things that are fanciful, many very useful remarks, which are evidently the result of careful observation and long experience.

quire a combination of these modes. Some there may be which cannot be used with hot water or wine. Always have regard to the nature of the medicine, that it may not be resisted or disregarded.

有者得藥繁泡妙此者劑
亦酒不作消之成方重之物
者湯性可不以斯新最濇養
宜入藥皆也有劑以凡收的
兼可隨越物用乃埋名下濕醋物類
物不並違
萬石叙製藥以滲有食味
八仙糕

‹kím ₅í ʻché. Yik₂ ₅yau pat₂ ʻhó yap₂ ‹tʻóng ʻtsau ʻché. Ping' ₅tsʻui yéuk₂ sing', pat₂ tak₂ ₅wai üt₂.

16. Because all things may be used in the materia medica, it is unnecessary to enumerate them in detail; but some of them are taken and compounded and mixed so as to form a new medicine, which is then known by a new name. Of such the following are the most important.

Mán² mat₂ ‹kái ʻhó tsòk₂ yéuk₂ shik₂ yung² ₅yá, pat₂ ‹síu ₅fán tsü²; ₅nái ₅yau ₅í ‹chí pʻáu' chai' ₅mái ‹tsai, ‹sz' ₅shing míu' yéuk₂, ₅ming ₅í ‹san ‹fong. ʻTsʻz' ₅í hà‹ ₅fán tsui' chung² ʻché.

17. Absorbents.

₅Sham shap₂. ₅Shau shik₂ ‹chí ‹tsai.

18. Acetous.

₅Yau tsʻò' tik₂.

19. Aliments.

Shik₂ mat₂. ₅Yéung mat₂.

20. Aromatics.

Mí² lui².

21. Octo-genii, or octo-angelic cakes.

Pát₂ ‹sín ‹kò.

16. The articles—mineral, animal, and vegetable—comprised in the Materia Medica of Lí Shíchan, are severally described in the following order. Taking for an example, *táiwóng*, or rhubarb, which is the 1st article in the 4th family of the 1st order of vegetable productions, in vol. xx, chap. 17; it is treated under eight distinct heads, the whole description occupying seven leaves, or 14 octavo pages. Under the 1st head, *shik ming*, the Chinese scientific name and the synonyms by which it is known are explained. Under the 2d, *tsáp kái*, there is a collection of explanations, comprising the history and botanical description of the plant. Under the 3d, *ching 'ng*, are corrections of errors, and instructions for preventing the improper use of the article as a medicine. Under the 4th, *sau chʻi*, the mode of preparing it for use is detailed. Under the 5th, *hí mí*, its taste, smell, etc., are noticed. Under the 6th, *chú chí*, its masterly operations, i. e. its specific virtues as a medicine, are enumerated. Under the 7th, *fát ming*, is given a clear exposition of its uses, in other words, its rationale. Under the 8th and last head, *fú fnóg*, there is a list of recipes, with the names of the maladies for which it is a remedy. There is some variety in the mode of describing different articles; thus, the roots, branches, flowers, secretions and fruit of a tree, if each is to be used separately as a medicine, will have its own description. So in describing animals; the various organs and secretions are treated of under separate heads, enabling the student immediately to refer to any part he wishes to examine. In the main, however, the above order is preserved throughout the book.

17. These two terms, *sham shap*, and *shau shik chi tsai*, are applied to those medicinal substances which have the faculty of withdrawing moisture from the atmosphere, or any object to which they are applied. They seem also to be applied sometimes to those medicines which have no acrimony in themselves and neutralize acidity in the stomach and bowels, such as magnesia, prepared chalk, &c. The word *tsai* is, in its correct application, confined to compounded medicines.

18. The words *yau tik*, belonging to, or possessing the quality of, occurring in the phrase *yau tsʻò tik*, is a common mode of expressing a quality or nature, indicated in English by *ous*, *ish*, &c. This phrase may serve as a model for forming or rendering other similar sentences.

22. Carbonaceous powders.	百草霜	Pák, 'ts'ò ‹sé ung.
23. Cathartic.	泄瀉之劑	Sít, sé' ‹chí ‹tsai.
24. Caustic.	艾茸	Ngái' ˛yung
25. Chemist, or druggist(?)	丹家	‹Tán ‹ká.
26. Cinchona bark.	金鷄勒	‹Kam ‹kai lak₂.
27. Diuretic.	動小便的藥	Tung' 'siú pín' tik, yéuk₂.
28. Emetic.	嘔吐之劑	'Au ˛t'ò ‹chí ‹tsai.
29. Enema.	以藥硬納便道中	˛Í yéuk₂ ngáng' náp₂ pín-tò' ‹chung.
30. Ferment.	釀	Yéung'.
31. Hartshorn.	鹿茸	Luk₂ ˛yung.
32. Iron filings.	鐵屑	T'ít, sít.
33. Liquor of divine healing.	聖愈湯	Shing' yü' ‹t'ong.
34. Lixivium.	堅水	‹Kín 'shui.
35. Lotions.	洗藥　洗滌	Sai' yéuk₂. 'Sai tik₂.
36. Medicine.	藥	Yéuk₂.
37. Myrrh.	没藥	Mút₂ yéuk₂.
38. Ointment.	膏	‹Kò.
39. Oil of peppermint.	薄荷油	Pók₂ ˛hó ˛yau.
40. Panacea.	藥萬病	Yéuk₂ mán' ping'.
41. Pill.	藥丸　丹	Yéuk₂ ˛ün. ‹Tán.
42. Plaster.	膏藥	‹Kò yéuk₂.
43. Potion for warming the stomach.	温胃飲	‹Wan wai' 'yam.
44. Powder.	粉　散	'Fan. Sán'.
45. Prescription.	藥方子	Yéuk₂ ‹fong 'tsz'.
46. Refrigerants.	清熱的藥	'Ts'ing ít₂ tik, yéuk₂.
47. Sudorific medicines.	發表之劑	Fát, 'píú ‹chí ‹tsai.

33. Recipes for many kinds of cakes, liquors, lotions, pills, powders, plasters, etc., with sundry directions for using them, may be found in the Golden Mirror; see chap. LXII.

Section Fourth.

ANATOMY.

骨節臟腑第四章

Kwat, tsít, tsóng² fú; tai² sz" ‹chéung.

1. Abdomen; the part below the diaphragm is called the abdomen, or vulgarly the belly: the part below the umbilicus is called the small abdomen.

2. Acetabulum, the cup-like cavity of the os innominatum.

3. Adipose substance, or the fat.

4. Alveolar process.

5. Ankle; below the bones of the leg, and above the top of the foot, on the two sides, there projects out a high bone; the one on the outside is the externus malleolus, and the one on the inside is the internus malleolus. Vulgarly, they are called the foot's eyes.

6. Anus.

7. Arms is the general designation of the two large limbs on the upper part of the

曰	臍	下	之	膈	者	腹
臍	下	肚	曰	名	俗	腹
		腹	小	曰	下	之
處	穴	跳	環	樞	骾	髀
				骨	肉	膏
				骨	藏	牙
下	之	骨	骾	胕	者	踝
旁	兩	上	之	附	足	
外	在	骨	高	出	突	
爲	內	在	踝	外	爲	
眼	脚	曰	俗	踝	內	
	道	穀		門	肛	
大	兩	身	上	者	臂	
一	也	稱	通	之	肢	

Fuk₂ ‘ché, kák, ‹chí há² üt₂ fuk₂, tsuk, ₅ming üt₂ ₅t‘ò; ₅ts‘z’ ‹chí há² üt₂ ‘síú fuk₂.

₅P‘í ‹sh‘ü, ₅wán t‘íú’ üt₂ ch‘ü’.
‹Kò yuk₂.

₅Ngá ₅ch‘óng kwat,.

Wá² ‘ché, ₅hang kwat, ‹chí há² tsuk, fú² ‹chí shéung² ₅léung ₅p‘óng tat₂ ch‘ut, ‹kò kwat,; tsoi² ngoi² ₅wai ngoi² wá², tsoi² noi² ₅wai noi² wá². Tsuk₂ üt₂ kéuk, ₅ngán.

‹Kung ₅mún. Kuk, tò².

Pí² ‘ché, shéung² ‹shan ₅léung tái² ‹chí ‹chí ‹t‘ung ‹ch‘ing

Notes and Explanations.

While anatomy is admitted by western physicians to be the basis of medical science, it is by the Chinese almost wholly unknown and neglected. The single fact that dissection is seldom if ever attempted in this country is evidence enough to prove that there cannot be any very accurate knowledge of the human frame and its functions. Animal physiology is of course, but partially understood. This section comprises, with few exceptions, only such terms as are in use among the Chinese, and well-understood by them. From the nature of the case, it is very limited—those names being for the most part excluded from it which, though well-known by foreigners, are not recognized by the Chinese, and *vice versâ*. A very few new terms have been admitted, and where much doubt exists as to the correctness of any such it is indicated by a point of interrogation. Some account of the human body has already been given on preceding pages; see chapter II. In the Golden Mirror, noticed on page 499, human anatomy occupies several chapters, commencing with the 80th, in which the principal parts of the osseous system are named, and the names anatomically defined. A similar list of terms and definitions occurs in the *Lui King*, or Medical Cyclopedia, by Chéung, vol. XVII.

1, 7. These definitions of the abdomen and arms are copied verbatim from the Golden Mirror. The latter definition, though it is very deficient and even erroneous in regard to the position and size of the ulna and radius, yet clearly points to them in the *ching fú í kwat*, as the primary and secondary bones of the fore-arm.

body; they are also called *kwang*, and vulgarly, *yikp'ók*. The joint in the middle of the arm, where the bones in the upper and lower part of the arm are joined together, is called the elbow. The bone above the elbow is called the humerus. The bones below the elbow are called the fore-arm: the bones of the fore-arm are two, a primary and a secondary; the secondary (or the *ulna*) is joined above, is short, small, and inclined outwards; the primary (or *radius*) is articulated at the lower end, is long, large, and inclined inwards. At the lower extremity they both join the bones of the wrist.	肱上名骨之、輔偏長接 名節處之下臂骨細下下 俗中接上肘骨二短居俱 肱膊交肘骨臂輔上骨內也	ˢyá; yat, ˌming üt, ‹kwang, tsuk, ˌming yik, p'ók. Yik, p'ók, ‹chung tsít, shéung² há² kwat, ‹káu tsíp, ch'ü', ˌming üt, 'chau. 'Chau shéung² ‹chí kwat, üt, ‹nò kwat,. 'Chau há² ‹chí kwat, üt, pí² kwat,; pí² kwat, ˢyau ching' fú², í² kwat,; fú² kwat, tsoi³ shéung² 'tün sai' ‹p'ín ngoi³; ching' kwat, ‹kü há² ‹ch'éung tái' ‹p'ín noi³. ‹Kü há² tsíp, ˢún kwat, ˢyá.
8. Arteries. (?)	脈筋可曲可直處	Mak, ‹kan.
9. Articulations; place that can be bent and straightened.	鉸可骨吼俗名肱肢窩	Káu'; 'hó huk, 'hó chik, ch'ü'.
10. Astragalus, ankle-bone, or sling bone. (?)	核骨	Hat, kwat,.
11. Auditory foramen.	耳吼	ˢÍ ‹lung.
12. Axilla; vulgarly called the arm-pit.	腋俗名肱肢窩	Yik, tsuk, ˌming yik, ‹chí ‹wó.
13. Basilar process of the temporal bone.	完骨	ˌÜn kwat,.
14. The gall-bladder.	胆	'Tám.
15. The urinary bladder.	膀胱	ˌP'óng ‹kwòng.
16. Blood vessels. (?)	經絡經脈絡脈	‹King lók,. ‹King mak,. Lók, mak,.
17. Bones of the head.	頭骨	ˌT'au kwat,.
18. The brain is the marrow of the head.	腦者頭骨之髓	ˢNò 'ché, ˌt'au kwat, ‹chí 'tsui.
19. Internal canthus, or inner corner of the eye.	眼頭內眥	ˢNgán ˌt'au. Noi² ts'z".
20. External canthus, or outer corner of the eye.	眼尾外眥	ˢNgán ˢmí. Ngoi² ts'z".
21. Capillaries. (?)	小血筋	'Síú hüt, ‹kan.
22. Capsule of the lens.	眼珠胎	ˢNgán ‹chü ‹t'oi.
23. Cardiac orifice of the stomach.	胃管口賁門	Wai² 'kún 'hau. ‹Pan ˌmun.

17. Terms for designating the bones of the head, bones of the back, and those of all other parts of the body, are formed by joining the word *kwat* to these several parts respectively; an enumeration of them, therefore, is unnecessary.

24. Carpal bones are those small bones situated where the hand and the wrist are joined together.

腕掌在者處骨接骨

Súi' kwat, 'ché, tsoi² 'ché-ung 'ún ⁽káu tsíp, ch'ü'.

25. Cartilages (literally, flexible bones).

Ts'ui' kwat,.

26. Ensiform cartilage of the sternum, or the bone covering the heart. This substance is a cartilaginous bone, and is situated at the bottom of the sternum, and between the divisions of that appendage.

心脆下薇係之即質骨間者其胸之肉鳩骨尾也在骨頭膏膩漿

⁽Kau ˢmí 'ché, tsik, pai' ⁽sam kwat, ˢyá. ˏK'í chat, hai² ts'ui' kwat, tsoi² ⁽hung kwat, ⁽chí há² ˏk'í kwat, ⁽chí ⁽kán.

27. Caruncula lachrymalis, gland in the corner of the eye.

ˢNgán ˏt'au yuk₂.

28. Cellular tissue, or the texture of animal organs.

ˏMóng ⁽kò.

29. Cerebellum, or little brain.

'Síú ˢnò ⁽tséung.

30. Cerebrum, or brain.

ˢNò ⁽tséung.

31. Cerumen, or ear-wax.

ˢÍ láp₂.

32. Chamber of the eye, anterior. (?)

ˢNgán ˏts'ín ⁽fóng.

33. Chamber of the eye, posterior. (?)

ˢNgán hau² ⁽fóng.

34. Cheeks.

Káp,.

35. Cheek-bones (or the ossa malarum) are the prominent square bones which form the upper part of the cheeks.

顴起高旁也兩骨面大方方

ˏK'ün 'ché mín² ˢléung ˏp'ong ⁽kò 'hí ⁽chí tái² kwat, ˢyá.

36. Chin.

Há² 'pá.

37. Covering or base of the chin.

頦下者之把卽下把皮

ˏHoi 'ché, tsik, há² 'pá hók,.

38. Choroid coat, or second tunic of the eye. (?)

ˢNgán ⁽tsing noi² hak, ˏp'í.

39. Cilia, or the eyelashes.

眼瞼毛

ˏK'ün ˏmò.

40. Clavicle is a bone outside of the top-ridge of the sternum, above the cartilages of the ribs, commonly called the collar-bone. Interiorly it joins on the upper ribs, externally it joins upon the top of the shoulder joint.

缺鎖橫也上名接解肩骨者外也接螺內

ˏCh'ü kwat, 'ché ⁽ying shéung² hüt, ˏp'ún ⁽chí ngoi², tsuk₂ ˏming 'só 'tsz' kwat, ˢyá. Noi² tsíp, ˏwáng kwat,, ngoi² tsíp, ⁽kín 'kái ˢyá.

41. Cochlea, or spiral bone of the ear.

挂盆子骨耳

ˢÍ noi² ˏló kwat,.

26. *Kau mí* literally signifies dove's tail, which this cartilage resembles, and from which it derives its name. *Ts'ui kwat* is the white elastic substance growing to the bones, commonly called gristle; *K'i kwat* is a forked bone.

40. *Ch'ü kwat* is a transverse bone, and is commonly called by the Chinese, as in Europe, the *só tsz' kwat*, or the key bone; *hüt p'ún* seems to denote the upper ridge of the sternum.

42. Concha, or trumpet of the ear.	薇者耳門也	Pai' 'ché ˢí ₅mún ˢyá.
43. Condyles of the femur.	連骸	₅Lín ₅hoi.
44. Conjunctiva oculi.	眼睛膜	ˢNgán ₍tsing mók₂.
45. Conjunctiva corneæ.	眼盖內膜	ˢNgán kᵗoi' noi² mók₂.
46. Conjunctiva palpebræ.	眼外睛膜	ˢNgán ngoi² ₍tsing mók₂.
47. Cornea, or anterior transparent convex part of the eye.	眼外	ˢNgán ngoi² ₍tsing.
48. Crystalline lens.	眼睛珠	ˢNgán ₍tsing ₍chù.
49. Dermis.	網皮	₅Móng ₅pᵗí.
50. Diaphragm.	膈者	Kák› 'ché.
51. Nasal duct.	鼻管	Pí² 'kún.
52. Lachrymal duct.	眼淚管	ˢNgán lui² 'kún.
53. Lactiferous duct.	出乳管	Chᵗut› ˢyü 'kún.
54. Dura mater, or thick membrane around the brain.	腦漿韌膜	ˢNò ₍tséung yan' mók₂.
55. Elbow.	手拗	'Shau áu'.
56. Enamel. (?)	牙皮	₅Ngá ₅pᵗí.
57. Epidermis, or scarf-skin.	薄皮	Pók₂ ₅pᵗí.
58. Epiglottis.	會厭者	Úi' ím' 'ché.
59. Eyeball.	眼睛	ˢNgán ₍tsing.
60. Eyelids.	目胞	Muk₂ ₍páu.
61. Fauces, (?) or larynx.	喉嚨	₅Hau ₅lung.
62. Fibula, or long bone of the leg.	成骨骭骨	₅Shing kwat›. Kón' kwat›.
63. Finger bones.	指	'Chí kwat›.
64. Fontanelle; this is in the front part of the skull. In infant children when just born, before the bone is closed up, it is called the fontanelle; but	囟門顛前之頭 骨也小兒初生 未闔名曰匈門	Sun' ₅mún ₍tín ₅tsᵗín ₍chí ₅tᵗau kwat› ˢyá. 'Síú ₅í ₍chᵗo ₍shang mí² hop₂› ₅ming üt

47. Of the internal structure of the eye, it is generally believed by Europeans, that the Chinese have no very extensive or accurate knowledge; the terms, therefore, which are used in this section to designate internal parts of that organ, must be received with caution. The statement somewhere advanced, that Chinese physicians many centuries ago operated for the cure of the cataract seems incredible, and unsupported by any good authority.

63. Under the head of *chí kwat*, the Chinese arrange not only the phalanges of the fingers but also the metacarpal bones.

after it is closed it is called the fontanelle bone, i. e. the covering of the celestial spirit.	囟骨 囟門名曰蓋天靈	sun' ₍mún ; ˢí hóp₂ ₍ming üt₂ sun' kwat₂ tsik₂ ₍tˢín ₍ling kˢoi'.
65. Foramina, or small openings.	吼穴	₍Lung. Üt₂.
66. Fossa, sinuses, or small cavities and depressions.		
67. Frontal bone, or highest bone of the head.	顛頂頭者也	₍Tín 'ché, ₍tˢau 'ting ˢyá.
68. Frontal eminences.	頭角	₍Tˢau kók₂.
69. Frontal line.	額顱	Ngák₂ ₍lò.
70. Gizzard of a fowl.	鷄腎	₍Kai ˢshan.
71. Lachrymal glands.	眼淚核	ˢNgán lui² hat₂.
72. Meibomian glands of the eye.	眼邊小核	ˢNgán ₍pín ˢsiú hat₂.
73. Parotid glands.	牙鉸下丨	₍Ngá káu' há² hat₂.
74. Submaxillary glands.	寢核	'Tsˢam hat₂.
75. Salivary glands.	口水核	'Hau 'shui hat₂.
76. Sublingual glands.	舌下丨	Shít₂ há² hat₂.
77. The glenoid cavity of the scapula.	肩胛骨頭臼	'Kín káp₂ kwat₂ ₍tˢau ˢkˢau.
78. Gums.	口齗所生之骨	'Hau ₍kan 'shó ₍shang ₍chí kwat₂.
79. Hair on the head.	髮	Fát₂.
80. Hair on the body.	毛	₍Mò.
81. Hair on the upper lip, or mustaches.	髭	₍Tsz'.
82. Hair on the temples.	鬢	Pan'.
83. Hair on the cheeks, or whiskers.	髯 髯鬍	₍Ím. ₍Ú ₍sü.
84. Hair on the chin, or beard.	鬚	₍Sü.
85. Ham, or hollow under the knee.	膝凹 腘 腿凹	Tsat₂ áu'. Kwók₂. 'Túi áu'.

66. The term *üt* is not confined to this single meaning, but is very often employed to denote certain parts of the body, supposed to be under the particular influence of one of the dual principles *yam* and *yéung*.

71.—76. The glands of the human body are but little understood, and but poorly described by Chinese physicians; there may be other names for them besides those here given, and further investigations may show that *hat* is not the best term for gland.

86. The heart and its appendages are described and illustrated at considerable length in the Golden Mirror; see chap. 82, which is wholly occupied with this one subject. The heart is there considered as the seat of human intelligence, fulfilling the functions of sovereign lord in the empire of the human system. The other principal organs of the body are also described at length in the same work.

86. Heart.	心	˂Sam.
87. Heel of the foot.	脚蹲	Kéuk˃ ˂chang.
88. Os calcis, or he elbone.	跟骨	˧Kan kwat˃.
89. Helix, or rim of the ear.	耳郭者耳輪也	˧Í kwók˃ ʻché ˧í ˧lun ˧yá.
90. Ilium, or haunch bone.	腰髁骨	˂Íú wáʼ kwat˃.
91. Incus, or anvil-bone of the ear.	耳內砧骨	˧Í noi² ˂cham kwat˃.
92. Instep.	脚背跗骨	Kéuk˃ púiʼ. Fúʼ kwat˃.
93. Small and great intestines.	小腸大腸	ʻSíu ˧chʻéung˃ Táiʼ ˧chʻéung.
94. Iris, or colored part of the eye.	瞳人外黑睛	˧Tʻung ˧yan ngoi² hak˃ ˂tsing.
95. Ischium, or hip-bone.	髂骨	Kínʼ kwat˃.
96. Jawbone.	頰車	Háp˃ ˂chʻé.
97. Upper jawbone, or superior maxillary bone.	上牙藏牙骨	Shéung² ˧ngá ˧chʻong ˧ngá kwat˃.
98. Under jawbone, or inferior maxillary bone.	下牙較牙丨	Há² ˧ngá káuʼ ˧ngá kwat˃.
99. Kidneys.	內腎	Noi² ˢshan.
100. Knee-joint.	膝解	Tsat˃ ʻkái.
101. Knee-pan, or patella.	膝盖骨	Tsat˃ kʻoiʼ kwat˃.
102. Lachrymal sack.	淚管袋	Lui² ʻkún toi².
103. Leg.	脛骨脚梗	˧Hang kwat˃. Kéuk˃ ʻkwang.
104. Calf of the leg.	脚囊	Kéuk˃ ˧nóng.
105. Liver.	肝	˂Kón.
106. Parenchyma of the liver.	肝眼	˂Kon ʻngán.
107. Loins.	胁	˂Cháu.
108. Lungs.	肺	Faiʼ.
109. Malleus, or hammer bone of the ear.	耳內錘骨	˧Í noi² ˧chʻui kwat˃.
110. Mammæ or the breasts.	奶乳	ʻNai. ˢYü.
111. Angle of the inferior maxillary process.	曲骨	Huk˃ kwat˃.
112. Medulla spinalis, or spinal marrow.	脊髓	Tsik˃ ʻsui.

103. The parts of the leg, and especially the tibia and fibula, like the principal parts of the arm, are described in the medical works of the Chinese: in which, attempts are sometimes made to give the dimensions, shape, and weight, of the bones.

113. Membrana tympani, or tympan of the ear.	耳膜	ˢÍ mók₂.
114. Muscles. (?)	肉筋	Yuk₂ ‹kan.
115. Muscles of the eye.	眼肉筋	ˢNgán yuk₂ ‹kan.
116. Nails of the fingers.	手甲	ʻShau káp›.
117. Nameless bones. Ossa innominata.	臀骨	ˢTʻün kwat›.
118. Nares anterior, or outer nostril.	外鼻吼	Ngoi² pí² ‹lung.
119. Nares posterior.	內鼻丨	Noi² pí² ‹lung.
120. Nates, or buttocks.	屁股	Pí² ʻkú.
121. Navel, or umbilicus.	臍	ˢTsʻz'.
122. Nerves. (?)	筋	‹Kan.
123. Olfactory nerves. (?)	聞氣筋	ˢMan hí² ‹kan.
124. Optic nerves. (?)	眼總筋 目系	ˢNgán ʻtsung ‹kan. Muk₂ hai².
125. Nerves of the eye. (?)	眼內筋	ˢNgán noi² ‹kan.
126. Occipital bone, or bone on the back of the head.	後枕骨	Hau² ʻchʻam kwat›.
127. Occipital bones.	腦後丨	ˢNò hau² kwat›.
128. Occipital protuberance.	枕骨	ʻChʻam kwat›.
129. Œsophagus, or gullet.	咽者飲食之路	Ít› ʻché ʻyam shik₂ ‹chí lò².
130. Orbicular bone, or round bone in the ear.	耳內樞骨	ˢÍ noi² ‹shʻü kwat›.
131. Orbital foramen, or socket of the eye.	眼吼	ˢNgán ‹lung.
132. Os pubis.	下橫骨 橫骨	Há² ˢwáng kwat›. ˢWáng kwat›.
133. Os coccygis.	尾閭 骶端	ˢMí ˢlü. Taiʼ ‹tün.
134. Palate, or velum palatinum.	懸雍垂 即碓嘴	ˢÜn ‹yung ˢshui, tsik› ˢchúi ʻtsui.
135. Palpebræ.	眼盖	ˢNgán kʻoi².
136. Parietal bones, or bones on the sides of the head.	頂骨	ʻTing kwat›.
137. Pelvis.	波羅盖骨	‹Pʻó ˢló kʻoi² kwat›.

114. The Chinese appear to be entirely ignorant of the muscles, unaware that there are in the human body distinct portions of the flesh, which, susceptible of contraction and relaxation, are in their natural healthy state subject to the will.

122. Of the nerves also the Chinese are ignorant, excepting in such respects as a knowledge of them is obtainable without dissection. It should be remembered, however, (and it may be here once for all remarked,) that with regard to the exact extent of the knowledge actually possessed by the Chinese, foreigners are but poorly informed.

138. Pericardium, the bag that surrounds the heart.
心包絡 ‹Sam ‹pʻáu lók›.

139. Pharynx, or top of the gullet.
咽喉 Ít› ˢhau.

140. Pia mater, or soft covering of the brain.
腦漿脆膜 ˢNò ‹tséung tsʻui² mok›.

141. Pleura.
肺膜 Fai² mók›.

142. Pomum Adami, or Adam's apple.
喉欖 ˢHau ˋlám.

143. Puncta lachrymale.
淚吼尖 Lui² ‹dung ‹tsím.

144. Pupil.
瞳人 ˢTʻung ˢyan.

145. Pylorus, or inferior opening of the stomach.
幽門 闌門 ‹Yau ˢmún. ˢLán ˢmún.

146. Rectum.
臟督 直腸 Tsóng² tuk›. Chik› ˢchʻéung.

147. Retina.
眼網 ˢNgán ˢmóng.

148. Ribs, or costæ.
脇肋骨 Híp› lak› kwat›.

149. False ribs.
季脇 Kwai² híp›.

150. First ribs.
上橫骨 Shéung² ˢwáng kwat›.

151. Cartilages of the ribs. (?)
膺 ‹Ying.

152. Sacrum.
尾龍骨 尻骨 ˢMí ˢlung kwat›. ‹Kú kwat›.

153. Sclerotica, or white of the eye.
眼白 ˢNgán pák›.

154. Shoulder blade, or scapula.
髈匙骨 Fán² ˢshí kwat›.

155. Shoulder bone, or humerus.
臑骨 ‹Nò kwat›.

156. Human skeleton.
人骨 ˢYan kwat›.

157. Anterior view of the human skeleton.
正面骨度部位圖 Ching² mín² kwat› tò² pò wai² ˢtʻò.

158. Posterior view of the human skeleton.
背面骨度部位圖 Púi² mín² kwat› tò² pò² wai² ˢtʻò.

159. Skull, or cranium.
骷髏 ‹Kú ˢlau.

160. Sole of the foot.
脚板膛 Kéuk› ˋpán ˢtʻóng.

161. The back is the general designation given to the back part of the body, from the principal vertebræ downwards and above the loins;
背者後身大椎之以下腰以上脊者脊也通稱 Púi² ˋché hau² ‹shan tái² ˢchʻui ˢí há² ‹iú ˢí shéung² ‹chí ‹tuʻng ‹chʻing ˢyá; tsik› ˋché tsik›

157. Most of the Chinese works on medicine have pictoral illustrations of the human body: but these are exceedingly rude, and for the most part very inaccurate, not excepting those published by the Medical College at Peking.

161. A more detailed account of the spine may be found in the Golden Mirror; see chap. 89. The general divisions correspond pretty nearly with those in European books.

脊梁骨 俗名龍骨 尖骨

耳內骨 馬蹬骨

胸胃 骨也

脚目 背綱骨

眼上 脆骨

眼下 脆骨

齒虎 者俗 名曰 牙

門大 牙牙 槽牙

牙頂

牙身

牙腳

魂額 精顱 骨 鬢骨

股肢 者之 下通 身稱 兩也 大俗

名節 大上 腿下 小交 腿接 中處

名骨 上曰 膝膝 上股 之之

大骨 曰骨 脾也 下膝 之之

大骨 曰骨 肭也 膝骨 之之

the backbone is the vertebral column; and is commonly called the ridge-pole of the back (or the spine).

162. Stapes, or stirrup-bone of the ear.

163. Sternum, or breast bone.

164. Stomach.

165. Tarsus, or instep.

166. Tarsus, or cartilage of the eyelids.

167. Superior tarsi. (?)

168. Inferior tarsi. (?)

169. Teeth are commonly called *ngá*.

170. Canine teeth.

171. Incisor teeth.

172. Molar teeth.

173. Crown of the tooth.

174. Body of the tooth.

175. Fang of the tooth.

176. Temporal bone, or bone on the corners of the head.

177. Temporal ridges.

178. The thighs is the general name given to the two great limbs which form the lower extremities of the body; they are vulgarly called the thigh and the leg. The middle joint, where the upper and lower bones are joined together, is called the knee-joint. The bone above the knee is called the os femoris, or great bone of the thigh; the bones below the knee are called the leg bones (tibia and fibula) or the great bones of the leg.

ˢlü kwat, ˢyá; tsuk₂ ˌming tsik, ˌléung kwat,.

ˢÍ noi² ˢmá tang' kwat,.

ˌHung kwat,.

Wai'.

Kéuk, púi' kwat,.

Muk₂ ˌkóng.

ˢNgán shéung² tsᵉui' kwat,.

ˢNgán há² tsᵉui' kwat,.

'Chᵉí 'ché tsuk₂ ˌming üt₂ ˌngá.

'Fú ˌngá.

ˌMún ˌngá.

Tái² ˌngá. ˌTsᵉò ˌngá.

ˌNgá 'ting.

ˌNgá ˌshan.

ˌNgá kéuk,.

ˌWan ˌtsing kwat,. Pan' kwat,.

Ngák₂ ˌlò.

'Kú 'ché, há² ˌshan ˢléung tái² ˌchí ˌchí ˌtᵉung ˌchᵉing ˢyá; tsuk₂ ˌming tái² 'túi, 'siú 'túi. ˌChung tsít, shéung² há² ˌkáu tsip, chᵉü' ˌming üt₂ tsat,. Tsat, shéung² ˌchí kwat, üt₂ 'pí kwat,, 'kú ˌchí tái² kwat, ˢyá; tsat, há² ˌchi kwat, üt₂ ˌshang kwat,, king' ˌchí tái² kwat, ˢyá.

169. Teeth are seldom extracted by the Chinese, unless they are in such a state that they can be easily removed without the use of forceps,—to which recourse is had only in extreme cases. As dentists, native physicians have very little skill.

大杵端骨衆之如下胠之上端樞於胸上髀接者也膝骨管內通黑睛膀胱皮.
山路接屈之息骨宛其掌以通臂水卽髓之梁聲鼻內眼睛者也喉腕交故.
髀骨接如髖骨脚內瞳血脊脊頸項背腰眼頰根喉腕交故.

179. The thigh bone (or os femoris) is the great bone above the knee. The upper head of it is like a pestle, and is received into the acetabulam; the lower head is like a mallet, and is articulated with the bones of the leg.

'Pí 'ché, tsat› shéung² ‹chí tái² kwat› ⁽yá. Shéung² ‹tün ⁽ü ⁽ch'ü tsíp› ‹ü 'pí ‹sh'ü; há² ‹tün ⁽ü ⁽ch'úi tsíp› ‹ü ‹hang kwat›.

180. Thorax, or chest, is a collective designation of the bones of the breast.

Ót› kón' 'ché, ‹hung ‹chí ‹chung kwat› ⁽ming ⁽yá.

181. Tibia, or bone of the leg.

Kéuk› 'kwang kwat›.

182. Ureter, or duct leading from the kidneys to bladder.

Noi² ⁽shan 'kún ‹t'ung ⁽p'óng ‹kwóng.

183. Uvea, or posterior lamina of the iris.

'T'ung ⁽yan noi² hak› ‹ts'ing ⁽p'í.

184. Veins.

Hüt› ‹kan.

185. Vertebral column, or backbone.

Tsik› kwat›.

186. Vertebræ.

Tsik› kwat› tsít›. ⁽Ch'ui.

187. Cervical vertebræ.

'King kwat›.

188. Three upper cervical vertebræ.

Hóng² kwat›.

189. Dorsal vertebræ.

Púi' kwat›.

190. Lumbar vertebræ.

‹Íú kwat›.

191. Vitreous humor of the eye.

⁽Ngán ‹tsing noi² ‹chí 'shui.

192. Vomer is the beam (or partition) of the nose, i. e. the 'root of the hill.'

Át› 'ché pí² ⁽léung, tsik› ‹shán ‹kan ⁽yá.

193. Windpipe, or trachea.

⁽Hau 'ché ‹t'ung ⁽shing sik› lò².

194. Wrist; this is so named because that part where the fore-arm and bones of the hand are joined together, easily bends and turns.

'Ún 'ché pí' 'chéung kwat› tsíp› ‹káu ch'ü', ⁽í ⁽k'í 'ún wat›, kú' ⁽ming ⁽yá.

184. Veins and arteries are not distinguished by the Chinese—at least foreigners have not been able hitherto to ascertain that they make any distinction between them: *lók mak*, and *king mak*, seem to include the whole system of blood vessels, without indicating that it is twofold—having a system of arteries for carrying the blood outward, and a system of veins for returning it back to the heart.

Section Fifth.

SURGERY.

外治法第五章

Ngoi² chí² fát, tai² ˢng ‹chéung.

以傷復有各可留關施宜也八者其骨骨
謂所仍傷法痊遺皆所其法有摸摸或歪
者置使但手其及否之失其義法細細處
法安骨也而宜速與法或盡釋摸細之碎
手筋舊重所遲疾手宜未法曰手傷骨骨
夫兩之於輕有之殘乎得或手一用所斷

ˌFú ˢshau fát, ˢché, wai² ˢi ˢléung ˢshau ‹ón chí² ˢshó ‹shéung ‹chí ‹kan kwat, ˢsz ˌying fuk₂ ‹yü kau² ˢyá. Tán² ‹shéung ˢyau ‹hing chung², ˌí ˢshau fát, kók, ˢyau ˢsho ˌí; ˌkʰí ˌsün ˢhó ‹chí ˌchʰi tsuk,, kap₂ ˌwai ˌlau ˌtsʰán tsat, ˢyü ˢfau, ‹kái ‹kwán ˌú ˢshau fát, ‹chí ˢshó ‹shí tak, ˌí, wák₂ shat, ˌkʰí ˌí, wák₂ mi² tsun² ˌkʰí fát, ˢyá.

ˢShau fát, shik, í² ˢyau pát,.

Yat, üt, mók₂ fát,. Mók₂ ˢché, yung² ˢshau sai² sai² mók₂ ˌkʰi ˢshó ‹shéung ‹chí chʰü², wák₂ kwat, ˢtün, kwat, súi², kwat,

1. The term chirurgery denotes an application of the hands to bones and tendons which have been injured, so as to cause restoration to their former state. But since the injuries may be slight or severe, they severally require appropriate modes of treatment; and the slowness or rapidity with which they may heal, also whether or not any disease or escars supervene and remain, all depend on the securing appropriate modes of chirurgical treatment, which appropriate modes may be wholly wanting, or they may be defective in their application.

2. Explanations of the eight chirurgical operations.

3. The first is called feeling. Feeling is the very careful use of both hands, in rubbing them on the parts which are injured, in order to ascertain whether bones are broken, or are splintered into small pieces, whether they are

Notes and Explanations.

These quotations, from the 87th chapter of the Golden Mirror, will afford a variety of technical phraseology appropriate to the department of surgery, and will show at the same time how limited and how defective is the knowledge of the Chinese on this subject. *Ngoi chí* means external practice,—surgery, or that branch of the healing art which has for its object the healing of external diseases. In the practice of midwifery, among the Chinese, the accoucheur's functions are always performed by women, and usually by those who from experience and success in the art have acquired celebrity.

1. Chirurgery is a fair equivalent for *shau fát*, which literally means, *hands' laws:* or more freely, the methods of applying the hands, and hence the operations performed by the hands, which they reduce to eight.

3. The examination of the body, as here described, is always restricted to its external surface; and even in the dead subject no attempts are made to acquire a knowledge of the internal structure of the system, or of the character of the diseases by which it is attacked and destroyed.

in or out of place, or whether they have become too weak or too hard; or whether the tendons are too stiff or too limber, whether they are in place or not, or whether they have been broken or have been distorted, or are enlarged, or are reversed, or affected with cold or heat; also whether the injury be deep or superficial, light or serious, likewise whether the injury be recent or of long standing. Having first by feeling ascertained whether the injury has been caused by a fall, or by a sprain, or by a blow, then apply the remedy according to the diagnosis.

4. The second is the reduction of fractures. This is defined to be the causing of bones broken asunder, after being brought together and made fast in one place, to return again to their former state. Whenever there is a dislocation of a bone caused by a fall or injury,—whether it be broken into two distinct parts, or whether it be fractured and drops down, or be divided into numerous small parts and scattered, or split into a fork and protrudes out upon the side,—carefully consider its form and appearances, and then very gradually reduce it: thus cause that which was broken to reunite, that which was fallen down to reascend, that which was divided into small pieces to coalesce and consolidate, and that which was elevated to be restored to its former level. Whether the operation is to be performed with the hands or with instruments alone, or

筋筋丨丨虛新或錯然
硬歪走寒裏之其爲撞之接者骨歸之斷而散突徐徐復碎復或法而
骨筋筋丨表患摸或打治法斷處凡落或拆而傍徐者起者法手後先
輭柔斷翻及所先撲爲法接已一也錯分或歧形使者完用具分
骨筋筋丨以並也跌或依曰使攏舊傷兩下或其之陷復或器具
正強正粗熱實舊爲閃後二謂合於跌而陷亂相接續者平用器

‹wái, kwat› ching', kwat› ʿün, kwat› 'ngáng; ‹kan ʂkéung, ‹kan ʂyau, ‹kan ‹wái. ‹kan ching', ‹kan ʿtün, ‹kan 'tsau, ‹kan ‹tsʿú, ‹kan ‹fán. ‹kan ʂhón, ‹kan ít₂; ʿí kap 'píu, ʿliù, ‹hʿü, shat₂, ping 'shó wán² ‹chí ‹san kau² ʿyá. ‹Sín mók₂ ʂkʿí wák₂ ʂwai tít pók›, wák₂ ʂwai tsók› 'shíun, wák₂ ʂwai 'tá chóng², ʂín hau ‹í fát› chí² ‹chí.

Í² út₂ tsíp› fát›. Tsíp› 'ché wai² 'sz' ʿí ʿtün ‹chí kwat›. hóp₂ ʿlung yat› chʿü', fuk₂ ‹kwai ‹ü 'kau² ʿyá. ʂFán kwat› ‹chí tít› ‹shéung tsók› lók₂, wák₂ ʿtün ʂí ʿléung ‹fan, wák₂ chít› ʂí hám² há², wák₂ súi' ʂí sán' lün², wák₂ ʂkʿí ʂí ʂpʿong tut›; séung' ʂkʿí ʂying shai', ʂchʿü ʂchʿü tsíp› ‹chi: 'sz' ʿtün 'ché fuk₂ tsuk›; hám² 'ché fuk₂ 'hí; súi' 'che fuk₂ ʂün; tut₂ 'ché fuk₂ ʂpʿing. Wák₂ yung² 'shau fát›, wák yung² hí' kü², wak₂ 'shau fát› hí' kü², ‹fan ‹sín hau² ʂí

4. The word *tsíp* here indicates what kind of reduction is intended by the phrase *tsíp fat.* rules of joining,—i. e. the reduction of bones which have been not simply displaced, and only need to be restored, but of such as have been so ruptured or broken as to need to be (*tsíp*) joined or reunited. There may be numerous cases in which perfect success attends the reduction of fractures performed by native practitioners, but the cases of failure are not few, and in some instances the injury is rendered incurable and fatal through their malpractice; some of them are a sad comment on the surgical skill of the "profession" in this country.

with both, first one and then the other, or both together, must be left to the surgeon's discretion.

5. The third is the reduction of dislocations. In performing this kind of reduction, with one or both hands grasp fast hold of the part which is to be reduced, and then mindful of the character of the injury light or severe, either from below bring up the bone to its place, or from outwards move it inwards to its position, either in a straight or a transverse direction [according to its natural situation]. For when the bones have been removed from their natural situation, they must be reduced by exertion of the hands; then without any long lapse of time, the bones will regain their points and be united. They ought to be neither flattened nor projected, and then when healed there will be no deformity from their being too long or too short, or at all uneven.

6. The fourth is the elevation of depressed bones. By this is meant the raising up and restoring to its proper place a bone that has fallen down. The rules for doing this are not uniform. Sometimes both hands are employed to elevate it; sometimes a cord or a bandage is used to fasten it up to some high place; and after it has been elevated, an apparatus is used to support it, to prevent its again falling down. It is necessary to consider whether the injury is light or severe, superficial or deep, and then to regulate the treatment accordingly. If the injury is severe and the

醫在也端一之或或或盖以不而須愈齊之者提骨其兩繩者具陷之後然傷仍致所用提器處有有有舊下提法之也用用提者高後不量淺深

‹kím, yung² ‹chí, shí² tsoi² ₅í ʻché ‹chí ₋t'ung tát₂ ʻyá.

‹Sám üt₂ ‹tün fát₅. ‹Tün ʻché wák₂ yung² ₅léung ʻshau yat₅ ʻshau ₅k'am ting² ‹ying ‹tün ‹chí ch'ü², chéuk₅ ₅k'í chung² ‹hing, wák₂ ₅tsung há² ₅wóng shéung² ‹tün, wák₂ ₅tsung ngoi² héung² noi² t'ók₅, wák₂ chik₂ ‹tün ₅tsé ₅tün ₅yá. K'oi² kwat₅ ₅lí ₅k'í wai² pit₅ ₅í ʻshau fát₅ ‹tün ‹chí, tsak₅ pat₅ toi² kwóng² yat₂ ₅ch'í ʻkau, ₅í kwat₅ ₅fung tsik₅ hóp₂. ₅Ying ‹sü pat₅ ‹pín pat₅ ʻí shü² yü² hau² ₅mò ₅ch'éung ʻtün pat₅ ₅ts'ai ‹chí wán².

Sz" üt₂ ₅t'ai fát₅. ₅T'ai ʻché wai² hám² há² ‹chí kwat₅, ₅t'ai ch'ut₅ ₅yü kau² ₅yá. ₅K'í fát₅ ‹fí yat₅. ₅Yau yung² ₅léung ʻshau ₅t'ai ʻché; ₅yau yung² ₅shing pák₅ hai² ‹kò ch'ü² ₅t'ai ʻché; ₅yau ₅t'ai hau² yung² hí² kü² fú² ‹chí, pat₅ chí² ₅ying hám² ʻché. Pít₅ leung² ʻshó ‹shéung ‹chí ‹hing chung², ʻts'ín ‹sham, ₅ín hau² ‹shí chí².

5. The reduction of a dislocation, or 'the displacement of the articulatory portion of a bone, from the surface on which it was naturally received,' seems here intended. Cases of luxation, as might be expected in the hands of the Chinese surgeon, fare no better than those of fracture. Usually and for the most part both are miserably treated; and many times, slight injuries, by being neglected or ill-treated, are never cured.

提輕患新者抑
輕愈舊增按下
者能則又法往
重莫提而按手
倘病重去矣曰以也
治則者雖患五謂之
六謂七謂還八或定
輕以

'T'óng chung² 'ché ‹hing ₅t'ai tsak› ping² mók₂ ₅nang yu², ‹hing 'ché chung² ₅t'ai tsak› kau² wán² ‹sui hü², ₅í yau² ‹tsang ‹san wán² ⁵i.

7. The fifth is the depression of elevations; this is done by moving the hands downwards, so as to press the part in that direction.

₅'Ng üt₂ ón' fát›; ón' 'ché wai² ₅í 'shau ⁵wóng há² yik› ‹chí ⁵yá.

摩之者使者捏宜焉
摩推之者拿手其緩也
法揉法推也法一酌緩位論用未致之醫
摩徐推手處拿手處重其總雖恐以治云也
徐曰以舊曰兩患宜復具傷治宜未可詳

Luk₂ üt₂ ‹mó fát›; ₅mó 'ché wai² ‹ch'ü ₅ch'ü ₅yau ₅mó ‹chí.

Ts'at› üt₂ ‹túi fát›; ‹túi 'ché wai² ⁵í 'shau ‹túi ‹chí 'sz' ‹wán kau² ch'ü' ⁵yá.

Pát› üt₂ ₅ná fát›; ₅ná 'ché wák₂ ⁵léung 'shau yat› 'shau níp₂ ting² wán² ch'ü', chéuk› ₅k'í ₅í ‹hing ₅í chung² ún² ún² ₅in ⁵i fuk₂ ₅k'i wai² ⁵yá.

撲法得治則之
跌手盡有苦理
用未致之醫
恐以治云也
器損調其如未周

Hí² kü² 'tsung lun². Tít› pók› 'sün ‹shéung, ‹sui yung² 'shau fát› ₅tíú chí², 'hung mí² tsun² tak› ₅k'í ₅í, ⁵í chí² ⁵yau chí² ₅yü mí² chí² ‹chí 'fú; tsak› mí² 'hó ₅wan ‹í ⁵lí ‹chi ‹chau ₅tséung ⁵yá.

11. General observations on surgical apparatus. In cases of bruises, contusions, laceration, and other wounds, although you do employ the hands to dress them, it may yet be feared lest, all not being done which is necessary, that the pain of the cure will not be less than if no cure were attempted; in such cases it cannot be said that the principles of the healing art are clearly understood.

3—10. These eight explanations are, as they here stand, somewhat abridged: the student is therefore referred to the Mirror for a fuller account of the chirurgical operations of the Chinese. In the original, however, the compilers do not pretend to give more than an outline of the subject.

11. Surgical apparatus is here limited and poor, and poorly applied, in the hands of Chinese doctors. Necessity has extorted from them some few articles, but they are very badly designed and executed. Ten, mentioned and described in the Golden Mirror, seem to constitute the circle of their chirurgical apparatus, and are noticed in the sequel.

下器手以敬就其轉就之養之爲宜纏名潤之也錢可皮寬

上製輔逮合者升可可

體象用不復高者證傷

身之之所者正陷危重

因側正之分復平則安輕

爰正以法冀者其位於其再功之道裹之他始裹狹振長大披一

施更善全帘因器爲帘量梃尺或肩塊

以示則矣以患只得其病卽半麵用長

藥以正

餌調骨

白處宜法長勢木圓杖熟五

布不布故短用棒如亦牛寸

12. Wherefore, according to the shape of the body in all its various parts, respectively and separately considered, prepare apparatus properly adapted to these parts, so as to supply that which cannot be effected by the hands; and by these means, that which is displaced will be restored; that which is high will be brought to its proper level; and that which has fallen down will be raised up to its place. Then the alarming prognosis may turn and become quieting; and the wounds which were dangerous will be viewed with unconcern.

ˌÜn ‹yan ‹shan ʻtʻai shéung² há² ching¹ chak› ‹chí tséung², chai¹ hí² ˌí ching¹ ‹chi› yung² fú² ʻshau fát› ‹chí ʻshó pat› tai¹; ˌí kʻi¹ ‹fan ʻché fuk› hóp›; ‹kʻi ʻché fuk› ching¹; ‹kò ʻché tsau² ˌkʻí ˌpʻing; hám² ʻché, ‹shing ˌkʻí wai². Tsak› ˌngai ching¹ ʻhó ʻchün ‹yü ‹ón; chung² ‹shéung ʻhó tsau² ˌkʻí ‹ching.

13. And in the second place you must avail yourself of the efficacy of medical remedies; and also direct that there be paid a strict regard to regimen. Then the ways and means of curing the bones will be perfect.

Tsoi¹ ‹shí ˌí yéuk› ní² ‹chi ‹kung; kang¹ shí² ˌí ˌtʻiú ˌyéung¹ ‹chí shin². Tsak› ching¹ kwat› ‹chí tò² ˌtsʻün ˌí.

14. Bandages are made of white cloth. When the nature of the wound is such that it admits no other dressings, it is then requisite to bind it up with cloth; dressings of this form having come into vogue, they were accordingly named bandages. Their size long or short, broad or narrow, must be gauged according to the nature of the wound.

ʻKwo ˌlím ˌi pák› pò² ‹wai ‹chí. ‹Yan wán² chʻü¹ pat› ˌí ‹tʻá hí¹, chat› ˌí pò² ˌchʻin; ʻchí ˌwai tak› fát›, kú² ˌming ʻkwó ˌlím. ˌKʻí ˌchʻéung ʻtün, fút› háp›, léung² ping² shai² yung² ‹chí.

15. Beater; this is a wooden cudgel, one foot and a half long, in diameter about an inch; or if it be of the dimensions of a baker's roller it will suffice.

Chan¹ ˌting; tsik› muk› ˌpáng ˌyá, ˌchʻéung chik› pún², ˌun ˌyü ˌtsʻin tái², wák› min² chʻéung² yik› ʻho.

16. The broad supporter consists of a piece of cowhide, five inches long and three inches broad, and with

‹Pʻí ‹kín yung² shuk› ˌngau ˌpʻí yat› fái¹, ˌchʻéung ʻing

14. These ten articles, viz., bandages, beaters, broad supporters, climbing cords, piled bricks, back splints, lumbar splints, suspensory bandages, pine compresses, and knee caps: with the nine needles mentioned in No. 25, constitute the whole assortment of Chinese surgical apparatus.

15. In the Golden Mirror, short explanations for the use, follow the description of these several articles. The beater is to be applied to the soles of the feet: and, after this is done, if the patient is favorably affected, he may be expected to recover: but if he remains insensible to the application his case is to be regarded as hopeless.

two holes opened at each end. Being placed on the wounded part, cotton strings are passed through the holes, and they are drawn very tight, so as to make it fast. This bandage compared with splints is much the most soft and pliable.

開處緊木　掛手
各傷之之活繩兩
頭於穿較柔以用
兩夾繩定覺者處
寸孔綿縛稍索高之
二以緊板攀於攀
三寸以緊板攀於攀

ts'ün', ‹fún ‹sám ts'ün'. ˢléung ˧t'au kók› ‹hoi í² 'hung. Káp› ‹yü ‹shéung ch'ü', ˢí ˧mín ˧shing ‹ch'ün ‹chí, 'kan 'kan fók› ting². Káu' ‹chí muk₂ 'pán, 'sháu kók› ˧yau út₂.

17. Climbing cords are prepared by suspending cords from a high place, on which both hands take hold, as in the attitude of climbing.

‹Pán sók› 'ché, ˢí ˧shing kwá ‹yü ‹kò ch'ü', yung² ˢléung 'shau ‹pán ‹chí ˢyá.

18. Piled bricks; six bricks are taken and piled up three in a pile, the two separated one on the right and one on the left, upon which the two feet are to be placed for the purpose of straightening the body.

六疊踏　轉各足
疊塊置　分三其
通寬其　過面之
吻腰四　形分

Típ₂ ‹ch'ün 'ché; ˢí ‹ch'ün luk₂ fái', ‹fan 'tsó yau² kók› típ₂, chí' ‹sám fái', ˢléung tsük› táp₂ ‹yü ˧k'í shéung² ˢyá.

19. Back splint. For making this, you take a piece of pine timber, three inches in breadth, and two inches in thickness, having its length extending up from the loins an inch or more above the shoulders; the outer surface is made smooth; and in the inner surface, where it is to fit to the spine, grooves are cut, so that it may set close to the flesh upon the backbone.

木寸上外背形肉
杉二起許脊凹舊
杉扁厚患
木寸短

‹T'ung muk₂ 'ché; yung ch'ám' muk₂, ‹fún ‹sám ts'ün', hau² í² ts'ün', ˧k'í ˧ch'éung tsz'² ‹íú 'hí shéung² kwó' ‹kín yat› ts'ün' 'hü; ngoi² mín² ˧p'ing 'ching, héung' tsik› púi' ‹chí noi² mín² hak› áu' ˧ying, mò² ˢyü tsik› kwat› ˢlu yuk₂ ˢman hóp₂.

20. Splints for the loins consist of four pieces of thin wood of the pine tree, made like a flat carrying beam, an inch thick, with length suited to the several dimensions of

木擔五處
杉扁厚患
以如寸以
者製一短

‹Íú 'ch'ü 'ché, ˢí ch'ám' muk› sz'' ‹kan, chai' ˧yü 'pín tám' ˧ying, ‹fún yat› ts'ün', hau ˢ'ng ‹fan, ˧ch'éung 'tün ˢí

17, 18. In the original, this is illustrated by a diagram: a beam is erected on poles a few inches above the utmost reach of the patient, and round it are placed two short cords to serve as handles; the patient then steps upon the bricks, having three under one foot, and three under the other, and firmly grasps the cords; after this is done, the bricks, one after another, are gradually removed; the operation brings, or is designed to bring, the decrepid patient to his natural shape. See Golden Mirror.

20. These splints are like the frame-work of a corset. The cords run through near each end of the several pieces, and serve to bind them upon the body, which is by this means supported and strengthened.

面貫月處裁之之直杉足摺藥帘鋒大
wán² chʻü' ₅wai tò²; ‹kü tsz'²
chak› mín² tsün' ʻhung, ʻí
₅shing ₅lün kún' ‹chí ʻyá.

the wound; holes are then bored though the sides of these splints, and small cords run through them.

側聯夏患短逼處曲以四布膏裹鍰長毫員鏡利器尖刀
自繩卽量長複患狹形以有也以壓以後之者圈之者之者潤之形之爲孔也簾簾大之籬也短凹爲膝竹布爲然之鍼員也斷口
倶以度

Chuk› ₅lím ʻché, tsik› há²
üt› ₅léung ₅lím ʻyá. Léung²
wán² chʻü' ‹chí tái² ʻsíu
₅chʻéung ʻtün, ₅tsʻoi ʰtsʻü ‹chí.

21. The suspensory bandage is a cool bandage, for use in summer. Take the dimensions of the injured part, in its length and breadth, &c., and then cut the bandage so as to suit it.

Chʻám' ₅lí ʻché, fuk› pik› ‹chí
hí' ʻyá. Léung² wán² chʻü'
‹chí ₅chʻéung, ʻtün, fút›, háp›,
huk›, chik›, tat›, áu', ‹chí,
₅ying, ʻí chʻám' muk› ₅wai
‹chí.

22. The pine compresses are articles for closing and compressing. Measure the length, breadth, and figure, with the elevations and depressions of the wounded parts, in their exact configurations, and then according to these make the compresses of pine wood.

ʻPʻò sat› ʻché; ʻyau sz" tsuk›
‹chí chuk› ‹hün ʻyá.

23. Knee cap; this consists of a bamboo ring, furnished with four feet [or clasps].

Tʻíp› pò' ʻché, ʻí pò' tsíp› típ›
₅wai ‹chí, át› ‹kò yéuk›
shéung², ₅ín hau² ʻí ʻkwó
₅lím ʻkwó ‹chí.

24. Compresses are made of cloth, variously folded; they are laid on above plasters, [lint, &c.] and are then bound close with rollers and bandages.

25. The nine needles are, the arrowheaded, blunt, puncturing, spear-pointed, ensiform, round, capillary, long, and great.

ʻKau ‹cham, ₅tsʻám, ₅ün, ‹tai,
₅fung, ‹pí, ₅ün lí², ₅hò,
₅chʻéung, tái², ‹cham ʻyá.

26. Amputating instruments.

Kót› ʻtün hí'.

27. Sharp-pointed bistoury.

‹Wán ʻhau ‹tsím ‹tò.

21. This bandage is made of rattan or bamboo matting, and is used chiefly for suspending the hand or arm, after the dressings have been applied.

22. These pine compresses resemble the lumbar splints described in No. 20; they are made of narrow splints of wood, arranged parallel to each other, and are strung upon cords, by which they are bound upon the body or limbs so as to close up and compress the wound.

23. The object of the knee cap is to give strength and firmness to the joint, and the cap is so made and bound on as to accomplish this.

24. The description of these compresses, made of cloth, is not taken from the Mirror, but has been written out by a native student, from drawings and descriptions found in European books.

25. These nine are the only instruments described in the Golden Mirror, and are merely needles or fine lancets, designed for puncturing the skin, &c.

28. Catling.	劍刀	Kím' ‹tò.
29. Canula for passing ligatures.	導線銀管	Tò² sín' ₅ngan 'kún.
30. Director.	導刀鍼	Tò² ‹tò ‹cham.
31. Elevator.	開骨器	‹Hoi kwat₅ hi'.
32. Forceps.	鐵鑷	T'it₅ níp₂.
33. Curved forceps.	彎𠂇	‹Wán níp₂.
34. Crooked forceps for extracting teeth.	曲牙鉗	Huk₅ ₅ngá ₅kim.
35. Tooth scaling instrument.	刮牙器	Kwát₅ ₅ngá hi'.
36. Abscess knife.	膿瘡刀	₅Nung ‹chóng ‹tò.
37. Ligature.	綁脈筋線	'Póng mak₂ ‹kan sín'.
38. Bullet scoup.	炮彈挖	Páu' tán² wát₅.
39. Stylet.	插鼻鍼	Ch'áp₅ pí² ‹cham.
40. Brass syringe.	銅水捷	₅T'ung 'shui tsít₂.
41. Ivory syringe.	象牙水捷	Tséung² ₅ngá 'shui tsıt₂.
42. Scalpel.	圓口刀	₅Ün 'hau ‹tò.
43. Spatula.	開藥刀	‹Hoi yéuk₂ ‹tò.
44. Stethescope.	聞症筒	₅Man ching' ₅t'ung.
45. Trochar for paracenties.	盡脹鍼	'Kú ch'éung' ‹cham.
46. Tenaculum.	鋼鉤	Kóng' ‹kau.
47. Tourniquet.	截血帶	Tsıt₂ hüt₅ tai'.
48. Truss for hernia.	捏腸夾	Níp₅ ₅ch'éung káp₅.

26— 48. These names have been framed by foreign practitioners, aided by native assistants; by use in the hospitals at Canton and Macao, they have gained some degree of currency, and are therefore here introduced. They may or they may not be the best terms for specifying the several instruments which they designate.

CHAPTER XVII.

GOVERNMENTAL AFFAIRS.

王制篇十七

₂Wóng chai¹; ₄p'ín shap₂ ₋ ts'at₊.

Section First.

THE PENAL CODE.

律例第一章

Lut₂ lai²; tai² yat₊ ₄chéung.

---

§1. General Laws.

1. The five modes of punishment.
2. The ten great offenses, or crimes of great enormity.
3. The eight classes privileged to enjoy deliberation.

名律例	₂*Ming lut₂ lai²*.
五刑	₅Ng ₂ying.
十惡	Shap₂ ók₊.
八議	Pát₊ ₅í.

Notes and Explanations.

Royal rule is the literal meaning of *wóng chai*, the sovereign power: the phrase is here used to denote those affairs which are regulated by the highest national authority. The *lut lai* include the whole penal code, which had its origin in very remote times, and has undergone many changes. The original statutes were termed *lut;* and the new clauses, introduced to limit, explain, and alter them, were called *lai.* Such was the Penal Code under the late Ming dynasty. Soon after the present family ascended the throne, its first monarch Shunchí ordered a revision of that code, which was published under imperial authority in 1647, in seven divisions, and 436 sections, under an equal number (436) of separate heads, which are here given as they stand in the original, according to an edition in 28 vols, published at Peking in 1830. A new edition is published by authority every five years. The first of the seven divisions is in 46 sections, consisting of general laws, comprising principles and definitions applicable to the whole code.

1. From 10 to 50 blows with the lesser bamboo is the first kind of punishment; from 50 to 100 with the greater bamboo is the second; transportation to any distance not exceeding 500 *li* is the third; perpetual transportation is the fourth; and death either by strangulation or decollation is the fifth. The bamboo, the cangue or movable pillory, the iron chain, handcuffs, and fetters, are the common instruments of punishment. The bamboo is 5 *chik* 5 *ts'ün* in length: the lesser is 1½ *ts'ün* broad by 1 thick, weighing 1½ catties; the larger is 2 by 1½, and weighs 2 catties. The cangue is 3 *chik* long by 2 *chik* 9 *ts'ün*, and ordinarily weighs 25 catties.

2. Rebellion, disloyalty, desertion, parricide, massacre, sacrilege, impiety, discord, insubordination, and incest, are the ten great offenses, so designated on account of their enormity.

3. The privileges of imperial blood and connections, of long service, of illustrious actions, of extraordinary wisdom, of great abilities, of zeal and assiduity, or nobility, and of birth, form these eight classes. See Chinese Repository, Vol. IV., page 15.

4. Offenses of the [eight] privileged classes.	應議者犯罪	₄Ying ₅í ʻché fán² tsúi².
5. Offenses committed by the father or grandfather of persons belonging to the eight privileged classes.	應議者之父祖有犯	₄Ying ₅í ʻché ₄chí fú² ʻtsò ₅yau fán².
6. Offenses of persons holding office.	職官有犯	Chik₉ ₄kún ₅yau fán².
7. Public offenses of civil and military officers.	文武官員公罪	₄Man ₅mò ₄kún fán² ₄kung tsúi².
8. Private offenses of civil and military officers.	文武官員私罪	₄Man ₅mò ₄kún fán² ₄sz' tsúi².
9. Offenders who are not to be transported.	犯罪免發遣	Fán² tsúi² ₅mín fát₉ ₅hín.
10. Offenses of those who belong to the military classes.	軍籍有犯	₄Kwan tsik₂ ₅yau fán².
11. Cases of mitigation of punishment.	犯罪得累減	Fán² tsúi² tak₉ lui² ʻkám.
12. Removal from office without disgrace.	以理去官	₅Í ₅lí hü' ₄kún.
13. Offenses committed before entering office.	無官犯罪	₅Mò ₄kún fán² tsúi².
14. Those dismissed from office liable to service.	除名當差	₅Ch'ü ₅ming ₄tóng ₄chái.
15. The relations of those who are transported.	流囚家屬	₅Lau ₅ch'au ₄ká shuk₉.
16. Persons who are not to be included in general pardon.	常赦所不原	₅Chéung shé' ʻshó pat₉ ₅ün.
17. Effect of general pardons on those being transported.	流犯在道會赦親	₅Lau fán² tsoi² tò² úi² shé'.
18. Offenders detained to serve their parents.	犯罪存留養親	Fán² tsúi² ₅tsün ₅lau yéung⁶ ₄ts'an.
19. Offenses committed by astronomers.	天文生有犯人	₄T'ín ₅man ₄shang ₅yau fán².
20. Offenses committed by artisans, musicians [in the employ of government], and women.	工樂戶及婦人犯罪	₄Kung ngók₂ ú² kap₂ ₅fú ₅yan fán² tsúi².
21. On second offenses of transported convicts.	徒流人又犯罪	₅Tò ₅lau ₅yan yau² fán² tsúi².
22. Ransom to be paid by the old, young, and disabled.	老小廢疾收贖	₅Lò síú' fai² tsat₂ ₄shau tsuk₂.
23. Offenses committed before becoming old & disabled.	犯罪時未老疾	Fán² tsúi² ₅shí mí² ₅lò tsat₂.
24. Restitution and forfeiture of goods.	給沒贓物	K'ap₉ mút₂ ₄tsóng mat₂.
25. Criminals surrendering themselves to justice.	犯罪自首	Fán² tsúi² tsz'² ʻshau.

7, 8. "The offenses denominated *private*, in fact comprehend almost all cases of direct criminality, whereas those denominated *public*, are cases of liability to punishment solely from the official responsibility of the party implicated." *Sir G. T. Staunton.* See his translation of the Penal Code—constant reference to which, and to a manuscript by Dr. Morrison, has been made in preparing this section.

15. As no criminal is sent out of the country, transportation seems to be a more appropriate term for *lau* than banishment, for denoting a removal from one place to another.

20. In favor of all these the severity of the law is mitigated,—in the first and second because of their services, and in the third because of their personal character.

26. Repeated offenses to be judged with severity.	二罪俱發以重論	₍Í² tsúi² ‹kü fát› ⁵í chung² lun².
27. Offenders all making their escape.	犯罪共逃	Fán² tsúi² kung² ₍tʻò.
28. Official associates committing a public offense.	同僚犯公罪	₍Tʻung ₍liú fán² ‹kung tsúi².
29. Errors or failures in public proceedings.	公事失錯	‹Kung sz'₂ shat› tsʻók›.
30. Distinction between the leader and accomplices.	共犯罪分首從	Kung² fán² tsúi² ‹fan ʻshau tsung².
31. Proceedings when one of the offenders has escaped.	犯罪事發在逃	Fán² tsúi² sz'² fát› tsoi² ₍tʻò.
32. Kindred concealing the offenses of each other.	親屬相爲容隱	‹Tsʻan shuk₂ ‹séung ₍wai ₍yung ʻyan.
33. Punishment of deserters from the army.	處決叛軍	ʻChʻü küt› pún² ‹kwan.
34. Offenses of foreigners who have been naturalized.	化外人有犯	Fá' ngoi² ₍yan ⁵yau fán².
35. Particular cases where the law appears contradictory.	本條別有罪名	ʻPún ₍tʻiú pít₂ ⁵yau tsúi² ₍ming.
36. Rules for increasing and diminishing punishment.	加減罪例	‹Ká ʻkám tsúi² lai².
37. Privileges and distinction of imperial rank.	稱乘輿車駕御	‹Chʻing ₍shing, ₍yü, ‹kü, ká' yü².
38. Relations of the first degree defined.	稱期親祖父母	‹Chʻing ₍kí ₍tsʻan ʻtsò fú² ⁵mò.
39. The phrase 'partaker of the same crime' defined.	稱與同罪	‹Chʻing ⁵yü ₍tʻung tsúi².
40. The terms 'superintendent and keeper' defined.	稱監臨主守	‹Chʻing ‹kám ₍lam chü² ʻshau.
41. A day is defined to be a hundred quarters.	稱日者以百刻	‹Chʻing yat₂ ʻché ⁵í pák› hak›.
42. Rules for the priests and nuns of the Taou sect.	稱道士女冠	‹Chʻing Tò² sz'² ⁵nü ‹kún.
43. On the decision of cases by new laws.	斷罪依新頒律	Tün' tsúi² ‹í ‹san ‹pán lut₂.

28. This refers to cases where the parties become associates to some illegality, through ignorance, error of judgment, &c., without any sinister or selfish motive.

34. This law ordains, that the naturalized subject shall, like the native, be amenable to the laws, and equally enjoy their protection. It does not include the foreign residents in Canton, but such as the Mongols who have become subjects. It has, however, been quoted by the provincial authorities with special reference to cases of homicide in Canton and Macao.

35. Crimes specifically provided for in the subsequent part of the code, must be decided according to the general principles in this division; and if they appear to differ, preference must be given to the latter.

37. These five appellatives are to be used instead of the explicit term emperor, empress, empress-mother, and empress-grandmother, in order to avoid the frequent use of sacred majesty.

38. The terms *kí tsʻan*, &c., refer to the nine classes of kindred, (see Chap. I, sec. 3: 45.) which are to be mourned for, and this section defines their use in the code.

42. The priests and priestesses of Budha are specified in and subject to the same laws: both sects are tolerated by the government, but derive all their support from private sources—their own funds or voluntary contributions.

43, 44. New laws are to take effect from the day of their promulgation. As laws are necessarily limited while crimes are infinitely varied, cases for which there are no specific laws must be decided from analogy.

44. On the decision of cases not provided for by law.
45. Places of temporary and perpetual transportation.
46. Places of extraordinary transportation.

§2. CIVIL LAWS.

47. Successor to hereditary offices and titles.
48. Ministers of state are not to confer appointments.
49. Civilians (or high officers) are not allowed to solicit titles of nobility (except in extraordinary cases).
50. On the appointment of supernumerary officers.
51. On warrants granted to the police.
52. On the appointment of improper persons.
53. Recommendtaion of offenders once dismissed.
54. On the quitting of office without leave.
55. On delays in entering upon the duties of office.
56. Non-attendance daily in their place at court, or at the public offices in the provinces.
57. Interference with subordinate magistrates.
58. Malicious cabals, or state intrigues.
59. Collusion of provincial and court officers.
60. Address in favor of great officers of state.
61. Thorough knowledge of the laws required.
62. Non-execution of imperial edicts.
63. Destroying imperial edicts and seals of office.

條 正 徙 地 方 律	Tün' tsúi² ˌmò ching' ˌtʻíú.
遷 地 吏	ˌTò ˌlau ‹tsʻín 'sái tí² ‹fóng.
無 罪 流 軍	‹Chʻung ‹kwan tí² ‹fóng.
	Lí² lut₂.
蔭 襲 員 官	‹Kún ˌün tsap₂ yam'.
擅 許 封 選 官	Tái² ˌshan ‹chün shín² 'siin ‹kún.
不 官 臣 專	ˌMan ‹kún pat₂ 'hü ‹fung ‹kung ˌhau.
官 吏	Lám² chʻít₂ ‹kún lí².
設 牌	Sun' ˌpʻái.
非 其 人	Kung' 'kü ‹fí ˌkʻí ˌyan.
有 過 官 吏	'Kü yung² ˢyau kwó² ‹kún lí².
職 役	Shín² ˌlí chik₂ yik₂.
赴 任 過 限	‹Kún ˌün fú' yam² kwó' hán².
不 朝 叅 公	ˌMò kú' pat₂ ˌchíú ‹tsʻám ‹kung tsó².
官	Shín² ‹kau shuk₂ ‹kún.
屬	‹Kán 'tóng.
近 侍 官 員	‹Káu kít₂ kan² shí² ‹kún ˌun.
大 臣 德 政	Shéung² ˌín tái² ˌshan tak₂ ching'.
律 令	'Kóng tuk₂ lut₂ ling².
有 違	Chai' ‹shü ˢyau ˌwai.
制 書 印 信	Hi' 'wai chai' ‹shü yan' sun'.

45. 46. Temporary transportation must not exceed 500 *lí*; there are three degrees of perpetual transportation, first, 2000, second, 2500, third, 3000 *lí*: of the extraordinary, or transportation to the army, there are degrees of 2000, 2500, 3000, and 4000 *lí*. The severest is to Yli for life.

52. The *lí lut*, or laws for the regulation of the civil service, are 28; fourteen (from Nos. 47 to 60.) refer to the *shik chai*, or system of government: and fourteen (61 to 74) to the *kung shik*, or the conduct of magistrates.

48. High provincial officers are constantly in the habit of filling vacancies, both civil and military, that occur within their jurisdiction: this, however, is only done by special permission, ad interim, till the pleasure of the emperor can be signified.

51. Not only are all officers of government required to make themselves acquainted with the laws of the empire, but such knowledge is deemed meritorious in husbandmen and artisans.

64. Errors in public documents and memorials.
65. On failure to make due reports to the emperor.
66. Non-return of warrant after its execution.
67. Delay in transmitting governmental dispatches.
68. Examination and preservation of records.
69. On the examination of official documents.
70. On official persons acting in concert and writing and signing documents for each other.
71. Adding to or abridging official papers.
72. On the use and keeping of public seals.
73. Omitting to use or improperly using public seals.
74. On using the public seals to call out the military.

§3. FISCAL LAWS.

75. Omitting to register families and individuals.
76. The registry of persons to be according to profession.
77. Temples and monasteries not to be built, nor any person enter the priesthood, without permission of government.
78. On the appointment of an heir.
79. On receiving and detaining stray children.
80. On inequality in taxes and personal service.
81. Unequal treatment of persons in the public service.
82. Clandestine connections with the civil service.
83. Against assuming the office of constables, &c.
84. Evasion of public service by desertion.

上	書	奏	事	犯	奏	諱
事	應	奏	不	奏	命	
出	使	不	復	稽	程	
官	文	書	文	卷		
照	刷	勘	卷	宗		
磨	勘	僚	代	判	署	文
同	案					
增	減	官	文	書		
封	掌	印	信			
漏	使	印	信			
擅	用	調	兵	印	信	
		戶	律			
脫	漏	戶	口			
人	戶	以	籍	爲	定	
私	拋	卷	院	及	私	
度	僧	道				
立	嫡	子	違	法		
收	留	迷	失	女	子	
賦	役	不	均			
丁	夫	差	遣	不	平	
隱	蔽	差	役			
禁	革	主	保	里	長	
逃	避	差	役			

ˢShéung ᶜshü tsau' sz'² tàu ˢwai.
Sz'² ᶜying tsau' pat, tsau.
Ch'ut, 'sz' pat, fuk₂ ming².
ᶜKún ˏman ᶜshü ᶜkaiˏ ch'ing.
Chiú' shát, ˏman 'kün.
ˏMó hóm' 'kün ᶜtsung.
ˏT'ung ˏliú tòi² pún' ᶜshü ˏman ón'.
ᶜTsang 'kám ᶜkún ˏman ᶜshü.
ᶜFung 'chéung yan' sun'.
Lau² 'sz' yan' sun'.
Shín² yung² tiú² ᶜping yan' sun'.
Ú² lut₂.
T'üt, lau² ú² 'hau.
ˏYan ú² ˢí tsik₂ ˏwai ting².
ᶜSz' ch'óng' ᶜòm ün² kap₂ ᶜsz' tò² ᶜsang tò².
Lap₂ tik, 'tsz' ˏwai fát.
ᶜShau ˏlau ˏmai shat, ˢnü 'tsz'.
Fú' yik₂ pat, ᶜkwan.
ᶜTing ᶜfú ᶜchái ˢhín pat, ˏp'ing.
'Yan pai' ᶜchái yik₂.
Kam' kák, 'chü 'pò 'lí 'ch'éung.
ˏT'ò pí² ᶜchái yik₂.

§3. Fiscal laws, or the regulations concerning the population and revenue, are 82:—fifteen (Nos. 75 to 89,) refer to the *ú yik* or enrolment of the people: eleven (90 to 100) to *t'in chak* or lands and tenements: seventeen (101 to 117) to *wan yan* or marriage; twenty-three (118 to 140) to *ts'ong fú* or granaries and treasuries; eight (141 to 148) to *fó ch'ing* or duties and customs: three (149 to 151) to *ts'in chái* or money loans: five (152 to 156) to *shí chín* or markets and shops.

76. According to this statute, persons and families are not only required truly to represent their profession in life, but in whatever that may be (the agricultural, mechanical, or any other), therein they must remain fixed for ever: *shai shai pat tak koi í*, 'generation after generation they must not change or alter it.'

85. Police-men appointed to be guards of prisons.
86. Employing people and artisans on private service.
87. On the separation of registry and property.
88. On the use of property by inferiors and youth.
89. On provision for the bereaved and aged.
90. Fraudulent misrepresentations of landed property.
91. Personal inspection of lands injured by calamities.
92. Lands of meritorious ministers.
93. Usurpation of lands and tenements.
94. Purchases of lands and tenements by office-bearers.
95. Mortgaging of lands and tenements.
96. On usurping public or private land fraudulently.
97. On abandoning registered lands.
98. On casting away and destroying good utensils, harvests, &c.

99. On taking the productions of gardens and orchards.
100. Private employmen of public carriages and boats.
101. Marriage of males and females, how regulated.
102. On mortgaging a wife or daughter.
103. On disregarding the rank of wife and concubine.

黜	差	獄	卒			'Tím ‹chái yuk$_2$ tsut$_5$.
私	役	部	民	夫	匠	‹Sz' yik$_2$ pò^2 $_5$man ‹fú tséung^2.
別	籍	異	財			Pít$_2$ tsik$_2$ í^2 $_5$ts^{t}oi.
卑	幼	私	擅	用	財	‹Pí yau' ‹sz' shín^2 yung^2 $_5$ts^{t}oi.
收	養	孤	老			‹Shau $_5$yéung ‹kú $_5$lò.
欺	隱	田	糧			‹Hí 'yan $_5$t^{t}ín $_5$léung.
檢	踏	災	傷	田	糧	'Kím táp$_2$ ‹tsoi ‹shéung $_5$t^{t}ín $_5$léung.
功	臣	田	土			‹Kung $_5$shan $_5$t^{t}ín 't^{t}ò.
盜	賣	田	宅			Tò^2 mái^2 $_5$t^{t}ín chák$_2$.
任	所	置	買	田	宅	Yam^2 'shó chí' $_5$mái $_5$t^{t}ín chák$_2$.
典	買	田	宅			'Tín $_5$mái ‹t^{t}ín chák$_2$.
盜	耕	種	官	民	田	Tò^2 ‹kang chung' ‹kún $_5$man $_5$t^{t}ín.
荒	蕪	田	地			‹Wòng $_5$mú ‹t^{t}ín tí^2.
棄	毀	器	物	稼	穡	Hí' 'wai hí' mat$_2$ ká' shik 'tang.
等						
擅	食	田	園	瓜	菜	Shín^2 shik$_2$ $_5$t^{t}ín $_5$ün ‹kwá 'kwó.
私	借	官	車	船		‹Sz' tsé' ‹kún ‹kü $_5$shün.
男	女	婚	姻			$_5$Nám $_5$nü ‹wan ‹yan.
典	雇	妻	女			'Tín kú' ‹ts^{t}ai $_5$nü.
妻	妾	失	序			‹Ts^{t}ai ts^{t}íp$_5$ shat$_5$ tsü^2.

89. This law requires that all poor destitute widowers and widows, the fatherless and childless, the helpless and the infirm, shall receive a needful support from the magistrates of their native district or city, provided they are without relations on whom they can depend for support. The foundling hospitals and those for the aged are designed to meet the requirements of this law.

90. It is worthy of remark, under this head, that both literary and religious institutions are exempt from the tax on tenements.

91. Officers of government are the guardians of the people, and stand to them in the relation of parents; and as the emperor's servants, they are by him held responsible for maintaining and protecting and governing the people: hence, when any natural calamities befall the people, it becomes the duty of the magistrates to examine the effects of the same in person, so that they may faithfully report them to his master.

92. The lands of meritorious officers especially granted to them by imperial patent, are exempt from taxation, while their private lands are subject like all others to the land-tax.

101—117. The right of controling marriages rests with parents and grandparents, or those who stand in their stead. The *ts^{t}ai* or wife is the husband's equal; the *ts^{t}ip* holds an inferior rank: the one honorable, the other mean: to confound their rank would be to destroy propriety, and to rebel against social order.

104. Ejecting a son-in-law, and marrying the girl again.
105. On marrying during the period of mourning.
106. Marriage interdicted during parents' imprisonment.
107. Marriage of those of the same family name.
108. Marriage between the honorable and the mean.
109. On marrying a wife or concubine's relations.
110. Official persons marrying as wives or concubines the wives or daughters of families under their jurisdiction.
111. On marrying with those who have absconded.
112. Forcible marriage of freemens' wives and daughters.
113. On marrying female musicians.
114. On the marriage of priests.
115. On marriage between free persons and slaves.
116. On the regulations for divorce.
117. When marriages are contracted contrary to law, both the controler and the go-between are responsible.
118. Regulations concerning coinage.
119. Periods for receiving taxes in kind not to be passed.
120. Impartiality in collecting the revenue in kind.
121. On concealing or wasting the revenue whether consisting of grain or other commodities.
122. On monopolizing the payment of taxes.
123. On granting false receipts at the storehouses.
124. Of excess in receipts; all private appropriation forbidden, and a faithful report required.
125. On clandestine lending or using the revenue.

逐婿嫁女
居喪嫁娶
父母囚禁嫁娶
同姓爲婚
尊卑爲婚
娶親屬妻妾
娶部民婦女爲妻妾
娶逃走婦女
強占良家妻女
娶樂人爲妻妾
僧道娶妻
良賤爲婚姻
出妻
嫁娶違律主婚媒人罪
錢法
收糧違限
多收稅糧斛面
隱匿費用稅糧
課物
攬納稅糧
虛出通關硃鈔
附餘錢糧私下
補數
私借錢糧

Chuk$_2$ sai^3 ká^3 ^{s}nü.
^{c}Kü ^{c}sóng ká^3 ts^{e}ü^3.
Fú^2 ^{s}mò ^{c}ch^{e}au kam^3 ká^3 ts^{e}ü^3.
^{c}T^{e}ung sing^3 ^{c}wai ^{c}wan.
^{c}Tsün ^{c}pí ^{c}wai ^{c}wan.
Ts^{e}ü^3 ^{c}ts^{e}an shuk$_2$ ^{c}ts^{e}ai ts^{e}íp$_2$.
Ts^{e}ü^3 pò^2 ^{c}man ^{s}fú ^{s}nü ^{c}wai ^{c}ts^{e}ai ts^{e}íp$_2$.
Ts^{e}u^3 ^{c}t^{e}ò ^{s}tsau ^{s}fú ^{s}nü.
^{c}Kéung chím^3 ^{c}léung ^{c}ká ^{c}ts^{e}ai ^{s}nü.
Ts^{e}ü^3 ngók$_2$ ^{c}yan ^{c}wai ^{c}ts^{e}ai ts^{e}íp$_2$.
^{c}Sang tò^2 ts^{e}ü^3 ^{c}ts^{e}ai.
^{c}Léung tsín^2 ^{c}wai ^{c}wan ^{c}yan.
Ch^{e}ut$_2$ ^{c}ts^{e}ai.
Ká^3 ts^{e}ü^3 ^{c}wai lut$_2$ ^{s}chü ^{c}wan ^{c}múi ^{c}yan tsúi^2.
^{c}Ts^{e}ín fát$_2$.
^{c}Shau ^{c}léung ^{c}wai hán^2.
^{c}Tó ^{c}shau shui^3 ^{c}léung huk$_2$ mín^2.
^{s}Yan nik$_2$ fai^3 yung^2 shui^3 ^{c}léung fó^3 mat$_2$.
^{s}Káu náp$_2$ shui^3 ^{c}léung.
^{c}Hü ch^{e}ut$_2$ ^{c}t^{e}ung ^{c}kwán ^{c}chü ^{c}cháu.
Fú^2 ^{c}ü ^{c}ts^{e}ín ^{c}léung ^{c}sz^3 há^2 ^{s}pò shò^3.
^{c}Sz^3 tsé^3 ^{c}ts^{e}ín ^{c}léung.

104. 105. Priests are forbidden to marry, or to have concubines. However, the priests of the Taou sect often violate this law. Marriage between free persons and slaves is strictly interdicted.

116. There are seven causes for putting away a wife, and there are three considerations which interfere to prevent such an act: these are specified in Chap. III. sec. 4. page 96.

126. On clandestine lending or using public property.
127. On the transfers, expenditures, and receipts.
128. On frauds by workmen in the storehouses.
129. On fraud in the distribution of rations.
130. Revenue officers answerable for each other.
131. On thefts in the granaries and storehouses.
132. On the duties of the receivers and the distributors of property which belongs to the government.
133. Fraud in the issues and receipts of public stores.
134. On detention and annoyance in receiving revenue.
135. Purity of the gold and silver delivered to government.
136. On the damaging of governmental stores.
137. On the transmission of governmental stores.
138. On the distribution of confiscated property.
139. On the safe keeping of confiscated property.
140. Concealment of such property or of persons.
141. Regulation of the salt department.
142. On the avails obtained by the superintendents.
143. On the preservation of the regulations on salt.
144. On the smuggling of tea.
145. On the smuggling of alum.
146. Evasion of duties of any kind.
147. On the concealment of goods by merchant vessels.
148. Arrears in the payment of duties and customs.
149. On taking unlawful interest.

私借官物
那移出納
庫秤雇役侵欺
冒支官糧
錢糗互相覺察
倉庫不覺被盜
守支錢糧及擅
開官封
出納官物有違
收支留難
起解金銀足色
損壞倉庫財物
轉解官物
擬斷贓罰不當
守掌在官財物
隱瞞入官家產
鹽法
監臨勢要中鹽
阻壞鹽法
私茶
私礬
匿稅
船商匿貨
人戶虧兌課程
違禁取利

‹Sz' tsé' ‹kún mat₂.
₅Nó ₅í ch'ut₅ náp₂.
Fú' ₅p'ing kú' yik₂ ‹ts'am ‹hí.
Mò² ‹chí ‹kún ₅léung.
₅Ts'ín ₅léung ú² ‹séung kók₅ ch'át₅.
‹Ts'ong fú' pat₅ hók₅ pí² tò².
'Shau ‹chí ₅ts'ín ₅léung kap₅ shín² ‹hoi ‹kún ₅fung.
Ch'ut, náp₂ ‹kún mat₂ ₅yau ₅wai.
‹Shau ‹chí ₅lau ₅nán.
'Hí kái' ‹kam ₅ngan tsuk₅ shik₅.
'Sün wái² ‹ts'ong fú' ₅ts'oi mat₂.
'Chün kái' ‹kún mat₂.
₅Í tün' ‹tsóng fát₂ pat₅ tóng².
'Shau 'chéung tsoi² ‹kún ₅ts'oi mat₂.
'Yan ₅mún yap₅ ‹kún ‹ká 'ch'án.
₅I'm fát₅.
‹Kám ₅lam shai' ſú' ‹chung ₅ím.
'Chó wái² ₅ím fát₅.
‹Sz' ₅ch'á.
‹Sz' ₅fán.
Nik₅ shui².
Pák₂ ‹shéung nik₅ fo'.
₅Yán ú² ‹fai túi² fó' ₅ch'ing.
₅Wai kam' 'tsü lí².

141—148. Duties and customs are regulated by these laws. The trade in salt is one of the principal sources of revenue, and is under the control of government, in the hands of licensed merchants; and both the manufacture and the transportation of the article, as well as the sale of it, are also regulated by government.

149, 151. Private property, and money loans, *ts'ín chái*, are regulated by these laws. The maximum rate of interest is 30 per cent. per annum, but in no length of years can the interest exceed the principal.

150. Breach of trust in keeping property.
151. On finding things that have been lost.
152. On clandestinely opening factories and warehouses.
153. On the valuation of goods by factors.
154. On combinations of factors and traders.
155. On false weights, measures, and scales.
156. On manufacturing utensils and silk stuffs in a manner unsanctioned by usage.

§4. Ritual Laws.

157. Administration of sacred rites.
158. On destroying the altars for the great sacrifices.
159. Sacrifices and offerings to local divinities.
160. Concerning the tombs of ancient emperors and kings.
161. On doing dishonor to the gods.
162. Prohibition of magicians and depraved arts.
163. On preparing medicines for the emperor.
164. Care of the imperial equipage and wardrobe.
165. On keeping and concealing interdicted books.
166. On the transmission of imperial presents.
167. Neglects and errors in congratulations at court.
168. On neglect of the appointed ceremonies.

產	財	寄	受	用	費	尺	秤	斗	市
頭	埠	物	失	遣	得	如	不	絹	把
	價	行	牙	充	私				
		物	評	司	市				
		市	行	持	把				
			斛	造	私				
			布	用	器				
					法				

祇	壇	邱	祀	大	享	律	禮		
寢	神	典	祀	祭	祭				
術	陵	王	帝	代	毀				
	鄢	明	神	瀆	致				
		巫	師	止	歷				
		藥	御	和	褻				
	御	禁	服	與	禁				
	物	書	衣	藏	合				
		物	朝	賜	乘				
		賀		誤	收				
				儀	失				

Fai' yung² shau² kí' ⸢ts'oi 'ch'án.
Tak› ⸢wai shat› mat›.

⸢Sz' ⸢ch'ung ⸣ngá ⸣hóng fau² ⸣ta'a.
'Shí ⸢sz' ⸣ping mat› ká'.

'Pá ⸣ch'í ⸣hóng 'shí.

⸢Sz' tsò² huk› 'tau ch'ing' ch'ik›.
Hí' yung² pò' kün' pat› ⸣ú fát›.

⸣Lai lut›.

Tsai' 'héung.

'Wai tái² tsz'² ⸢yau ⸣t'án.

Chí' tsai' tsz'² 'tín ⸣shan ⸣k'í.

Lik› toi² tai' ⸣wóng ⸣ling 'ts'am.
Sít› tuk› ⸣shan ⸣ming.

Kam' 'chí ⸢sz' ⸣mò ⸣ts'é shut

Hóp› ⸣wó yü² yéuk›.

⸣Shing ⸣yü fuk› yü² mat›.

⸢Shau ⸣ts'óng kam' ⸢shü.

Yü² ts'z" ⸢í mat›.

Shat› 'ng² ⸣chíú hó².

Shat› ⸣í.

152—156. These *ngá hóng* are establishments for the exchange of commodities, approved of and sanctioned by government; and the agents in charge of them are allowed only a proper centage on the goods they ship or exchange. By the 154th section, these agents are forbidden to forestal the markets so as to raise or depress the prices of goods.

§4. The ritual laws, or those which are designed to regulate the performance of religious duties, are only 26 in number; of which six (157 to 162) refer to *tsai tsz'*, or sacrifices and offerings, and twenty (163 to 182) to *í chai*, or ceremonial rules. In the religion of state, the emperor and his officers all bear a part; the son of heaven is high priest of the empire, and it is his sole perogative to offer the great sacrifices to the Most High, to heaven, to earth, ancestors, &c. All the officers have their appointed duties in this legal service. See Chinese Repository, Vol. III. page 49.

157—162. These six laws have special reference to *tsai tsz'* or sacrifices and offerings. There must be no remissness or error in the worshipers, nor defects in the victims. According to the 161st section, private individuals are forbidden to worship the great divinities: and by the 162d, heterodoxy of all kinds is interdicted.

169. Breach of order in responding to the emperor.
170. On preventing or impeding imperial audiences.
171. Addresses on public affairs.
172. On the erecting of monuments by officers to commemorate their own acts.

奏朝上見碑 對見書任 失留陳官 序難言輒 自 立

173. Interdicts on receiving and taking leave of officers.
174. Against official messengers behaving rudely towards provincial officers.

禁公長 止差官 迎人 送員 欺 陵

175. Sumptuary laws respecting dress, houses, &c.
176. Respect to parents from the priesthood.
177. Neglecting to note celestial phenomena.
178. On the predicting of weal and woe by magicians.
179. Concealment of deaths by proper mourners.
180. On neglect of parents by office-bearers.
181. Regulations for interment and funeral rites.
182. Regulations for village festivals.

服僧失術匿棄喪鄉 舍道占士父親葬飲 違拜天妄母之 式父象言夫任 禍喪 福

§5. MILITARY LAWS.

183. Unauthorizedly entering the imperial temples.
184. Unauthorizedly entering the imperial palace.
185. Imperial guards not allowed by night or day to obtain any substitutes without leave.
186. On the imperial retinue failing in attendance.
187. Trespass on the imperial roads.
188. On the employment of substitutes for the workmen in the imperial palaces.

太宮宿自從直內替 廟殿衛代駕行府役 門門守替稽御工 擅擅衛 違道作 入入人 匠 私

Tsau' túi' shat, tsü².
‹Chíú kín' ˢlau ˢnán.
ˢShéung ‹shü ˢch'an ˢín.
Kín' yam² ‹kún chíp, tsz'² lap₂ ‹pí.
Kam' 'chí ˢying sung'.
‹Kung ‹chái ˢyan ˢün ‹hí ˢling 'ch'éung ‹kún.
Fuk₂ shé' ˢwai shik₂.
‹Sang tò² pái' fú² ˢmò.
Shat, ‹chím ‹t'ín tséung².
Shut₂ sz'² móng² ˢín wó² fuk₂.
Nik, fú² ˢmò ‹fú ‹sóng.
Hí' ‹ts'an ‹chí yam².
‹Sóng tsóng'.
‹Héung 'yam 'tsau ˢlai.

‹*Ping lut*₂.

T'ái' míú² ˢmún shín² yap₂.
‹Kung tín' ˢmún shín² yap₂.
Suk, wai² 'shau wai² ˢyan ‹sz' tsz'² toi² t'ai'.
ˢTsung ká' ‹kai ˢwai.
Chik₂ ˢhang yü² tò².
Noi² 'fú ‹kung tsók, ˢyan tséung² t'ai' yik₂.

§5. These laws are 71 in number; sixteen (183—198) referring to *kung ngá* or the protection of the palace; twenty-one (199—219) to *kwan ching*, or the government of the army; seven (220—226) to *kwán tsun* or boundaries and passes; eleven (227—237) to *chau muk*, or the governmental herds; sixteen (238—253) to *yau yik*, or posts and expresses.

183, 184. Reference is made in these to the imperial mausolea, gardens, parks, &c. The apartments of the empress, empress-mother, and empress-grandmother enjoy the same protection as those of the emperor.

189. On the non-departure of workmen after completing their work in the imperial palaces.

190. On irregularly going in and out of the palaces.

191. On keeping a guard when employés enter & depart.

192. On shooting arrows towards the imperial palaces.

193. The nocturnal guards are not to lay down their arms.

194. Convicted persons and their relatives forbidden to serve on the night guards.

195. Incroachments on the imperial retinue.

196. Entering the imperial cantonment.

197. On passing over the wall of the imperial city.

198. On closing and locking gates of cities.

199. Against moving troops without due authority.

200. Military operations to be duly reported.

201. On sending expresses concerning military affairs.

202. On betraying the secrets of the army.

203. Application for military supplies on the frontiers.

204. Failures and errors in military affairs.

205. On delays in advancing according to orders.

206. On soldiers serving as substitutes.

207. Unfaithfulness in commanders-in-chief.

208. On allowing the army to kidnap and plunder.

209. On neglect of exercise and discipline.

210. On provoking peaceable people to insurrection.

211. Clandestine sale of war horses.

212. On clandestine sale of arms and accoutrements.

不	罷	作	造	殿	宮	出
門	殿	宮	入	出	輒	
入	出	使	內	防	關	
	箭	射	殿	宮	向	
	仗	兵	人	衛	宿	
宿	充	人	斷	經	禁	
					衛	
		仗	儀	突	衝	
		門	營	宮	行	
				城	越	
		鑰	鎖	禁	門	
		軍	官	調	擅	
		務	軍	報	申	
		情	軍	報	飛	
事	大	情	軍	泄	漏	
需	軍	索	申	境	邊	
		事	軍	誤	失	
		期	違	征	從	
		役	替	人	軍	
守		固	不	將	主	
		掠	擄	軍	縱	
事		軍	練	操	不	
		民	良	變	激	
		馬	戰	賣	私	
		器	軍	賣	私	

‹Kung tín² tsò² tsók, pá² pat, ch'ut,.

Chíp, ch'ut, yap, ‹kung tín² ⸗mún.

‹Kwán ⸗fóng noi² sz" ch'ut, yap,.

Héung' ‹kung tín² shé² ts'ín'.

Suk, wai² ⸗yan ‹ping chéung².

Kam' ‹king ˢtün ⸗yan ‹ch'ung suk, wai².

‹Chung tat, ⸗í chéung².

⸗Hang ‹kung ⸗ying ⸗mún.

Üt, ⸗shing.

⸗Mún kam' ˢsó yéuk,.

Shín² tíú² ‹kún ‹kwan.

‹Shan pò² ‹kwan mò².

‹Fí pò' ‹kwan ⸗ts'ing.

Lau² sít, ‹kwan ⸗ts'ing tái² sz'².

‹Pín ˢking ‹shan sók, ‹kwan ‹sü.

Shat, 'ng² ‹kwan sz'².

⸗Tsung ‹ching ⸗wai ⸗kí.

‹Kwan ⸗yan t'ai' yik,.

'Chü tséung' pat, kú' ˢshau.

Tsung' ‹kwan ˢlú léuk,.

Pat, ‹tsò lín² ‹kwan sz'²

Kik, pín' ⸗léung ⸗man.

‹Sz' mái² chín² ˢmá.

‹Sz' mái² ‹kwan hí'.

198. The cities are regarded as fortifid places, and their gates are required to be locked at a specified time at night, and ordinarily are not to be opened until a specified hour in the morning.

199—219. These all refer to *kwan ching*, the government of the army. According to the 207th section, if an officer, in chief command of any city or fortress, is surprised and unable to defend his post, he shall suffer death by decapitation.

213. On destroying or abandoning the same.
毀棄軍器 'Wai hí' ‹kwan hí'.

214. On secretly keeping prohibited arms.
私藏應禁軍器 ‹Sz' ₅ts'ông ‹ying kam' ‹kwan hí'.

215. On allowing soldiers leave of absence.
縱放軍人歇役 Tsung' fông' ‹kwan ₅yan hít₅ yik₂.

216. Noblemen secretly employing governmental troops.
公侯私役官軍 ‹Kung ₅hau ‹sz' yik₂ ‹kún ‹kwan.

217. Against leaving or running away from the army when called on to perform service.
從征守禦官軍逃 ₅Tsung ‹ching 'shau yü² ‹kún ‹kwan ₅t'ò.

218. Favors to those who belong to the army.
優恤軍屬 ‹Yau sut₅ ‹kwan shuk₂.

219. Regulations for nocturnal police.
夜禁 Yé² kam'.

220. On crossing a barrier without a passport.
私越冒度關津 ‹Sz' üt₂ mò² tò² ‹kwán tsun.

221. Granting passports on false pretenses.
詐冒給路引 Chá' mò² kap₅ lò² 'yan.

222. On detentions and annoyances at barriers.
關津留難 ‹Kwán ‹tsun ₅lau ₅nán.

223. On assisting the wives and daughters of deserters to go forth from the cities or fortified towns.
遞送逃軍妻女出城 Tai² sung' ₅t'ò ‹kwan ‹ts'ai ₅nü ch'ut₅ ‹shing.

224. On discovering and seizing spies.
盤詰姦細 ₅P'ún kít₅ ‹kán sai'.

225. On passing secretly the frontiers, and on going out to sea contrary to the regulations.
私出外境及違禁下海 ‹Sz' ch'ut₅ ngoi² 'king kap₅ ₅wai kam' há² 'hoi.

226. Private employment of public archers.
私役弓兵 ‹Sz' yik₂ ‹kung ‹ping.

227. Concerning the improper management of the herds and flocks belonging to government.
牧養畜產不如法 Muk₂ ₅yéung ch'uk₅ 'ch'án pat₅ ₅yü fát₅.

228. On the breeding of horses for government.
孳生馬匹 ‹Tsz' ‹shang ₅má pat₅.

229. Unfaithfulness in the examination of animals.
驗畜產不實 Ím² ch'uk₅ 'ch'án pat₅ ₅í shat₂.

230. On failing to feed and doctor lean and sick animals according to prescribed rules.
養療瘦病以畜產不如法 ₅Yéung ₅líú shau' ping² ch'uk₅ 'ch'án pat₅ ₅yü fát₅.

---

213. In case a soldier dies or is killed in the army, the local officers are required to provide for the surviving relations with temporary means of subsistence, and of returning to their native place, if absent from their families.

220—226. These laws refer to boundaries and passes both by sea and land. A clause under the 224th section forbids the Chinese inhabiting the small islands along the coast. This law however is not enforced, and multitudes inhabit the islands.

230. The veterinary art has received no inconsiderable attention from the Chinese, as the *Ma King*, or Memoir on Horses, a work in four volumes containing recipes for curing the diseases of not only horses but cattle and camels, sufficiently testifies. Horses, horned cattle, camels, mules, and asses, are the several kinds of animals specified in this law, which refers only to those kinds of animals that belong to the government, or are designed for its service.

領破脊畜官乘穿 — ˏShing ˂kún ch'uk˃ tsik˃ p'ò' ˄ling ˂ch'ün.

231. On using the cattle of government in such a manner as to injure their backs or necks.

習調不馬殺宰 — ˂Kún ˄má pat˃ ˏt'íú tsáp˃.

232. Improper training of governmental horses.

牛馬殺宰 — 'Tsoi shát˃ ˄má ˏngau.

233. On slaughtering or killing horses and cattle.

人踢咬產畜 — Ch'uk˃ 'ch'án ˄ngáu tik˃ ˏyan.

234. On cattle biting and injuring people.

畜官生孳匿隱產 — 'Yan nik˃ ˂tsz' ˂shang ˂kún ch'uk˃ 'ch'án.

235. On concealing the increase of cattle and horses which belong to the government.

產畜官借私 — ˂Sz' tsé' ˂kún ch'uk˃ 'ch'án.

236. Privately lending animals belonging to government.

借索等人使公 — ˂Kung sz" ˏyan 'tang sók˃ tsé' ˄má p'at˃.

237. Concerning the public messengers improperly compelling the loan of horses.

馬匹 —

文公封壞損實取舍 — Tai³ sung' ˂kung ˏman.

238. On the conveyance of governmental dispatches.

文公遞送公文 — ˂Íú 'tsü shat˃ ˂fung ˂kung ˏman.

239. On intercepting dispatches of government.

鋪舍 — P'ò' shé' 'sün wái³.

240. Post-offices must not be allowed to go out of repair.

私役鋪兵 — ˂Sz' yik˃ p'ò' ˂ping.

241. Private employment of the office-soldiers.

驛使稽程 — Yik˃ sz" ˂kai ˏch'ing.

242. Delays of the expresses in carrying dispatches.

多乘驛馬 — ˂Tó ˏshing yik˃ ˄ma.

243. On exceeding the number of horses allowed.

多支廩給 — ˂Tó ˂chí ˄lam kap˃.

244. On granting an excess of rations.

文書應給驛而 — ˏMan ˂shü ˂ying kap˃ yik˃ ˏí pat˃ kap˃.

245. On refusing to furnish post-horses, for conveying dispatches, when they are due.

不給 —

程稽上私抬轎 — ˂Kung sz'² ˂ying ˏhang ˂kai ˏch'ing.

246. Delay in the transmission of governmental effects.

公事應行 — Chim' suk˃ yik˃ shé' shéung² ˏfóng.

247. On occupying the principal apartments of post offices.

房物 — ˏShing yik˃ ˄má ˂tsai ˂sz' mat˃.

248. On carrying private property on post-horses.

占宿驛舍 — ˏSz' yik˃ ˏman ˂fú ˏt'oi kíú².

249. Officers forcing the people to carry their sedans.

乘驛馬齎 —

私役民夫 —

231. This law was made in consideration of government and for its benefit, and not in mercy to the brute creation; however, in its operation it is most favorable to the 'dumb ass and ox.' The Chinese generally seem not to be cruel to their brute beasts; and much of the labor borne by the ox and the horse in other countries is here sustained by man.

233. This law ordains that, 'whoever, without the permission of government kills his own horses and horned cattle shall be punished with 100 blows.' Swine and sheep are also included in this law, and the killing of them without license is forbidden.

238—253. These sixteen laws regulate the *yau yik*, or post-offices and expresses for the transmission of governmental dispatches. The ordinary rate of dispatches is 300 *li* per day: in cases of great moment they are called fire dispatches, and are carried 500 *li* per day, arriving in Canton from the capital in twelve or thirteen days.

250. The families of deceased officers are to be removed to their homes at the expense of government.

251. Committing to others the care of conveying property.

252. On the conveyance of private property by the cattle, carts, or vessels of government.

253. On privately lending the post-horses of government.

還人船 屬家官故病鄉

承乘附私 差官私借

轉畜物驛 雇產馬刑 寄車律

Ping² kú' ‹kún ‹ká shuk₂ ˢwán ‹héung.

ˢShing ‹chái 'chün kú' kí' ˢyan.

ˢShing ‹kún ch'uk₂ 'ch'án ‹kú ˢshün fú' ‹sz' mat₂.

‹Sz' tsé' yik₂ ˢmá.

§6. CRIMINAL LAWS.

ˢ*Ying lut*₂.

254. High treason, or concerting high rebellion.

255. Concerting revolt or desertion.

謀反大逆 謀叛

ˢMau 'fán tái² yik₂.

ˢMau pún².

256. On making strange (or wicked) books or speeches.

257. Stealing things used by the emperor in sacrifices.

258. Stealing documents written by the emperor.

259. Stealing the seals of government.

260. Stealing from the imperial palace.

261. Stealing the keys of city gates.

262. Stealing of military weapons.

263. Stealing timber from gardens and mausolea.

264. Superintendents and keepers stealing provisions and money from the treasuries and storehouses.

265. Common people stealing provisions and money from the treasuries and storehouses.

造妖書妖言 盜大祀神御物 ｜制書 ｜印信 ｜內府財物 ｜城門鑰 ｜軍器 ｜園陵樹木 監守自盜倉庫錢糧 常人盜倉庫錢糧

Tsò² 'iú ‹shù 'iú ˢín.

Tò² tái² tsz'² ˢshan yü² mat₂.

Tò² chai' ‹shù.

Tò² yan' sun'.

Tò² noi² 'fú ˢtsoi mat₂.

Tò² ˢshing ˢmún yéuk₂.

Tò² ‹kwan hí'.

Tò² ˢün ˢling shú² muk₂.

‹Kám 'shau tsz'² tò² ‹ts'óng fú' ˢts'ín ˢléung.

ˢShéung ˢyan tò² ‹ts'óng fú' ˢts'ín ˢléung.

266. Robbery, or stealing by violence.

267. Releasing prisoners by violence.

268. On committing robbery in open daylight.

強盜 劫囚 白晝搶奪

ˢKéung tò².

Kíp₂ ˢch'au.

Pák₂ chau' 'tséung tu'.

§6. The criminal laws are 170, extending from Nos. 254 to 423, and are comprised in eleven subdivisions: twenty-eight (254 to 281) refer to *tò ts'ák* or theft and robbery; twenty (282 to 301) to *yan ming* or loss of human life; twenty-two (302 to 323) to *tau au*, or quarreling and fighting; eight (324 to 331) to *má lai* or abusive language; twelve (332 to 343) to *sú chung* or litigations; eleven (344 to 354) to *shau chóng* or bribery; eleven (355 to 365) to *chá ngai* or frauds and forgery; ten (366 to 375) to *fán kán* or illicit intercourse; eleven (376 to 386) to *tsáp fan* or miscellaneous offenses; eight (387 to 394) to *pò móng* or arrest and escapes; twenty-nine (395 to 423) to *tün yuk* or imprisonments.

256. This law interdicts prophetic sayings, such as the foretelling of national prosperity or adversity, and also the publication of obscene and heterodox books.

269. Stealing, or taking property by stealth.	竊盜	Sít, tò².
270. On stealing horses and other domestic animals.	盜馬牛畜產	Tò² ʿmá ˏngau chʿuk, ʿchʿán.
271. On stealing grain and the products of the fields.	丨田野穀麥	Tò² ˏtʿín ʿyé kuk, mák₂.
272. On stealing from kindred and relations.	親屬相盜	ˌTsʿan shuk₂ ˌséung tò².
273. On obtaining property by alarms and threats.	恐嚇取財	ʿHung hák, ʿtsü ˏtsʿoi.
274. Obtaining public or private property fraudulently.	詐欺官私取財	Chá' ˌhí ˌkún ˌsz' ʿtsü ˏtsʿoi.
275. On kidnapping and selling persons to be slaves.	略人略賣人	Léuk₂ ˏyan léuk₂ mái² ˏyan.
276. On opening graves [to rob the dead].	發塚	Fát, ʿchung.
277. Causelessly entering houses by night.	夜無故入人家	Yé² ˏmò kú' yap₂ ˏyan ˌká.
278. On harboring thieves and robbers.	盜賊窩主	Tò² tsák₂ ˌwó ʿchù.
279. Concerning those who abet plans for robbery.	共謀爲盜	Kung² ˏmau ˏwai tò².
280. The publicly taking [by force], and the secretly obtaining of property are both alike to be regarded as robbery.	公取竊取皆爲盜	ˌKung ʿtsü sít, ʿtsü ˌkái ˏwai tò².
281. On the defacing of branded marks.	起除刺字	ʿHí ˏchʿü sik, tsz'².
282. On concerting the killing of a person.	謀殺人	ˏMau shát, ˏyan.
283. On concerting the murder of an imperial envoy, or a magistrate under whom one lives.	謀丨制使及本管長官	ˏMau shát, chai' sz'' kap₂ ʿpún ʿkún ʿchʿéung ˌkún.
284. On killing with malice prepense, father or mother, grandfather or grandmother.	謀殺祖父母父母	ˏMau shát, ʿtsò fú² ˢmò fú² ˢmò.
285. On killing an adulterer by the husband.	殺死姦夫	Shát, ʿsz' ˌkán ˌfú.
286. Killing one's deceased husband's father and mother.	謀殺故夫父母	ˏMau shát, kú' ˌfú fú² ˢmò.
287. On killing three persons in one family.	殺一家三人	Shát, yat, ˌká ˌsám ˏyan.

273. Cases of this kind are not unfrequent; the plunderers, feigning themselves to be official persons, enter the shops or premises of those whom they know to be obnoxious to justice, and behave as if they were going to seize persons or property; but overtures being made for settlement they accept money and move off before the deception is detected. Redress is then too late. Such impositions are punishable with death.

276. The opening of graves and the disturbing of the dead are viewed by the Chinese as acts of great enormity, and as equally offensive to gods and to men, to the living and to the dead. These acts are sometimes committed for the sake of plunder, and sometimes in retaliation for deeds done by the living. Cases of the latter often occur in prosecuting family feuds.

280. The legal term robbery is applied to the acts of all those who publicly with open violence or clandestinely take, or attempt to take, the property of other people.

285. The husband who kills the adulterer or adulteress or both, when discovered by him in the very act, shall not be punishable.

288. On cutting to pieces human beings.	採生折割人	ʻTsʻoi ‹shang chít› kót› ⸗yan.
289. On preparing animal poisons to kill people.	造畜蠱毒殺人	Tsò² chʻuk₂ ʻkú tuk₂ ‹shát ⸗yan.
290. On fighting and intentionally killing people.	鬬毆及故亻人	Tau³ ʻau kap₂ kú³ shát› ⸗yan.
291. On depriving people of food and raiment.	屏去人服食	⸗Ping hü³ ⸗yan fuk₂ shik₂.
292. On killing or maiming persons in playing with them, or by mistake, or by simple accidents.	戲殺誤殺過失殺傷人	Hí³ shát›ʼ ng² shát› kwo³ shat› shát› ‹shéung ⸗yan.
293. On a husband's beating to death a wife or concubine, who is obnoxious to punishment.	夫毆死有罪妻妾	‹Fú ʻau ʻsz ʻyau tsúi² ‹tsʻai tsiʻp›.
294. On killing a child or grandchild, or a male or female slave, and charging the crime on others.	殺子孫及奴婢圖賴人	Shát› ʻtsz ‹sün ⸗kap₂ ⸗nú ⸗pí ⸗tʻò lái² ⸗yan.
295. On wounding persons by shooting arrows, &c.	弓箭傷人	‹Kung tsʻín² ‹shéung ⸗yan.
296. On killing or wounding by carriages or horses.	車馬殺傷人	‹Kü ⸗má shát› ‹shéung ⸗yan.
297. On injuring or killing by improper use of medicine.	庸醫亻傷人	⸗Yung ⸗í shát› ‹shéung ⸗yan.
298. On killing or wounding by pitfalls or traps.	窩弓亻傷人	‹Wó ‹kung shát› ‹shéung.⸗yan.
威逼人致死		‹Wai pik› ⸗yan chí² ʻsz.
尊長爲人亻私和		‹Tsün ʻchʻéung wai² ⸗yan shát› ‹sz› ⸗wó.
301. Interference in cases of intended injury.	同行知有謀害鬬毆	⸗Tʻung ⸗hang ‹chí ⸗yau ⸗mau hoi². Tau³ ʻau.
302. On quarreling and fighting in ordinary cases.		
303. Period of responsibility for consequences of injury.	保辜限期	ʻPò ‹kú hán² ⸗kí.
304. Angry contentions in the imperial palaces.	宮內忿爭	‹Kung noi³ ⸗fan ‹chàng.
305. Cases in which members of the imperial family, near or remote, are beaten or injured.	宗室覺羅以上親被毆	‹Tsung shat› kók› ⸗ló ⸗í shéung² ‹tsʻan pí² ʻau.

288. This law has reference to cutting in pieces the human body in revenge, and also for magical purposes. Those who are found guilty of this crime must suffer death by 'the slow and painful process.'

291. By this statute, the applying of any noxious thing to the mouth, nose, or other natural outlets of the body, in such a manner as to cause injury or death, is forbidden.

298. This law requires all persons, who dig pitfalls, or conceal springes and traps, etc., for the purpose of taking game, to give notice of such pits by erecting flags, or stretching cords around the dangerous spot.

301. This law requires those, who know of any injury intended to any one, to endeavor in the first place to prevent it; and if unsuccessful, then, in the second place, to report the matter to the magistrates.

306. On beating an imperial envoy, or any officer or magistrate under whom one is living.	管本及使制官毆長	ʻAu chaiʼ ʻszʼ kap$_2$ ʻpún ʻkún ʻchʻéung ˂kún.
307. Inferior officers striking or injuring their superiors under whose orders they are residing.	長毆屬統職官佐	Tsóʼ chik$_2$ ʻtʻung shuk$_2$ ʻau ʻchʻéung ˂kún.
308. Officers in superior stations quarreling or fighting with those under their own authority.	屬統官與官毆相司上	Shéung^2 ˂szʼ ˂kún ˛yü ʻtʻung shuk$_2$ ˂kún ˂séung ʻau.
309. Officers of the ninth degree of rank striking those of the third degree and upwards.	毆官上以官毆品九長	ʻKau ʻpan ˛í shéung^2 ˂kún ʻau ˛chʻéung ˂kún.
310. On striking persons employed in public service.	人攝追毆拒	˛Kü ʻau ˂chui shíp$_2$ ˛yan.
311. Scholars and apprentices striking their masters.	師業受毆	ʻAu shau^2 íp$_2$ ˂szʼ.
312. On binding and confining persons by the powerful.	人縛制力威	˂Wai lik$_2$ chaiʼ fok$_2$ ˛yan.
313. On free persons and slaves beating each other.	毆相賤良	˛Léung tsʻín^2 ˂séung ʻau.
314. On male and female slaves striking their masters.	長家毆婢奴	˛Nò ˛pí ʻau ˂ká ʻchʻéung.
315. Wives and concubines striking their husbands.	夫毆妾妻	˂Tsʻai tsʻíp$_2$ ʻau ˂fú.
316. On kindred fighting with each other.	相屬親姓同	˛Tʻung sing^2 ˂tsʻan shuk$_2$ ˂séung ʻau.
317. The mean and young members of a family striking those who are honorable and aged.	下以功大毆尊長	ʻAu tái^2 ˂kung ˛í há^2 ˂tsün ʻchʻéung.
318. Young members striking the elder members.	長尊親期毆	ʻAu ˂kí ˂tsʻan ˂tsün ʻchʻéung.
319. Children striking their parents or grandparents.	母父父母毆祖期	ʻAu ʻtsò fú^2 ˛mò fú^2 ˛mò.
320. Wives and concubines who strike the kindred and relations of their husbands.	屬親夫與妾妻相毆	˂Tsʻai tsʻíp$_2$ ˛yü ˂fú ˂tsʻan shuk$_2$ ˂séung ˂au.
321. Striking the children of a wife's former husband.	子之夫前妻毆	ʻAu ˂tsʻai ˛tsʻín ˂fú ˂chí ʻtszʼ.
322. Wives and concubines striking the father and mother of a deceased husband.	父夫故毆妾妻母	˂Tsʻai tsʻíp$_2$ ʻau kúʼ ˂fú fú^2 ˛mò.
323. On a father or grandfather being beaten.	毆被祖父	Fú^2 ʻtsò pí^2 ʻau.
324. On using abusive language.	人罵	Má^2 ˛yan.

313. The slave who strikes a free person is to be punished one degree more severely than an ordinary person, and is to suffer death if the consequences of the beating prove to be fatal, or even very serious.

314. This, if done designedly, is a capital crime, and all engaged in it, without distinction between principals and accessories, shall suffer death by decapitation.

325. On abusing an imperial envoy, or an officer under whose jurisdiction one is living.	管本及使制罵 長官	Má² chai' sz'ᶜ kap₂ ᶜpún ᶜkún ᶜchᶜéung ᶜkún.
326. An inferior officer in any department using abusive language towards his superiors.	長罵屬統職佐 官	Tsó' chik₂ ᶜtᶜung shuk₂ má² ᶜchᶜéung ᶜkún.
327. Male or female slaves abusing their masters.	長家罵婢奴	₅Nò ᶜpí má² ᶜká ᶜchᶜéung.
328. On abusing the honorable and aged of a family.	罵尊長	Má² ᶜtsün ᶜchᶜéung.
329. On abusing parents or grandparents.	母父母祖罵	Má² ᶜtsò fú² ₅mò fú² ₅mò.
330. Wives and concubines using abusive language towards the elder kindred of a husband.	親父期夫罵妾 長尊	ᶜTsᶜai tsᶜíp₂ má² ᶜfú ᶜkí ᶜtsᶜan ᶜtsün ᶜchᶜéung.
331. Wives and concubines using abusive language to the father and mother of a deceased husband.	父夫故罵妾 母	ᶜTsᶜai tsᶜíp₂ má² kú' ᶜfú fú² ₅mò.
332. Passing the proper and complaining to a higher officer.	越訴	Üt₂ sò'.
333. Concerning those who put forth anonymous documents impeaching others of crimes.	告書文名匿訴 投人罪	₅Tau nik₂ ₅ming ₅man ᶜshü kò' ₅yan tsúi².
334. On neglecting to receive appeals.	理受不牀告	Kò' chóng² pat₂ shau² ₅lí.
335. Cases in which magistrates must retire.	避遁訟聽	Tᶜing' tsung² ₅úi pí².
336. On bringing forward false accusations.	告誣	₅Mò kò'.
337. Accusations against one's own kindred.	義犯名干	ᶜKón ₅ming fán² í².
338. When children and grandchildren disobey orders.	令告教犯違犯孫子	'Tsz'ᶜsün ₅wai fán² káu' ling².
339. Prisoners in confinement cannot accuse others (except it be their keepers in case of ill usage).	告得不犯囚禁見 舉他事	Kín' kam' ₅chᶜau pat₂ tak₂ kò' 'kü ᶜtᶜá sz'².
340. On exciting and seducing people to litigations.	訟詞會約民軍	Káu' ᶜsó ₅tsz' tsung².
341. Mode of trial in cases of those enrolled as soldiers.	訟詞會約民軍	ᶜKwan ₅man yéuk₂ úi² ₅tsz' tsung².

333. Whoever placards, or brings before government, an anonymous document falsely accusing others of crimes, shall, according to this law, be strangled; and, although what he declares be true, he shall yet be convicted. Notwithstanding the severity of this law, persons who feel themselves aggrieved, have recourse to placards; and so bold are the people, that sometimes they post up their complaints on the very walls of the magistrate's office. Recourse is also had to anonymous letters.

335. These are cases in which the kindred or relations of the magistrate are brought to his court or tribunal; whenever this happens the officer must retire before the trial can proceed—it being supposed that in such cases he will not act with impartiality.

337. Children who accuse their parents, and wives and concubines who accuse their husbands, shall receive 100 blows, even if the charge be true; and death shall be the punishment, if it be false in only one particular.

342. Litigations in behalf of officers of government are to be managed by their domestics.

343. On being sentenced to the army, or transported for bringing forward false accusations.

344. On officers of government receiving bribes.

345. On bestowal of property that may lead to crime.

346. On receiving a bribe after an act is done.

347. On magistrates listening to promises of bribes.

348. On seeking aid by bribes when in trouble.

349. Concerning the extortion of loans by those who are in the service of government.

350. Extortion of loans by an officer's domestics.

351. Reception of bribes by high and influential officers.

352. Levying contributions on pretexts of public service.

353. On retaining stolen goods recovered by the police.

354. The military receiving presents from the nobility.

355. On forging an imperial document.

356. On falsely promulgating imperial orders.

357. On giving false replies to inquiries which are made by the emperor.

358. Against counterfeiting governmental seals, and the imperial kalenders.

359. Against the private casting of copper money.

360. Falsely pretending to be officers of government.

人	家	訟	詞	吏	官		ᶜKún lí² ˢtsz' tsung² ᶜká ˢyan sò'.
遷	及	軍	充	告	誣	徙	ˢMò kò' ᶜch'ung ᶜkwan kap, ᶜts'ín 'sái.
		財	受	吏	官		ᶜKún lí² shau² ˢts'oi.
		罪	致	贓	坐		Tsó² ᶜch'óng chí' tsúi².
		財	受	後	事		Sz'² hau² shau² ˢts'oi.
物	財	許	聽	吏	官		ᶜKún lí² ting' 'hü ˢts'oi mat₂.
求	貸	財	以	事	有		ˢYau sz'² ˢí ˢts'oi 'ts'ing ˢkau.
	借	索	求	官	在		Tsoi² ᶜkún ˢkau sók, tsé' t'ái' ˢyan ˢts'oi mat₂.
		索	求	人	財	人	ᶜKá ˢyan ˢkau sók,.
贓	犯	吏	官	憲	風	家	ᶜFung hín' ᶜkún lí² fán² ch'óng.
		斂	科	公	因		ᶜYan ᶜkung ᶜfó ˢlím.
		贓	盜	留	尅		Hak, ˢlau tò² ᶜch'óng.
物	財	侯	公	受	私		ᶜSz' shau² ᶜkung ˢhau ˢts'oi mat₂.
		書	制	爲	詐		Chá' ˢwai chai' ᶜshü.
		旨	詔	傳	丨		Chá' ˢchün chíú' 'chí.
不	詐	時	上	制	對		Túi' chai' ˢshéung ᶜshü chá' pat, ˢí shat₂.
憲		信	印	造	僞	以	Ngai² ts'ò² yan' sun' ˢshí hín' ᶜshü 'tang.
		錢	銅	鑄	私	書	ᶜSz' chü' ˢt'ung ˢts'ín.
			官	假	詐	等	Chá' 'ká ᶜkún.

344. No officer or other person in the employment of government is allowed, *shau ts'oi*, to receive property, as gifts or bribes; those who do so shall be immediately deprived of their honors and office, dismissed from service, and be punished according to the value of the gift: if it be in value one ounce or less of silver, 60 blows shall be the punishment; if 120 ounces or more, death. The penalties of this law are often evaded; and presents to a very large amount, in one way or another, reach the hands of official persons.

351. These high officers, governors, lieutenant-governors, commissioners of justice, of finance, &c., and high ministers of state who are guilty of these crimes, are to be punished two degrees more severely than those who are only of the rank of prefects.

361. Pretending to be high officers of state.
362. High officers feigning to hold secret commissions.
363. Pretending that there are felicitous omens.
364. On pretending sickness or death to avoid business.
365. Deceitfully persuading people to transgress the law.
366. On illicit sexual intercourse.
367. Conniving at illicit conduct of wife or concubine.
368. Incest, or illicit intercourse between relations.
369. Falsely accusing a husband's father of incest.
370. Slaves or hired domestics having illicit intercourse with the master's wife.

371. Illicit intercourse with people's wives and daughters.
372. Illicit intercourse by those who are in mourning, or by the priests of Budha and of the Taou sect.
373. Illicit intercourse between free persons and slaves.
374. Officers of government frequenting brothels.
375. On buying free persons to be prostitutes.
376. On defacing or destroying public monuments.
377. On procuring medical aid for laborers and soldiers in the public service.

378. Laws for the suppression of gambling.
379. Eunuchs [forbidden to all but titular kings].
380. Soliciting malversation in public business.

詐	稱	內	使	等	官	行
近	侍	詐	稱	私		
詐	爲	瑞	應			
詐	病	死	傷	避	事	
教	誘	人	犯	法		
犯	姦					
縱	容	妻	妾	犯	姦	
親	屬	相	姦			
誣	執	翁	姦			
奴	及	雇	工	人	姦	
家	長	妻				
姦	部	民	妻	女		
居	喪	及	僧	道	犯	
姦						
良	賤	相	姦			
官	吏	宿	娼			
買	良	爲	娼			
拆	毀	申	明	亭		
夫	匠	軍	士	病	給	
醫	藥					
賭	博					
閹	割	火	者			
囑	託	公	事			

Chá' ‹ch'ing noi² sz" 'tang ‹kún.
Kan² shí² chá' ‹ching ‹sz' ˛shang.
Chá' ˛wai sui² ying'.
Chá' ping² 'sz' ‹shéung pí² sz"².
Chá' káu' ˂yau ˛yan fán² fát›.
Fán² ‹kán.
Tsung' ˛yung ‹ts'ai ts'íp› fán² ‹kán.
‹Ts'an shuk› ‹séung ‹kán.
˛Mò chap› ‹yung ‹kán.
˛Nò kap› kú' ‹kung ˛yan ‹kán ‹ká 'chéung ‹ts'ai.
‹Kán pò² ˛man ‹ts'ai ˂nii.
‹Kü ‹sóng kap› ‹sang tò² fan ‹kán.
˛Séung ts'ín² ‹séung ‹kán.
‹Kún lí² suk› ‹ch'éung.
˂Mái ˛léung ˛wai ‹ch'éung.
Chúk› 'wai ‹shan ˛ming ˛ting.
‹Fú tséung² ‹kwan sz"² ping² kap› ‹í yéuk›.
'Tò pók›.
‹Ím kót› 'fó ché.
Chuk› tók› ‹kung sz"².

364. Leave of absence is very often obtained on plea of illness; and cases are not infrequent in which the illness is feigned.

366—375. These laws, and the clauses under them, evince a most horrible state of crime, while they show also how wisely reasonable men, with no other guide than conscience, can legislate, having not the Divine law, they are a law unto themselves.

376. The *shan ming ting* are halls or courts in which the names of bad people are exposed, and they might be called halls of exposure.

378. There are nineteen clauses under this law, the last of which was enacted in 1819. The government disallows all sorts of gambling, lotteries, &c., and often severely punishes those who transgress these laws; still the evil practice in one form or another prevails to a great extent among almost all classes of the people.

381. On privately hushing up public crimes.
382. Laws respecting accidental fires.
383. On willfully or maliciously setting fire to the houses of other people.
384. Laws respecting theatrical representations.
385. On disobedience to the orders of government.
386. On doing what ought not to be done.
387. On the duty of police-officers in pursuing and apprehending thieves.
388. Criminals resisting officers of the police.
389. On escaping from prison by stealth, and on breaking it open by violence.
390. On the escaping of transported convicts.
391. On delays in transporting convicts.
392. Keepers not observing the escape of prisoners.
393. Concealing criminals, while aware of their crimes.
394. Limited term of apprehending thieves and robbers.
395. On neglecting to confine prisoners.
396. Maliciously imprisoning or torturing innocent men.

事	公	和	私			˂Sz' ˧wó ˂kung sz'².
		火	失			Shat› ʻfo.
房	人	燒	故	火	放	Fóng' ʻfó kú' ˂shíú ˧yan ˧fóng uk›.
					屋	
劇	雜	做	搬			˂Pún tsò² tsáp› kik›.
		令	違			˧Wai ling².
		應	不			Pat› ˂ying ˧wai.
罪	捕	人	追	捕	應	˂Ying pò² ˧yan ˂chui pò² tsúi² ˧yan.
					人	
		拒	人	罪		Tsúi² ˧yan ʻkü pò².
反	及	監	脫	囚	獄	Yuk› ˧ch'au t'üt› ˂kám kap› ʻfán yuk› tsoi² ˧t'ò.
			逃	在	獄	
		人	流	徒		˧T'ò ˧lau ˧yan ˧t'ò.
		囚	留	稽		˂Kai ˧lau ˧ch'au ˧t'ò.
囚	失	覺	不	守	主	ʻChü ʻshau pat› kók› shat› ˧ch'au.
人	罪	匿	藏	情	知	˂Chí ˧ts'ing ˧ts'óng nik› tsúi² ˧yan.
		限	捕	賊	盜	T'ò² ts'ak› pò² hán².
禁	不	而	禁	應	囚	˧Ch'au ˂ying kam' ˧í pat› kam'.
人	平	勘	故	禁	故	Kú' kam' kú' hóm' ˧p'ing ˧yan.

381. Evasions of this law, by compromising offenses, and withdrawing them from the cognizance of the officers to whose notice they have been brought, are very frequent among the Chinese. Few magistrates will refuse to allow this when the temptation is sufficiently strong, and few offenders are slow to resort to it when they have the means of making the temptation so strong as to effect their purpose, and 'shove by justice.' Consequently, when one high in rank is known to have passed through his office clean-handed, he is proportionably lauded by the people—a reward highly prized by some Chinese statesmen.

382. This law subjects the master of any house, which is accidentally or any other way set on fire, to punishment by the bamboo, and to death if the fire chance to extend to any of the imperial temples.

384. By this law, actors are precluded from representing, in any of their performances, empresses, famous princes, ministers, and generals of former ages; it is not however intended to prohibit fictitious characters, if they be just and upright men, chaste wives, or pious and obedient children. These very characters, by this law prohibited, are the most usual and constant ones seen upon the Chinese stage. The theatre here, a favorite place of resort, is far from being an unexceptionable 'school of virtue.'

395. Prison discipline in China is in a very low state, the condition of the prisons wretched in the extreme, and the abuses enormous. The regulations for the management of prisons are often allowed to remain dormant, and the sufferings of the inmates are horrible beyond description.

397. Unjustly protracting imprisonment.
398. On the ill treatment of prisoners.
399. On giving prisoners tools to effect their release.
400. Keepers exciting prisoners to reverse a confession.
401. On the raiment and food of prisoners.
402. On permitting the kindred of statesmen once meritorious to visit them when prisoners.
403. Condemned criminals procuring their own death.
404. Age and youth not to be examined by torture.
405. Cases in which prisoners are to be confronted.
406. Examination to be confined to the indictment.
407. Against the disallowing of the return of plaintiff or accusers after the case is finished.
408. Prisoners falsely accusing innocent persons.
409. On palliating or magnifying a prisoner's offense.
410. On clearing up cases of false accusation.
411. Sentences determined by competent authorities.
412. Against all fallacious practices in holding an inquest on a dead body.
413. Adjudging punishment which is illegal.
414. Offenses of high officers and imperial envoys.
415. In giving decisions, the law must be quoted.

淹	禁					ㄑÍm kam'.
陵	虐	罪	囚			ㄙLing yéuk$_2$ tsúi^3 ㄙch$^{\text{e}}$au.
與	囚	金	刃	解	脫	ㄙYü ㄙch$^{\text{e}}$au ㄱkam yan^2 ㄱkái t$^{\text{e}}$üt$_2$.
主	守	教	囚	反	異	ㄱChü ㄱsh$^{\text{e}}$au káu' ㄙch$^{\text{e}}$au ㄱfán fi^3.
獄	囚	衣	糧			Yuk$_2$ ㄙch$^{\text{e}}$au ㄑí ㄙléung.
功	臣	應	禁	親	人	ㄑKung ㄙshan ㄑying kam' ㄑts$^{\text{e}}$an ㄙyan yap$_2$ shí^2.
入	視					
死	囚	令	人	自	殺	ㄱSz' ㄙch$^{\text{e}}$au ling^2 ㄙyan tsz' shát$_2$.
老	幼	不	拷	訊		ㄙLò yau' pat$_2$ ㄑháu sun'.
鞫	獄	停	囚	待	對	Kuk$_2$ yuk$_2$ ㄙting ㄙch$^{\text{e}}$au toi^3 túi^3.
依	告	狀	鞫	獄		ㄑI' kò' chóng^2 kuk$_2$ yuk$_2$.
原	告	人	事	畢	不	ㄙÜn kò' ㄙyan sz'^{2} pat$_2$ pat$_2$ fóng' ㄑúi.
放	回					
獄	囚	誣	指	平	人	Yuk$_2$ ㄙch$^{\text{e}}$au ㄙmò ㄱchí ㄙp$^{\text{e}}$ing ㄙyan.
官	司	出	入	人	罪	ㄑKún ㄑsz' ch$^{\text{e}}$ut$_2$ yap$_2$ ㄙyan tsúi^3.
辯	明	冤	枉			Pín^2 ㄙming ㄑün ㄱwóng.
有	司	決	囚	等	第	ㄙYau ㄑsz' k$^{\text{e}}$üt$_2$ ㄙch$^{\text{e}}$au ㄱtang tai^2.
檢	驗	屍	傷	不	以	ㄱKím ím^2 ㄑshí ㄑshéung pat$_2$ ㄙí shat$_2$.
實						
決	罰	不	如	法		K$^{\text{e}}$üt$_2$ fat$_2$ pat$_2$ ㄙü fát$_2$.
長	官	使	人	有	犯	ㄱCh$^{\text{e}}$éung ㄑkún sz" ㄙyan ㄙyau fán^2.
斷	罪	引	律	令		Tün' tsúi^3 ㄙyan lut$_2$ ling^2.

404. By the provisions of this law, those who are above the age of 70, or under the age of 15, are exempt from torture.

405. Magistrates, at whose tribunal a case has been brought, are allowed to demand the attendance of associates and accomplices in it, who may be in the custody of other magistrates, and the demand must be complied with in three days.

409. Magistrates acting as judges, by intentionally extenuating or aggravating the guilt of prisoners—in other words, who designedly pronounce and execute any unjust sentence,—expose themselves to the penalties of this law, and "in every such case, the member of the court who stands first in point of responsibility, shall suffer punishment equal in degree with that which was, when it ought not to have been, or was not, when it ought to have been, inflicted."

415. Under this head reference is made to common as well as to statute law: 'old customs' or well supported and well defined precedents, are no mean or infrequent authorities among the Chinese.

416. Criminals allowed to confess and to protest.
417. Effect of a pardon on a foregoing sentence.
418. He who on the hearing of a general pardon commits a crime [shall receive heavier punishment].
419. Transported convicts refusing to work.
420. On offenses committed by females.
421. Waiting the report of cases from the emperor.
422. On passing erroneous sentences.
423. Clerks writing confessions for others.

§7. Public Works.

424. On assuming to effect public works.
425. On waste or expenditure of time and wages on materials that are unfit for use.

426. On buildings or manufactures not according to law.
427. Misapplication of the public property.
428. Misapplication of the governmental silks.

辯 服 罪 不 而 役 罪 奏 待 招 律 力 採 法 如 料 疋
當 故 赦 前 有 恩 赦 應 罪 當 罵 工 作 工 用 不 物 段
獄 囚 取 斷 囚 不 犯 覆 不 代 作 費 堪 作 破 造
赦 前 斷 恩 赦 應 罪 奏 當 罵 工 作 費 堪 作 破 造
聞 有 恩 赦 而 役 待 招 律 力 採 法 如 料 疋
犯
徒 囚 不 應 役
婦 人 犯 罪
死 囚 覆 奏 待 報
斷 罪 不 當 招 草
吏 典 代 罵 律
工 作
擅 造 作 工 力 採 取
虛 費 工 用 法
不 堪 用 不 如
造 作 不 物 料
冒 破 物 段 疋
帶 造 段 疋

Yuk$_2$ ʂch'au 'tsü fuk$_2$ pín^2.

Shé^2 ʂts'ín tün^1 tsúi^2 pat$_2$ tóng^1.

ʂMan ʂyau ‹yan shé^2 ʂí kú^1 fán^2.

ʂT'ð ʂch'au pat$_2$ ‹ying yik$_2$.

ʂFú ʂyan fán^2 tsúi^2.

'Sz' ʂch'au fuk$_2$ tsau^1 toi^2 pò^1.

Tün^1 tsúi^2 pat$_2$ tóng^1.

Lí^2 'tín toi^2 'sé ‹chíú 'ts'ò.

‹*Kung Lut*$_2$.

Shín^2 ts'ò^2 tsók$_2$.

‹H'ü fai^1 ‹kung lik$_2$ 'ts'oi 'tsü pat$_2$ ‹hóm yung^2.

Tsò^2 tsók$_2$ pat$_2$ ʂü fát$_2$.

Mò^2 p'ó^1 mat$_2$ líú^2.

Tái^1 ts'ò^2 tün^2 p'at$_2$.

416. When a prisoner is sentenced to death, or to be transported, he must according to this law have his case stated to him, so that be may either confess or dispute it; and his kindred, within 300 *li*, must be summoned to attend the trial.

417. By the provisions of this law, an erroneous sentence passed immediately after a general pardon, may be so far corrected or reversed, as to be included in such general pardon.

420. Except in capital cases and those of adultery, females are not to be imprisoned, but kept in the custody of their husbands or other kindred.

421. Ordinarily, provincial authorities, after reporting a criminal case to the throne, must wait for the imperial rescript before proceeding to inflict capital punishment. In certain cases, however, these formalities are dispensed with, and a criminal is led away to execution in a few hours after his apprehension. For this end, there is lodged with the *fúyün*, or lieutenant-governor of each province, a symbol of authority, called *wóng ming*. The criminal being judged and sentenced, the presiding officer, even if it be the *fúyün* himself, goes in state, and, with prescribed formalities, requests the delivery of the *wóng ming;* and being taken from the place where it is kept deposited, it is borne with great pomp and solemnity before the criminal to the fatal spot, where in its presence the victim kneels toward the emperor's palace, and by a single stroke of the executioner's sword expires in the attitude of giving thanks to him for the dispensation of justice! The phrase *wóng ming*, literally 'king's order,' is equivalent to *death-warrant*, and is often so translated; it is supposed to be derived from high antiquity, before the use of the word emperor, and hence the name king's order is still retained.

§7. These laws are thirteen in number, and refer chiefly to manufactures, and the construction of buildings, for government.

428. This law is intended to prevent any one from mixing his own private materials with those of the government, in its manufactories of silks, &c.

429. Against weaving or manufacturing interdicted patterns of the dragon, phœnix, &c.	織造違禁龍鳳文段疋	Chik, ts'ò² ˏwai kam² ˏlung fung² ˏman tün² p'at,
430. On exceeding the limited time for work.	造作過限	Ts'ò² tsók, kwó² hán².
431. On repairing granaries and storehouses.	脩理倉庫	ˏSau ˢlí ˏts'óng fú².
432. Concerning officers, and those in the employment of government, not residing in their offices.	有司官吏不住公廨	ˢYau ˏsz' ˏkún lí² pat, chü² ˏkung kái².
433. On breaking down embankments.	盜決河防	T'ò² k'üt, ˏhó ˏfóng.
434. On failure in the time for repairs.	失時不脩隄防	Shat, ˏshí pat, ˏsau ˏt'ai ˏfóng.
435. Encroachments on streets and highways.	侵占街道	ˏTsam chím² ˏkái tò².
436. Concerning repairs of bridges and roads.	脩理橋梁道路	ˏSau ˢlí ˏk'iú ˏléung tò² lò².

TABLE I.

This table is an abstract of the principal articles of the laws specially provided for the protection of public and private property. The grade of punishments here exhibited are for crimes committed against the statutes in the first and sixth subdivisions of the criminal laws, viz. Nos. 254—281, and Nos. 343—354. By this table, it appears on inspection, that whoever is guilty of any species of pecuniary malversation, to the extent of 20 taels of silver, shall, generally speaking, be liable, at the least to a punishment of 40 blows: that whoever is guilty of a theft of private property, or of receiving a bribe for an object in itself lawful, to the same extent, is punishable with 80 blows: that whoever is guilty to the same extent of a theft of public property, or of receiving a bribe for an object in itself unlawful, is punishable with 60 blows, and banishment for the space of one year: and, lastly, that whoever is guilty of embezzling much of the public property, will be punishable with 100 blows, and perpetual banishment to the distance of 2000 *li*. (See Sir G. T. Staunton's Translation of the Penal Code.)

SCALE OF PUNISHMENT FOR OFFENSES AGAINST PUBLIC AND PRIVATE PROPERTY.

Punishment.	Pecuniary Malversation.	Theft.	Bribery for a lawful Object.	Bribery for an unlawful Object.	Theft of Public Property.	Embezzlement of public property.
	Taels.	Taels.	Taels.	Taels.	Taels.	Taels.
20 blows with the bamboo -	1 or less					
30 blows - - - - -	1 to 10					
40 blows - - - - -	20 to 30					
50 blows - - - - -	30 to 40					
60 blows - - - - -	40 to 50	1 or less	1 or less			
70 blows - - - - -	50 to 60	10 —	10 —	1 or less	1 or less	
80 blows - - - - -	60 to 70	20 —	20 —	1 to 5 tls.	1 to 5 tls.	1 or less
90 blows - - - - -	70 to 80	30 —	30 —	10 —	10 —	1 to 2½
100 blows - - - - -	80 to 90	40 —	40 —	15 —	15 —	5
60 blows and 1 year's banishment	100 to 200	50 —	50 —	20 —	20 —	7½
70 blows and 1½ year's banishment	200 to 300	60 —	60 —	25 —	25 —	10
80 blows and 2 years' banishment	300 to 400	70 —	70 —	30 —	30 —	12½
90 blows and 2½ years' banishment	400 to 500	80 —	80 —	35 —	35 —	15
100 blows and 3 years' banishment	500 & up'ds	90 —	90 —	40 —	40 —	17½
100 blows and perpet. banish. 2000 *li*.	——	100 —	100 —	45 —	45 —	20
100 blows and perpet. banish. 2500 *li*.	——	110 —	110 —	50 —	50 —	25
100 blows and perpet. banish. 3000 *li*.	——	120 —	120 —	55 —	55 —	30
Death,—to be strangled - -	——	Upwards of 120 taels.	Upwards of 120 taels.	80 or 120 If an inferior Officer.	80 in extreme cases.	
Death,—to be beheaded. -	——	——	——	——	——	80 in extreme cases.

TABLE II.

SCALE OF THE PECUNIARY REDEMPTION OF NECESSARILY REDEEMABLE PUNISHMENTS.

Punishment.	If well able to pay.	If not altogether destitute.	If aged, or under Age.	Females in certain cases.	Killing or wounding accidentaly	Females in general	
						Days confin't.	Dec. of taels.
	T. m. c. c.	T. m. c. c.	T. m. c. c.	T. m. c. c.	T. m. c. c.		
10 blows with the bamboo	2 5	3	7 5	1	——	20 and	105
20 blows	5	4 5	1 8	2	3 5 4	25 and	135
30 blows	7 5	6	2 2 5	3	3 3 2	30 and	165
40 blows	1	6 5	3	4	7 9	35 and	195
50 blows	1 2 4	9	3 7 5	5	8 8 7	40 and	225
60 blows	3	1 2	4 5	6	——	50 and	3
70 blows	3 5	1 3 5	5 2 5	7	——	55 and	3375
80 blows	4	1 5	6	8	1 4 1 9	60 and	375
90 blows	4 5	1 6 5	6 7 5	9	——		
100 blows	5	1 8	7 5	1 1 0	1 7 7 4		
1 year's banishment	7 5	3 6	1 5	1 7 5	3 5 4 8		
1½ year's banishment	10	5 4	1 8 7 5	1 1 1 25	——		
2 years' banishment	12 5	7 2	2 2 7	1 1 5	5 3 2 2		
2½ years' banishment	15	9	2 6 2 5	1 1 8 75	——		
3 years' banishment	17 5	10 8	3	1 2 2 50	7 0 9 7		
4 years' banishment	20	14 4	4	——	——		
5 years' banishment	25	18	4	——	——		
Perpetual banishment to 2000 *li*.	——	——	——	1 3	——		
Perpetual banishment to 2500 *li*.	——	——	——	1 3 3 75	——		
Perpetual banishment to 3000 *li*.	——	——	——	1 3 7 5	10 6 4 6		
Death,—to be strangled	——	——	——	1 45	12 4 2		
Death,—to be beheaded							

TABLE III.

Scale of pecuniary redemption in such cases as are not legally excluded from the benefit of general acts of grace and pardon, and which, though not necessarily redeemable, have, by an edict of the eighth year of the emperor Kínlung (1744), been made redeemable upon petition.

Rank of the Offender.	*Sentence.*	*Commutation.*
An officer above the fourth rank,	Death by strangulation or decollation.	12,000 taels.
An officer of the fourth rank		5,000 taels.
An officer of the fifth or sixth rank,		4,000 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		2,500 taels.
A graduate, licenciate, or a Bachelor of Arts,		2,000 taels.
A private individual.		1,200 taels.
An officer above the fourth rank,	Perpetual banishment.	7,200 taels.
An officer of the fourth rank,		3,000 taels.
An officer of the fifth or sixth rank,		2,400 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		1,500 taels.
A graduate, licenciate, or a Bachelor of Arts,		1,200 taels.
A private individual,		720 taels.
An officer above the fourth rank,	Temporary banishment, or blows with the bamboo.	4,800 taels.
An officer of the fourth rank,		2,000 taels.
An officer of the fifth or sixth rank,		1,600 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		1,000 taels.
A graduate, licenciate, or a Bachelor of Arts,		800 taels.
A private individual,		480 taels.

TABLE IV.—DEGREES OF PUNISHMENT.

Deg.	Nominaly	Reduced.	Dimensions of the Bamboo.	Deg.	Nominally	Reduced.	Together with Banishment.
1	10	4 blows	Inflicted with a Bamboo 5 *chih* 5 *tsun*. 1 *tsun* broad at the ends. 1½ *tsun* broad at the ends. 2 *tsun* by 1½ *tsun*. Weight 1½ catties. Weight 2 catties.	11	60	20 blows	For one year to a distance of 500 *li*.
2	20	5 ,,		12	70	25 ,,	For one year and a half. . . . 500 *li*.
3	30	10 ,,		13	80	30 ,,	For two years. . . . . 500 *li*.
4	40	15 ,,		14	90	35 ,,	For two years and a half. . . . 500 *li*.
5	50	20 ,,		15	100	40 ,,	For three years. . . . . 500 *li*.
6	60	20 ,,		16	100	40 ,,	For life. . . . . 2000 *li*.
7	70	25 ,,		17	100	40 ,,	For life. . . . . 2500 *li*.
8	80	30 ,,		18	100	40 ,,	For life. . . . . 3000 *li*.
9	90	35 ,,		19	Death by strangulation.		
10	100	40 ,,		20	Death by decollation.		

Section Second.

IMPERIAL TITLES.

皇王異說第二章

ˢWóng ˢwóng ⁱ² shüt⁵; tai² ⁱ² ᶜchéung.

1. August is resplendent. Complete virtue is very resplendent, and there is no place which it does not illumine.

2. August sovereign is an appellation of one possessing complete virtue and able to act on heavenly principles.

3. August emperor is one very resplendent and complete in virtue, who is above the people (i. e. is emperor).

4. August heaven (the emperor) is he who because of his complete virtue and great splendor, is great as heaven.

5. The words of the august sovereign are silken sounds.

6. The august sovereign's car is the gemmeous carriage.

7. The august sovereign's seal is the gemmeous signet.

8. The commands of the august sovereign are the imperial commands, or the phœnix (the incomparable) mandate.

9. The decree of the august sovereign is the revered decree, and is otherwise called the sacred will.

皇煌也盛德煌
煌無所不照也
皇帝有盛德而稱
能行天道之稱
皇上煌煌盛德
爲民之上者
皇天以其盛德
煌煌如天大意
皇帝言曰綸音
皇帝車曰玉輦
皇帝印曰玉璽
皇帝之諭曰上
諭又曰鳳詔
皇帝之命曰欽
命又曰聖旨

ˢWóng, ˢwóng ᵉyá. Shing⁵ tak, ˢwóng ˢwóng, ˢmò ᵉshó pat, chiú⁵ ᵉyá.

ˢWóng tai² ᵉyau shing² tak, ˢí ˢnang ˢhang ᶜtᵉín tò² ᶜchí ᶜchᵉing.

ˢWóng shéung², ˢwóng ˢwóng shing² tak, ˢwai ˢman ᶜchí shéung² ᵉché.

ˢWóng ᶜtᵉín, ᵉí ˢkᵉí shing² tak, ˢwóng ˢwóng, ˢü ᶜtᵉín tái² í⁵.

ˢWóng tai² ˢín üt₂ ˢlun ᶜyam.

ˢWóng tai² ᶜkü üt₂ yuk₂ ᵉlím.

ˢWóng tai² yan² üt₂ yuk₂ ᵉsái.

ˢWóng tai² ᶜchí yü² üt₂ shéung² yü², yau² üt₂ fung² chiú⁵.

ˢWóng tai² ᶜchí ming² üt₂ ᶜyam ming², yau² üt₂ shing² ᵉchí.

Notes and Explanations.

IMPERIAL titles have been variously written at different periods. *Wóng*, the august or the august one, was first applied to the three ancient sovereigns—Fukhí, Shannung, and Wóngtai. In the *Yik Shi*, or 'Unravelment of History,' *kün í, pín yat*, it is said: "*Wóng* or august is heaven: heaven speaks not, yet the four seasons follow in regular succession, and all things spring forth. So the three august ones descended in state, and without even uttering a word, the people bowed to their sway. Their virtue was inscrutable and boundless, like august heaven; and therefore were they called august," or the august ones. Commonly *wóng*, august, is composed of *wóng*, a king or ruler, surmounted by *pák*, clear or bright; in the *Yik Shi*, the *wóng* is surmounted by *tsz'* or self, thus indicating *self-king, self-ruler*, or one ruling alone and supreme.

2. *Wóngtai*, august sovereign or emperor, is a very common appellation of the reigning monarch: and, when speaking of him, it is used as an equivalent for H. I. M. or his imperial majesty. The five immediate successors of the three august ones were called *tai*; and sometimes the three august ones, with their next successors *Yau* and *Shun*, were called the five *tai*.

3. The word *yam* denotes that which is grand, majestic, and worthy to be revered; and is applied particularly to what belongs to the emperor; and hence *yam chái, yam ming*, and *yam*

10. The celestial august one; indicating great splendor and perfect virtue like those of heaven.

11. The wise and august, is one infinite in knowledge, complete in virtue, and very resplendent.

12. The once august is the designation of one deceased.

13. Sovereign or a judger; one able to act on celestial principles, and in the service of heaven execute judgment.

14. Sovereign king is one able to act on celestial principles, and to whom the empire goes and submits.

15. Celestial sovereign is one able to act on celestial principles, and to whom the whole empire submits.

16. The sacred sovereign is one able to act on heavenly principles, who is thoroughly acquainted with all things.

17. The genealogical books of the sovereign's descendents are named the gemmeous pages (or pearly tablets).

18. King is to go; meaning that all the empire goes and submits to him [who is so styled their king].

19. The celestial king is a designation given by the Chinese, denoting one to whom all the empire submits.

20. A wise king is one whose knowledge is unbounded, and to whom the whole empire submits.

21. Aged king is the designation of the king's father.

天	皇	煌	煌	盛	德
有	如	天	大	之	意
聖	皇	於	事	無	不
通	盛	德	煌	煌	也
先	皇	已	崩	之	稱
帝	諦	也	能	行	天
道	事	天	審	諦	也
帝	王	能	行	天	道
而	天	下	歸	往	焉
天	帝	能	行	天	道
而	天	下	歸	之	也
聖	帝	能	行	天	道
且	於	事	無	不	通
帝	胄	之	譜	名	爲
玉	牒				
王	往	也	天	下	所
歸	往	之	意		
天	王	諸	夏	所	稱
意	謂	天	下	歸	往
聖	王	事	無	不	通
而	天	下	歸	往	也
老	王	王	父	之	稱

‹T'ín ₅wóng; ₅wóng ₅wóng shing² tak₂, ˢyau ₅yü ‹t'ín tái² ‹chí í'.

Shing' ₅wóng, ‹yü sz'² ₅mò pat₂ ‹t'ung,² shing² tak₂, ₅wóng ₅wóng ˢyá.

‹Sín ₅wóng, ˢí ‹p'ang ‹chí ‹ch'ing.

Tai', tai' ˢyá; ₅nang ₅hang ‹t'ín tò², sz'² ‹t'ín 'sham tai' ˢyá.

Tai' ₅wóng; ₅nang ₅hang ‹t'ín tò², ₅í ‹t'ín há² ‹kwai ˢwóng ₅ín.

‹T'ín tai', ₅nang ₅hang ‹t'ín tò², ₅í ‹t'ín há² ‹kwai ‹chí ˢyá.

Shing' tai', ₅nang ₅hang ‹t'ín tò², 'ch'é ‹ü sz'² ₅mò pat₂ ‹t'ung.

Tai' chau' ‹chí 'pò, ₅ming ₅wai yuk₂ típ₂.

₅Wóng, ˢwóng ˢyá; ‹t'ín há² 'shó ‹kwai ˢwóng ‹chí í'.

‹T'ín ₅wóng ‹chü há² 'shó ‹ch'ing, í' wai² ‹t'ín ha² ‹kwai ˢwóng.

Shing' ₅wóng sz'² ₅mò pat₂ ‹t'ung, ₅í ‹t'ín há² ‹kwai ˢwóng ˢyá.

ˢLò ₅wóng ₅wóng fú² ‹chí ‹ch'ing.

fung, are rendered, 'imperial commissioner,' 'imperial decree,' and 'that which is or ought to be received with reverence.' Works published by imperial authority are styled *yam ting*, i. e. with the emperor's sanction, or by the emperor's permission.

12. The phrase *sin wóng* is applied only to emperors after they are deceased. Their demise is expressed by *p'ang*, which denotes the fall of anything high and massive, or honorable and great, like the fall of a mountain, or the death of one who possesses great power and is highly honored and revered, as is always supposed to be the case with an emperor.

13—17. These several sentences show the meaning which is attached to this word *tai*, both when used alone and in connection with others. Sovereign, ruler, potentate, and so forth, are terms which may be used as equivalents for it.

18. This term has been used by the Chinese as the title of their sovereign. They say "heaven cannot have two suns, nor the people two *wóng* or kings," i. e. sovereign rulers. One says that 'he who can keep the three powers, heaven, earth, and man in union, is a *wóng*.' At present there are in the imperial family different orders of kings, all inferior to the emperor.

心往國名而意爲歸心意通也爲主謂所也龍

歸歸一故卑人曾父下歸民歸稱不心謙也之之之通曰

下向也往自之前王羣民君德事下君之天母子無之面

羣趨君歸君陋王老也意國君自也無歸自人下地天不

王下王民王孤上辭羣之君意君寡君羣人德子天天事子

君天國之孤稱太王君心國之寡謂聖而寡寡天父聖生天顏

22. Honored king is one to whom the hearts of all people submit, and to whom the whole empire shows obedience.

23. The nation's king is the prince; one to whom the people of a nation submit, and hence the name.

24. The lone king is a modest appellation of a prince used by himself, denoting that he is poor.

25. A retired or ex-king is one who was once king, but has on account of age resigned in favor of his son.

26. Prince is a multitude; the term indicates one to whom the hearts of the multitude submit.

27. Prince of the country is a phrase indicating one to whom the hearts of the people of the country submit.

28. Solitary prince is an appellation of a prince used only by himself, meaning that he is without virtue.

29. Wise prince is one whose knowledge is infinite, and to whom the hearts of the multitude submit.

30. The solitary man is a modest appellation of a prince applied to himself as one possessed of few virtues.

31. The son of heaven is lord of the whole empire, and is so called because heaven is his father and earth his mother.

32. The wise son of heaven is one who is born of heaven and whose knowledge is infinite.

33. The face of the son of heaven (i.e. the emperor's face) is called the dragon's face.

‹Kwan ˛wóng, ˛kwan há² ‹kwai ‹sam, ‹tʻín há² ‹tsü héung² ‹kwai ˛wóng.

Kwók› ˛wóng, ‹kwan ˛yá; yat› kwók› ‹chí ˛man ‹kwai ˛wóng, kú² ˛ming.

‹Kú ˛wóng, ‹kwan tsz'² ‹pí ˛i ‹chʻing ‹kú lau² ‹chí ˛yan i².

Tʻái² shéung² ˛wóng, ˛tsʻin ˛tsang ˛wai ˛wóng, ˛tsʻz' ˛lò ˛wóng fú².

‹Kwan ˛kwan ˛yá; ˛kwan há² ‹kwai ‹sam ‹chí i².

Kwók› ‹kwan, kwók› ˛man ‹kwai ‹sam ‹chí i².

'Kwá ‹kwan, ‹kwan tsz'² ‹chʻing, i² wai² 'kwá tak› ˛yá.

Shing² ‹kwan, sz'² ˛mò pat› tʻung, ˛í ˛kwan há² ‹kwai ‹sam ˛yá.

'Kwá ˛yan, ‹kwan tsz'² ‹hím ˛wai 'kwá tak› ‹chí ˛yan ˛yá.

‹Tʻín 'tsz' ‹tʻín há² ‹chí 'chü, fú² ‹tʻín ˛mò tí² ‹chí wai².

Shing² ‹tʻín 'tsz', ‹tʻín ‹chí 'shó ‹shang, sz'² ˛mò pat› tʻung ˛yá.

‹Tʻín 'tsz' ‹chí mín² üt› ˛lung ˛ngán.

24. This is rather affected than real poverty: in modern times Chinese kings possess but little power, and are in no way comparable to the *wóng tai*, who alone is supreme; they are usually, if not always, members of the imperial house.

25. Here the meaning of *kwá* is like *kú* in No. 24: both are used to express humility and lowliness, and are also employed as a designation of one's self, when a sovereign is speaking in the first person. *Kwá* also means a widow, and *kú* an orphan.

31. This high—too high—title, for mortal man, is in very common use. The notice of its origin, as here explained, is taken from the archæological work called *Kú Sz' Tsʻam Yun*.

33. The emperor's person is also called the dragon's body, and his throne, the dragon's throne. Moreover, as elsewhere explained, his coat of arms is the dragon.

34. The effects and furniture (i. e. the chattels) of the emperor are called the imperial chattels.

35. Whatever place is reached by the carriage or the car of the son of heaven is said to be blessed.

36. The place of residence for the emperor is called, hall of audience, golden palace, the ninth entrance, vermilion avenue, vermilion hall, rosy hall, forbidden hall, the crimson and forbidden place, gemmeous steps, golden steps, meridian portal, gemmeous avenue, celestial steps, celestial court, forbidden palace, great interior, the maple pavilion, and royal house.

37. Wise lord; his knowledge of things is infinite, and he lords it over the country and rules the people.

38. Lord paramount is one who holds and regulates those affairs which are above the people.

39. Our master is a common appellation given to the monarchs of the present dynasty by officers in conversation.

40. Lord of the country is the prince, so called because by him is exercised the lordship over the country.

41. Sole potentate is an appellation of the highest honor, employed by the prince, denoting We, Us, Our, &c.

御	曰	物	之	子	天	物	天
至	所	駕	車	子	天	幸	曰
處	之	居	所	子	天	朝	曰
九	殿	金	廷	丹	墀	禁	重
形	庭	丹	墀	禁	庭	金	墀
玉	禁	紫	庭	金	墀	天	墀
玉	門	午	墀	天	丨	大	宮
禁	庭	天	丨	大	內	內	室
王	宸	楓	內	內	內	內	內
通	不	無	事	主	事	主	聖
者	民	治	國	主	主	主	而
民	爲	掌	執	上	上	上	主
武	文	朝	本	子	之	上	主
者	君	稱	而	談	君	恒	恒
其	以	也	君	主	國	國	國
也	主	之	國	一	至	朕	爲
君	稱	我	尊	言	謂	自	朕

‹T'ín 'tsz' ‹chí mat₂ üt₂ ü² mat₂.

‹T'ín 'tsz' ‹kü ká' 'shó chí' üt₂ hang².

‹T'ín 'tsz' 'shó ‹kü ‹chí ch'ü', üt₂ ₅ch'íú ₅t'ing, ‹kam tín², 'kau ₅chung, ‹tán ₅chí, ‹tán ₅t'ing, ₅tung ‹t'ing, kam' ₅t'ing, 'tsz' kam', yuk₂ ‹kái, ‹kam ‹kái, ₅'ng ₅mún, yuk₂ ₅chí, ‹t'in ‹kái, ‹t'ín ₅t'ing, kam' ‹kung, tái² noi², ‹fung ₅shan, ₅wóng shat₂.

Shing' 'chü, sz'² ₅mò pat₂ ‹t'ung, ₅í 'chü kwok₂ chí² ₅man 'ché.

'Chü shéung², chap₂ 'chéung ₅wai ₅man shéung² ‹chí sz'² ₅yá.

'Chü 'tsz', 'pún ₅ch'íú ₅man ₅mò ₅hang ₅tám ₅í ‹ch'ing ‹kwan 'ché.

Kwók₂ 'chü, ‹kwan ₅yá; ₅í ₅k'í ₅wai yat₂ kwók₂ ‹chí 'chü ₅ya.

Cham² chí' ‹tsün ‹chí ‹ch'ing ‹kwan tsz' wai² ₅in -ngo ₅ya.

36. The origin of each of these terms is capable of explanation, and some of them are explained in several ways: thus, *chíú t'ing* is the hall of light, so called because there at *early dawn* the emperor is wont to see his ministers, or because there they are permitted to see the *light* of his countenance: again, there are nine successive gates or doorways to the palace, each opening into a new suit of apartments; the emperor usually resides within the ninth, and hence the term *kau chung:* the term 'maple' is employed, some say because around the palace were planted many maple trees which overshadowed it, others say because it is built of maple timber. The other terms are explained in a similar way.

41. This word *cham* was originally used for the first person by all classes; but having been employed by the first universal monarch of China as the peculiar designation of royalty, it came to be, and is now, the proper appellation of the sovereign, when speaking of himself; it is used by the emperor in the sense of *ngó*, as employed by the people. The term frequently occurs in imperial edicts.

帝皇稱尊下陛言

Pai³ há², ⁽tsün ⁽ch'ing ₅wóng tai³, ₅ín ⁵í ⁵yá.

42. Footstool is the term used by the ministers of state in direct address to the emperor.

帝揖名也稱之

帝皇呼君故母之民

萬歲稱體於君王后王母臣者

Mán² sui³, ⁽ch'ing ⁽fú ₅wóng tai³.

43. Ten thousand years is an appellation of the emperor.

Hau², kai³ 't'ai ⁽kwan ⁵yá; yap, yéung² shau² ⁽ü ⁽kwan, kú³ ₅ming.

44. The empress is one who continues the prince's succession; she bows and submits to him, and hence the name.

₅Wóng t'ái³ hau² ₅wóng ⁵mò ⁵yá.

45. The august empress mother is the emperor's mother.

Kwók, t'ái³, ₅wóng ⁵mò ⁽chí ⁽ch'ing.

46. She is also called the great one of the nation.

T'ái³ hau², yik₂ ₅shan ₅man ⁽chí ⁽ch'ing ₅wóng ⁵mò 'ché.

太后王母之民之稱

皇后君妻之稱妻

47. The great empress is also an appellation given to the emperor's mother by the ministers of state and the people.

₅Wóng hau², ⁽kwan ⁽ts'ai ⁽chí ⁽ch'ing.

48. The august empress is a title of the prince's consort.

國后稱君之而稱

Kwók, hau² ⁽ch'ing ⁽kwan ⁽chí ⁽ts'ai.

49. The queen of a country is a title of a prince's consort.

娘妻臣民稱

₅Néung ₅néung ₅shan ₅man ₅í ⁽ch'ing ⁽kwan ⁽ts'ai 'ché.

50. Princess is the designation given to the prince's consort by his ministers and people.

君妻者

妃妾君之稱

Hau² ⁽fí ⁽ch'ing ⁽kwan ⁽chí ts'íp.

51. Imperial lady is the title of the prince's concubine.

后妃君自命謂

御妻稱君之

Yü³ ⁽ts'ai ⁽kwan tsz'² ⁽ch'ing wai².

52. Imperial consort is the title given to her by the prince.

皇后之稱之

₅Wóng hau² ⁽chí ming², wai² ⁽chí í' 'chí.

53. The orders of the august empress are called her excellent pleasure.

懿旨

Ts'íú ₅fóng ₅wóng hau² 'shó ⁽kü.

54. The empress' room is called the pepper-chamber.

椒房皇后所居

Ching' ⁽kung; ⁽kung ⁽fan ⁽tung ⁽sai, ching' 'ché ⁵nái ⁽ts'ai 'shó ⁽kü.

55. Chief palace; the palace is divided into eastern and western, which are the apartments of the royal consort.

正宮宮分東西

正者乃妻所居

Tung ⁽kung, ⁽sai ⁽kung, ₅kái ⁽kwan ts'íp, 'shó ⁽kü.

56. Eastern palace and western palace both are apartments which are occupied by the prince's concubines.

東宮西宮皆君之

妾所居稱

₅Wóng kwai³ ⁽fí, ⁽ch'ing ⁽kwan ⁽chí ts'íp, ⁵yá.

57. August honorable ladies are the titles given to the concubines of the prince.

皇貴妃

妾也

---

42. *Pai há* denotes primarily the footsteps beneath the place where the monarch is seated. There his personal attendants stood to hear and to report to him the requests and complaints of others; and hence to report to those ministers, standing on the steps beneath the throne, came to be equivalent to addressing the throne, or him that sat thereon.

43. *Mán sui* is often used in the sense of *vive le roi*, expressing the wish that the monarch's life may be greatly prolonged. *Mán sui yé, father of* 10,000 *years* is also a common phrase. It resembles the Hebrew phrase מלכא לעלמין חיי O king live for ever! and is used in a similar manner when approaching to and addressing the sovereign.

58. The oldest son has the title of heir apparent.	太子號曰儲君	T'ái' 'tsz' hò² üt₂ ₅chü ‹kwan.
59. Elder brother is the title of the emperor's sons.	阿哥君子之稱	‹Á ‹kó ‹kwan 'tsz' ‹chí ‹ch'ing.
60. The heir apparent's residence is called green palace.	太子居曰青宮	T'ái' 'tsz' ‹kü üt₂ ‹tsi'ng ‹kung.
61. Congratulations of the heir apparent on his birthday are expressed by the phrase, 'thousand autumns.'	祝太子壽曰千秋	Chuk› t'ái' 'tsz' shau² üt₂ ‹ts'ín ‹tsau.
62. Lord of the palace; when the emperor gives a daughter in marriage, he does not himself direct its ceremonies, but employs one of the same family to do it, who is therefore called lord of the palace.	宮主天子嫁女 不自主婚使諸 侯同姓者主之 故曰宮主	‹Kung 'chü : ‹t'ín 'tsz' ká' ₅nü, pat› tsz'² 'chü ‹wan, 'sz' ‹chü ₅shau ₅t'ung sing' 'ché 'chü ‹chí, kú' üt₂ ‹kung 'chü.

59. This usage seems to have been introduced by, and to be confined to, the reigning family: the oldest is called *Akó*, the next is called *í Akó*, the third *sám Akó*, and so on.

Section Third.

IMPERIAL FAMILY.

宗人類第三章
₅Tsung ₅yan lui² tai² ‹sám 'chéung.

1. Our primeval progenitor, the emperor Origin.	肇祖原皇帝	Shíú² 'tsò ₅Yün ₅wóng tai'.
2. Our prosperous progenitor, the sovereign Dispatch.	興祖直皇帝	‹Hing 'tsò Chik₂ ₅wóng tai'.
3. Our luminous progenitor, the sovereign Benign.	景祖翼皇帝	'King 'tsò Yik₂ ₅wóng tai'.
4. Our illustrious progenitor, the sovereign Munificent.	顯祖宣皇帝	'Hín 'tsò ‹Sün ₅wóng tai'.

Notes and Explanations.

The imperial family, now ruling over the Chinese empire, by endeavoring to conceal their recent origin as an independent state, has blended fables and facts in their early history, and thus attempted to deduce their descent from the gods. The Mantchou nation was evidently formed of several Tongouse tribes, situated on the north of Corea, along the banks of the Amour. In the time of the Sung dynasty, they were known as the *kam ch'iú*, or golden court, and subdued several districts of northern China. For a while their progress was checked by the Mongols, who were led on by a grandson of Genghis, and who, destroying both the Sung dynasty and its enemies, founded the Yün in 1279, which continued down to A. D. 1367, a period of 89 years. The Ming family then came to the throne, from whom, after a reign of 276 years, it was wrested by the Mantchou line, A. D. 1643-44. (See Companion to the Anglo-Chinese Kalendar for 1832.)

1—6. These are neither the proper names of the sovereigns, nor of those periods during which each in succession held the supreme authority; they are the *miú hò*, 'temple designations,' or posthumous titles conferred on the monarchs by their descendents, and written upon their monu-

5. Our magnanimous progenitor, the sovereign Noble.	太祖高皇帝	T'á' 'tsò ‹Kò ˛wóng tai'.
6. Our magnanimous ancestor, the emperor Accomplished.	太宗文皇帝	T'á' ‹tsung ˛Man ˛wóng tai'.
7. Our immortal progenitor, the monarch Brilliant.	世祖章皇帝	Shai' 'tsò ‹Chéung ˛wóng tai'.
8. Our sacred progenitor, the emperor Pious.	聖祖仁〡帝	Shing' 'tsò ˛Yan ˛wóng tai'.
9. Our immortal ancestor, the emperor Excellent.	世宗憲〡帝	Shai' ‹tsung Hín' ˛wóng tai'.
10. Our exalted ancestor, the emperor Pure.	高宗純〡帝	‹Kò ‹tsung ˛Shun ˛wóng tai'.
11. Our benevolent ancestor, the emperor Discreet.	仁宗睿皇帝	˛Yan ‹tsang Yui² ˛wóng tai'.
12. Rules for all posthumous titles: the several characters, examined and defined, are entered in the register.	凡謚法各考其字義而著於冊	˛Fán shí² fát›: kók› 'háu ˛k'í tsz'² í², ˛í chü² ‹ü chák›.
13. Several terms selected for the ancestral temples.	列聖廟號取焉	Lít₂ shing' míú² hò² 'tsü ‹ín.
14. *Primeval*, a divine and martial founder.	神武創業曰肇	˛Shan ˢmò chóng² íp₂ üt₂ shíú².
15. *Prosperous*, wise to devise and great to effect.	聖圖丕振曰興	Shing' ˛t'ò ‹pí chan' üt₂ ‹hing.
16. *Luminous*, having authority with ample resources.	光有令緒曰景	‹Kwóng ˢyau ling² ˢsui üt₂ 'king.
17. *Illustrious*, conspicuous for merit, virtue and diligence.	功德懋著曰顯	‹Kung tak› mau² chü' üt₂ 'hín.
18. *Magnanimous*, shedding down light on a thousand ages.	光啟千禩曰太	‹Kwóng 'kai ‹ts'ín tsz'² üt₂ t'á'.
19. *Immortal*, giving protection to all posterity.	貽庥奕葉曰世	˛I' ‹yau yik₂ íp₂ üt₂ shai'.

ments or tablets in the ancestral temple and in the annals of the country. The first, second, third, and fourth in this list, were mere chieftains; the fifth, having become confederate with the family of Ming, ruled over several tribes of Mongols and Mantchous, and in 1616 took, for the title of his reign, the words *T'ien-ming*; in 1627 he was succeeded by T'ien-tsung. These six chieftains and kings all reigned in Mantchouria.

7—11. These are the posthumous titles of their successors; who have reigned in China, as the Tá Ts'ing chiú, or Great Pure dynasty; the following are their *kwók hò*.

7. Shunchí, (Shun-chí) who ruled 18 years, commencing in 1644;
8. Hónghí, (Káng-hí) who ruled 61 years, commencing in 1662;
9. Yungching, (Yung-ching) who ruled 13 years, commencing in 1723;
10. Kínlung, (Kien-lung) who ruled 60 years, commencing in 1736;
11. Káhing, (Keá-king) who ruled 25 years, commencing in 1796;

and ending in 1821; at which time he was succeeded by his imperial majesty, Tòkwóng (Táu-kwáng), then in the 39th year of his age; who in figure, is said to be tall, thin, and of a dark complexion: and in the business of government, diligent, and economical. Some have reported him to be mild and generous in his disposition; others have represented him as being unkind and cruel even to his own children.

12. These rules are contained in the second volume of the Tá Tsing Úi Tín, a "Collection of Statutes of the great Pure dynasty." Some one or two hundred characters have been selected and defined, (as in the examples Nos. 14 to 21, and 23 to 33,) and arranged for use into several classes, according to the rank and station of the persons to whom they are to be given as titles. *Shiú*, *hing*, *king*, &c. from No. 14 to 21, are selected from the first class. Those commencing with No. 22, are from the second class of these selected characters.

14. He who like a divinity and like a warrior lays the foundations of an empire is, or may be, called, *shiú*, a patriarch, or one of primitive and primeval character.

聖高爲原直翼宣高文仁章憲純睿近覺告嗣亦末則
曰曰取曰曰曰曰曰曰曰曰曰曰曰曰曰曰曰曰曰曰
統極謚基成治私大地生明奸一微別室則冊婚秩始年
垂立尊開行好不盛緯天天高罰和通族宗子於之爵之玉
德紀聖德敏民而德天天慎善心知皇曰生書如之如於
峻肇列植肇愛施功經如敬賞內聖凡遠羅而亦如亦登

Tsun' tak$_2$ ⸢shui ⸢t'ung üt$_2$ shing'.
Shíú^2 ⸢kí lap$_2$ kik$_2$ üt$_2$ ⸢kò.

Lít$_2$ shing' ⸢tsün shí^2 ⸢tsü ⸢ín.

Chik$_2$ tak$_2$ ⸢hoi ⸢kí üt$_2$ ⸢ün.

Shíú^2 ⸢man ⸢hang ⸢shing üt$_2$ chik$_2$.
Oi' ⸢man hò' chí^2 üt$_2$ yik$_2$.

⸢Shí ⸢í pat$_2$ ⸢sz' üt$_2$ ⸢sün.

⸢Kung tak$_2$ shing^2 tái^2 üt$_2$ ⸢kò.

⸢King ⸢t'ín ⸢wai tí^2 üt$_2$ ⸢man.

⸢Ü ⸢t'ín hò' ⸢shang üt$_2$ ⸢yan.

King' shan^2 ⸢kò ⸢ming üt$_2$ ⸢chéung.
'Chéung shín^2 fat$_2$ ⸢kán üt$_2$ hín'.
Noi^2 ⸢sam ⸢wó yat$_2$ üt$_2$ ⸢shun.

Shing' ⸢chí ⸢t'ung ⸢mí üt$_2$ yui^2.

⸢Fán ⸢wóng tsuk$_2$ pít$_2$ ⸢í kan^2 ⸢yün, üt$_2$ ⸢tsung shat$_2$, üt$_2$ kók$_2$ ⸢ló. ⸢Shang 'tsz' tsak$_2$ ⸢í kò' ⸢í ⸢shü ⸢ü chák$_2$; kai' tsz'^{2} yik$_2$ ⸢ü ⸢chí, ⸢wan ká' yik$_2$ ⸢ü ⸢chí; tséuk$_2$ tít$_2$ 'chí mút$_2$ yik$_2$ ⸢ü ⸢chí. Shap$_2$ ⸢nín tsak$_2$ ⸢tang ⸢ü yuk$_2$ típ$_2$.

20. *Wise*, having great virtue continually exhibited.
21. *Exalted*, with rising merit carried to the utmost.
22. Selection of posthumous names.
23. *Origin*, planting virtue laid a foundation.
24. *Dispatch*, begining with diligence perfected his work.
25. *Benign*, loved the people and ruled them well.
26. *Munificent*, dispensed and that without selfishness.
27. *Noble*, had merits and virtue in full greatness.
28. *Accomplished*, so as to span heaven and measure earth.
29. *Benevolent*, loving all living creatures as heaven.
30. *Brilliant*, i.e. respectful, faithful, elevated, clear.
31. *Excellent*, rewarding the good, punishing the bad.
32. *Pure*, one whose inmost soul was pure and single.
33. *Discreet*, wise and deeply and minutely learned.
34. All the emperor's kindred, as more or less nearly related, are called either the *imperial family* or *gioro*. The birth of children must be duly announced, and their names entered on the family register; for adopted children, the same must be done; for the sons-in-law and daughters-in-law, the same must be done; and so also it must be with the conferment or withdrawal of honors. Every ten years these must be entered on the gemmeous tables.

23—25. In these there is supposed to be a reference to the order of succession: there is first, Origin, or the one who laid the foundation of the dynasty; next is Dispatch, or the one who succeeded and carried forward—dispatching in order and with promptness—that which the first had commenced; and then comes the Benign to give finish and completeness to the structure. As in European states, the epithets and the posthumous names are intended by the Chinese to exhibit the character of those illustrious personages to whom they are given.

29. On a preceding page (see Chap. III. Sec. 1. No. 42.), *yan* was rendered Pious; Benevolent, however, seems to be the proper translation. In the list of words, contained in the Collection of Statutes, three different definitions are given to this single character *yan*; it is not quite certain whether or not the definition here given was intended for Honghí; it is, however, sufficiently appropriate, and may be regarded accordingly, at least till the contrary is known.

34. The imperial family wear a golden yellow sash, and the gioro a red one; when degraded, the former take a red sash, and the latter a carnation one.

35. The descendants of the illustrious progenitor the august Munificent, in a direct line, constitute the 'imperial family;' the descendants of his uncles and brothers constitute the gioro (or *kókló*).	本叔覺之帝伯爲支室宗之皇室支封爵曰顯祖宣皇帝兄弟羅	'Hín 'tsò ‹Sün ˛wóng tai' 'pún ‹chí ˛wai ‹tsung shat, pák› shuk› ‹hing tai² ‹chí ‹chí ˛wai kók› ˛ló.
36. The titles, conferred on members of the imperial family, are divided into twelve orders:	凡宗室封爵之等十有二曰	˛Fán ‹tsung shat› ‹fung tsëuk› ‹chí 'tang shap₂ ˂yau í² üt₂:
(*a*) The mild, eminent, kindred king.	和碩親王	˛Wó shik₂ ‹ts'an ˛wóng.
(*b*) The extolled, elegant, noble king.	多羅郡王	‹Tó ˛ló kwan² ˛wóng.
(*c*) The extolled, elegant, honorable knight.	多羅貝勒	‹Tó ˛ló púi' lak₂.
(*d*) The firm, elevated, honorable prince.	固山貝子	Kò' ‹shán púi' 'tsz'.
(*e*) High honorary state protector duke.	奉恩鎮國公	Fung² ‹yan chan' kwók› ‹kung.
(*f*) High honorary state supporter duke.	奉恩輔國公	Fung² ‹yan fú² kwók› ‹kung.
(*g*) Secondary state protector duke.	不入八分鎮國公	Pat› yap₂ pát› ‹fan chan' kwók› ‹kung.
(*h*) Secondary state supporter duke.	不入八分輔國公	Pat› yap₂ pát› ‹fan fú² kwók› ‹kung.
(*i*) State protector general.	鎮國將軍	Chan' kwók› ‹tséung ‹kwan.
(*j*) State supporter general.	輔國將軍	Fú² kwók› ‹tséung ‹kwan.
(*k*) High state general.	奉國將軍	Fung² kwók› ‹tséung ‹kwan.
(*l*) High honorary general.	奉恩將軍	Fung² ‹yan ‹tséung ‹kwan.
37. If without titles, then rank is conferred.	無爵則給以品	˛Mò tséuk› tsak› k'ap› ˂í 'pan

35. "Among the chiefs of their tribes was one Aisin Keŏlo, or *Gioro*, whom the Mantchous make the son of a divine virgin, who became pregnant of him by eating a fruit brought to her in the bill of a magpie: this Aisin Gioro at first ruled over three tribes, but afterwards others submitted to him, and he became king of a nation, to which he gave the name Mantchou (*mánchau*), which in Chinese signifies, the full (or well-peopled) country." These gioro are those who have descended collaterally from Aisin Gioro.

36. These titles of nobility are confined to the male branches of the imperial house; there are, however, several others which are conferred on the female members, all of whom seem to have titles of nobility or degrees of rank. *Wó shik, tó ló, tó ló púi lák, kò shán púi tsz'*, are Mantchou words,—the *meaning* of which may or may not be (probably it is not) correctly expressed by the Chinese characters.

(*g*, *h*.) In the time of Shunchí's grandfather, T'ínming, who reigned in Mantchouria, there were appointed eight *wó-shik* and *púi-lak* to deliberate and consult together on the affairs of government; of each of the two there were four, each having his appropriate duties; hence the *pát fan*, which may be regarded as secondary orders of nobility.

38. The titles with which the eldest sons are invested are two, one is syled 'perpetual prince,' and the other is styled 'elevated prince.'

39. All the titles of nobility are either meritorious titles, or honorary titles, or hereditary titles, or titles which are conferred on examination.

40. Whenever any titles are conferred, or any posthumous names are decreed to the kindred and noble kings, these are all determined and fixed by order of precedence.

41. Government of the imperial family: there are (1st) a president, (2d) a left assistant director, (3d) a right assistant director, (4th) a left assistant, and (5th) a right assistant,—which officers hold the government and direction of the imperial kindred.

者子封世功襲王則班令一人左宗族
嫡子之二子受曰封功有有封封
其等長封爵封恩考親賜皆人左宗正一人右皇掌
曰凡有有凡則諡宗人右宗人之
封予
以宗正一人
郡
王
王
號
定
府
宗
正
一
人
令

Tik› 'tsz' ‹chí shau² ‹fung 'ché ₅k'í 'tang í², üt₂ shai² 'tsz', üt₂ 'ch'éung 'tsz'.

₅Fán ‹fung tseuk›, ₅yau ‹kung ‹fung, ₅yau ‹yan ‹fung, ₅yau tsap₂ ‹fung, ₅yau 'háu ‹fung.

₅Fán ‹ts'an ₅wóng kwan² ₅wóng, ‹fung tsak› tsz" hò², mút₂ tsak› ₅ü shí², ‹kái ting² ₅í ‹pán.

‹Tsung ₅yan 'fú; ‹tsung ling² yat› ₅yan, 'tsó ‹tsung ching² yat› ₅yan, yau² ‹tsung ching² yat› ₅yan, 'tsó ‹tsung ₅yan yat› ₅yan, yau² ‹tsung ₅yan yat› ₅yan; 'chéung ₅wóng tsuk₂ ‹chí ching² ling².

38. The title of *shai tsz'* is conferred on the eldest son of the *ts'an wóng*, and that of *ch'éung tsz'* on the eldest son of the *kwan wóng*; and in this way the direct line of each is continued.

41. These five officers are all selected from among the members of the imperial clan: the president must be either a *ts'an wóng* or a *kwan wóng*; and the second and third officers must be from one of the first six ranks noticed in No. 36.

Section Fourth.

INNER COUNCIL.

內閣第四章
Noi² kók›; tai² sz' ‹chéung.

1. The high chancellors of the Inner Council, two Manchous and two Chinese, [with two]—

滿士學大閣內
人二漢人二洲

Noi² kók› tái² hók₂ sz'², 'Mún ‹chau í² ₅yan, Hón' í² ₅yan—

Notes and Explanations.

The word *kók* denotes a pavilion, a court, or council-chamber, and by metonomy those who

協辦大學士 政
掌議天下之 治
宣布典綸衡 之
憲布總鈞理 庶
任以贊上禮 則
務凡大典將 事
率百寮以下 達
凡綸音之詔 曰
者曰制曰擬 其
誥曰勅皆祝 辭
式而進焉賀 表
亦如之進亦 之
若致辭諭批 若
凡承宣之答 者
章奏乃布於 百
旣下抄典宣 示
司而大寮則制 辭
凡百有

Híp, pán² tái² hók, sz'²—

'Chéung ˢí ᶜtˢín há² ᶜchí ching', ᶜsün ᵽò' ᶜsz' ᶜlun, ᶜlí chí² hín' 'tín, 'tsung ᶜkwan ᶜhang ᶜchí yam², ˢí tsan' shéung² ˢlí shü' mò²; ᶜfán tái² 'tín ˢlai, tsak, sut, pák, ᶜlíú ˢí ᶜtséung sz'².

ᶜFán ᶜlun ᶜyam ᶜchí há² tát, 'ché, üt, chai', üt, chíú', üt, kò', üt, chˢik, ᶜkái ˢí ᶜkˢí shik, ᶜsí tsun' ᶜín; chuk, ᶜtsˢz' yik, ᶜü ᶜchí; tsun' hó² 'píú, yéuk, chí' ᶜtsˢz', yik, ᶜü ᶜchí. ᶜFán ᶜching ᶜsün yü² 'chí, yéuk, ᶜchéung tsau' ᶜchí ᶜpai táp, 'ché, kí' há², ˢnái pò' ᶜyü pák, ᶜtsz' ˢí ᶜcháu ᶜín.

ᶜFán tái² 'tín ˢlai, ᶜsün shí² pák, ᶜlíú tsak, ˢyau chai' ᶜtsˢz'.

2. Joint adjutant high chancellors—

3. Deliberate on the government of the empire, proclaim abroad the imperial pleasure, regulate the canons of state together with the whole administration of the great balance of power, thus aiding the emperor in directing the affairs of state. Whenever the great solemnities [are to be celebrated], they then bring forward all the officers to take part.

4. Whenever the imperial pleasure is to be promulged, whether by an order, a declaration, a proclamation, or a warrant, in all cases their forms must be decided on and introduced [for H. I. M's inspection]; so also with the sacrificial liturgy; so too with congratulatory cards, if they contain any phrases. Whenever they receive the emperor's pleasure in commands to be promulgated, if it be an answer given to a memorial, and has already been sent down, they must consign it to the appropriate department to be copied.

5. The announcement of all great solemnities to those in office is made by an *order*.

occupy such a place: the *Noi Kók* is the emperor's cabinet or privy council. There are also in this council ten *hók sz'*, who are ex-officio members of the Board of Rites, of whom four are Chinese, four are Mantchous, and two Mongols. Besides these, there are eight *shítuk hóksz'*, of whom four are Mantchous, two Mongols, and two are Chinese; also sixteen *shituk*, ten of them being Mantchous, three Mongols, and three Chinese. Next are six *tintsik*, two Mantchous and four Chinese. Then there are ninety-two *chung shü*, of whom sixty-eight are Mantchous, sixteen Mongols, and eight Chinese, with about eighty or ninety more under-secretaries, and so forth. For further particulars respecting this Council, see the Chinese Repository, vol. IV., page 137; and also the Chinese Court Calender, or Red Book.

1. Literally *tái hók sz'*, great learned scholars; they are the highest and principal officers in the executive department of the state, in daily intercourse with H. I. M., to whom they are prime ministers—what in other countries is intrusted to one is here lodged in the hands of these four ministers, some one or more of whom, however, are often absent from the capital, acting either as governors or special envoys.

3. The phrase *pák liú* is equivalent to *pák kún*, and includes all the high officers who are associated in the administration of the government.

4. Among the first duties of the high chancellors of state are those which appertain to the ritual observances, coronations, &c., on all which occasions they have to preside and direct. Next to these duties are those here specified, which constitute their principal daily business.

臣則品爵曰恩下襲外傳呈有達副單焉
告憲五世者覃以有命及勅藩名諭撰擬定式本以其若附皆
布奬誥贈及替岡命封外六品爵曰勅曰外坐勅期候欽之通期備冊皆
事示有封官上襲命封贈及者告官曰先恭進本有先皆若圖夾
政垂詔恩上襲命封贈及者告官曰先恭進本本閣若圖若簽
大民有覃以承誥勅封官次諭任勅皆進定凡部於若若

6. The publication of all great governmental affairs to ministers and people, and the promulgation of imperial laws and ordinances, are made by *declaration* or *proclamation*.

7. When by special favor there are conferred the fifth and higher degrees of rank in office, or orders of perpetual hereditary nobility, it is done by *proclamation decree* (or is proclaimed by decree).

8. The investiture is made abroad by warrant: when by special favor are conferred the sixth and lower degrees of rank in office, or the orders of limited hereditary nobility, both are done by *warrant decree*.

9. When an edict is to be promulgated in the colonies, or a warrant is to be held by a colonial officer, or is to be transmitted by him, it is done by a *warrant edict*.

10. These must be early prepared and presented, and respectfully delayed for the imperial decision thereon.

11. The manner of introducing documents to H. I. M.

12. All documents, whether they be from the dispatch office, or from the other local offices, must before presentation be submitted to the Council, and duplicates of them all must be prepared. If there are plans, or schedules, or bills, or billets attached, these must accompany the documents.

Tái² ching³ sz'², pò³ kò³ ˏshan ˏman, ˏshui shí² ˋí hín³, tsak› ˋyau chíú³ ˋyau kò³.

ˏTám ‹yan ‹fung ts'ang² ˋ'ng ˋpan ˋí shéung² ‹kún, kap₂ shai³ tséuk› ˏshing tsap₂ ˋmong tai³ 'ché, üt› kò³ ming².

Chik› ‹fung ngoi² ˏfán, ˏtám ‹yan ‹fung ts'ang² luk₂ ˋpan ˋí há² ‹kún, kap₂ shai³ tséuk› ˋyau tsap₂ tsz" 'ché, üt₂ chik› ming².

Yü² kò³ ngoi² ˏfán, kap₂ ngoi² yam² ‹kún tsó² ˏming chik›, ‹chün chik›, üt₂ chik› yü².

‹Kái ‹sín ˏkí chán² ˋí ˏching tsun³, ˏkung hau² ‹yam ting².

Ting² tsun³ ˋpún ‹chí shik›.

ˏFán ˋpún, ˋyau ˏt'ung ˋpún, ˋyau pò² ˋpún, ‹sín ˏkí ˋí tát₂ ‹ü Kók›, ‹kái pí² ˏk'í fú³. Yéuk₂ ˏt'ò, yéuk₂ chák›, yéuk₂ ‹tán, yéuk₂ káp› ‹tsím, ‹kái fú² ˏín.

5—9. The *chai* or order, *chíú* or declaration, *kò* or proclamation, *kò ming* or proclamation decree, and the *chik yü* or warrant edict, are similar to the proclamations, letters-patent, &c., among western nations. They are all state papers, and the occasions and manner of their use will best explain their specific character. It is not always easy—perhaps not exactly possible—to mark, by any corresponding term in our language, the distinctions which exist, and are carefully maintained among the Chinese. The word *pan* (*pin* in the court dialect) is a case in point, and illustrates this difficulty; it means petition, address, report, &c.

8. The words *ngoi fán* here refer to those portions of the Chinese empire which are situated beyond the eighteen provinces. See Chap. XII., Sec. 8., Nos. 17—23.

11. The outline of the manner of introducing state papers to the emperor is given in the following numbers, from the 12th to the 16th. In the original work, under this head, certain days are specified on which no papers can be presented; these amount to some fifty or more in a year, being days sacred to the memory of distinguished ancestors, the worship of gods, &c.

有簽簽欽旨於進勾尹日下泰五命

Piú' ˢí tsak› shín² ‹tsím, ˢyau ˢléung ˢí ʻché shín² ‹shéung ‹tsím, yéuk› ‹sám ‹tsím, yéuk› sz'' ‹tsím, ‹kái pí² ˢí ˢí hau² ‹yam ting².

13. The proposed decisions being settled, billets are prepared; when there are two proposals, two billets are made; if three, then three; if four, four; all being prepared, they must be kept in waiting for the decision of the emperor thereon.

票擬則繕簽雙四候得發則之則二卽交有受清大

‹Shan ˢí shüt› típ„ tak› ʻchí tsak› ‹pai ʻpún; ˢnái fát› ‹ü luk› ‹fó.

14. The reasons for the decisions are stated in codicils and H. I. M.'s pleasure being obtained respecting the proposals, the documents are sent to the six notary-offices.

兩擬者繕若以帖乃政審旨逾其日於十

Ü² ˏmún ting² ching', tsak› tsun² chák› ʻpún.

15. On the emperor's approach to the audience gate to hear of the government, open documents are then presented.

若擬簽擬說本聽政秋得本焉越寶二

ˏCh'íú ʻsham ‹tsau ʻsham ‹chí ‹kau küt› ʻché, tak› ʻchí tsak· ˢü ‹kau.

16. The decisions made in the imperial presence, and at the autumnal assizes, being brought forward, those to be executed are marked off according to H. I. M.'s pleasure.

皆三備以批科門審者進下不御凡曰寶

ˏFán tsun² ʻpún, ü² í² yat› ˢnái há² ˏín; ˏk'í tsik› há² ʻché pat› üt› yat›.

17. All the documents which are presented, after two days are returned; if they have special reference to matters requiring haste they are returned the same day.

定申則六御折朝决勾凡乃者貯殿一之

ˢChü ü² ʻpò ‹ü ‹Káu tái' tín² ˏfán í² shap› ˢyau ˢ'ng.

18. The emperor's seals are deposited in the palace of Peace; they are twenty-five in number.

Yat› üt› Tái² ‹Ts'ing shau² ming² ‹chí ʻpò.

19. The *first* is called the seal under which the Great Pure dynasty received its decree (or commission) to reign.

12—13. The *plans* here referred to are those of public buildings, such as courts, palaces, granaries, forts, bridges, &c., which are to be constructed at the expense of government. The *schedules* and *bills* are similar documents, both referring to public works. The *billets* are small cards, or slips of paper, attached to those documents, respecting which a variety of decisions—two, three, four, or more—are proposed: they contain brief answers, such as it is supposed the emperor may please to give: the object of them is to economise time when in his presence, for then a stroke of the vermilion pencil on the one he prefers, is decisive.

14. The *shut tip*, or card of explanation, is a kind of *codicillus*, in which the reasons for the several decisions are briefly noted, so that they may be ready at hand in case they are called for by the emperor.

15. This gate is that called *Kín Ts'ing*, or Heavenly Purity; and thither his majesty ascends and sits down to listen to the affairs of *t'in há*, or all those beneath the heavens—his empire.

16. The cases of certain state criminals who have been condemned to capital punishment by the provincial officers, are annually referred to the emperor in autumn.

18. The high chancellors of the Inner Council are charged with the keeping of the imperial seals, which when not in use are laid up in the palace called *Káutái tín*, which, for a more convenient term, is rendered 'palace of Peace.'

20. The *second* is called the seal under which the august sovereign receives his celestial authority.

二之寶 曰皇帝奉天

I² üt₂ ₂wóng tai' fung² ‹t'ín ‹chí 'pò.

21. The *third* is called the seal under which the Great Pure dynasty perpetuates its emperors.

三子寶 曰大清嗣天

‹Sám üt₂ Tái² ‹Ts'ing sz'² ‹t'ín 'tsz' 'pò.

22. The *fourth* is the seal of the august sovereign.

四寶 曰皇帝之寶

Sz" üt₂ ₅wóng tai' ‹chí 'pò.

23. The *fifth* is also called the seal of the august sovereign.

五寶 亦曰皇帝之

₅'Ng yik₂ üt₂ ₅wóng tai' ‹chí 'pò.

24. The *sixth* is called the emperor's seal.

六寶 曰天子之寶

Luk₂ üt₂ ‹t'ín 'sz' ‹chí 'pò.

25. The *seventh* is called the seal of the honorable kindred of the august sovereign.

七之寶 曰皇帝尊親

Ts'at₁ üt₂ ₅wóng tai' ‹tsün ‹ts'an ‹chí 'pò.

26. The *eighth* is called the seal of the august emperor's near relations.

八之寶 曰皇帝親親

Pát₁ üt₂ ₅wóng tai' ‹ts'an ‹ts'an ‹chí 'pò.

27. The *ninth* is the seal for the sovereign's acts.

九行寶 曰皇帝行寶

'Kau üt₂ ₅wóng tai² ₅hang 'pò.

28. The *tenth* is the seal for the sovereign's credentials.

十信寶 曰皇帝信寶

Shap₂ üt₂ ₅wóng tai' sun' 'pò.

29. The *eleventh* is called the seal of the emperor's acts.

十行之寶 曰有一曰天子

Shap₂ ₅yau yat₁ üt₂ ‹t'ín 'tsz' ₅hang 'pò.

30. The *twelfth* is called the seal of the emperor's credentials.

十信之寶 曰有二曰天子

Shap₂ ₅yau í² üt₂ ‹t'ín 'tsz' sun' 'pò.

31. The *thirteenth* is called the seal by which heaven is honored and the people made (or commanded to be) diligent.

十勤民之寶 有三曰敬天

Shap₂ ₅yau ‹sám üt₂ king² ‹t'ín ‹kan ₅man ‹chí 'pò.

---

19. It is evident from the names of some of these seals that they are not often required for use; nor is it easy to understand what mortal could use this first, inasmuch as the investiture is (or would fain appear to be) from heaven.

20. This is the seal used on the occasion of a new succession to the throne; and of course has been required only six successive times since the rise of the present dynasty, during a period of nearly two hundred years.

25, 26. These two seals seem to be nearly or quite the same, as are also the fourth and fifth; the reason for having two of the same kind, in either instance, does not appear, nor is it easy to conjecture.

27. The meaning of *hang*, here and in No. 29, is obscure and doubtful: but for the twentieth, it would be natural to suppose it was intended for the emperor's *traveling* seal, and possibly such may be the right interpretation of it; this being designed for his common excursions, and that for those of a particular kind.

28. The same must be said of the word *sun*; it may refer to his private documents, if any such as ordinary letters or private correspondence be allowed: it seems, however, to refer to the seal which is used in communications to tributary or foreign states, or on such occasions as those when the emperor grants investiture to the kings of Corea, &c. So of the 12th.

32. The *fourteenth* is called the seal of orders and proclamations (i. e. seals used when issuing orders), &c.

33. The *fifteenth* is called the seal of the warrant decree.

34. The *sixteenth* is called the seal under which instruction is sent down.

35. The *seventeenth* is called the seal of decreed virtue (i. e. of his appointment to rule in righteousness).

36. The *eighteenth* is called the seal for imperial papers.

37. The *nineteenth* is called the seal for manifests, classics, and histories.

38. The *twentieth* is called the seal for patroling and guarding the empire.

39. The *twenty-first* is called the seal of punishing crimes and quieting the people (the one used in criminal cases).

40. The *twenty-second* is called the seal for regulating and controling the army.

41. The *twenty-third* is called the seal of warrant for keeping in order all nations.

42. The *twenty-fourth* is called the seal of warrant for keeping in order all people.

43. The *twenty-fifth* is called the seal of broad revolutions.

十之	有寶	四	曰	制勅	誥命
十之	有寶	五	曰	勅	命
十之	有寶	六	曰	垂	訓
十之	有寶	七	曰	命	德
十之	有寶	八	曰	欽	文
十	有	九	曰	表	章
經	史	之	寶		
二下	十之	曰	巡寶	狩	天
二安	十民	一之	曰寶	討	罪
二六	十師	二之	曰寶	制	馭
二萬	十邦	三之	曰寶	勅	正
二萬	十民	四之	曰寶	勅	正
二之	十寶	五	曰	廣	運

Shap$_2$ ʿyau sz” üt$_2$ chai’ kò^2 ‹chí ‘pò.

Shap$_2$ ʿyau ʿ’ng üt$_2$ chik› ming^2 ‹chí ‘pò.

Shap$_2$ ʿyau luk$_2$ üt$_2$ ›shui fan’ ‹chí ‘pò.

Shap$_2$ ʿyau ts‘at› üt$_2$ ming^2 tak› ‹chí ‘pò.

Shap$_2$ ʿyau pát$_2$ üt$_2$ ‹yam ›man ‹chí ‘pò.

Shap$_2$ ʿyau ‘kau üt$_2$ ‘píú ‹chéung ‹king ‘sz’ ‹chí ‘pò.

Í^2 shap$_2$ üt$_2$ ›tsun shau’ ‹t‘ín há^2 ‹chí ‘pò.

Í^2 shap$_2$ yat› üt$_2$ ‘t‘ô tsúi^2 ‹ón ›man ‹chí ‘pò.

Í^2 shap$_2$ í^2 üt$_2$ chai’ ü^2 luk$_2$ ‹sz’ ‹chi ‘pò.

Í^2 shap$_2$ ‹sám üt$_2$ chik› ching’ mán^2 ‹póng ‹chí ‘pò.

Í^2 shap$_2$ sz” üt$_2$ chik› ching’ mán^2 ›man ‹chí ‘pò.

Í^2 shap$_2$ ʿ’ng üt$_2$ ‘kwóng wan^2 ‹chí ‘pò.

32, 33. These are, apparently, the common seals of state, or those which his majesty employs on all ordinary occasions.

36, 37. There are numerous historical and statistical works, which are published by the government alone, others are issued by imperial sanction; these are all called imperial editions.

38. It used to be customary for the emperor once in the year, or oftener, to proceed on hunting excursions—which was done partly for the purpose of exercising and reviewing his troops: it was on these excursions that this seal was used.

43. Here again the meaning is obscure: the *kwóng wan*, broad revolutions, or extensive circulations, seems to refer to a favorite idea of universal empire.

44. Whenever the emperor's pleasure is to be proclaimed, his chancellors request the seals, and use them; when he goes on a tour, they receive them and follow him. At the end of the year they are laid up. Those at Moukden (the Affluent Capital) are kept carefully in deposit.

凡宣綸音皆請
寶而用焉巡幸
則奉以從歲終
乃洗寶其貯盛
京者備尊藏焉

ˌFán ˂sün ˌlun ˂yam, ˂kái ʻtsʻing ʻpò ˌí yung² ˌín; ˌtsun hang² tsak, fung² ˢí ˌtsung. Sui² ˂chung, ˢnái ʻsai ʻpò. ˌKʻí ˢchü Shing² ˂king ʻché, pí² ˂tsün ˌtsʻóng ˌín.

44. The materials of which the seals are made, and their dimensions, are all specified in the original. Most of them are made of gem-stone, green, white, black, clouded, &c.; one or two are made of fragrant wood. They are all square, and vary from two to six inches in the length of their sides; and are one inch or more thick. They are all ornamented with the figure of the dragon. Those at Moukden are only ten in number and apparently are seldom, if ever, taken for use from their place of deposit—their use being superseded by those in Peking.

Section Fifth.

GENERAL COUNCIL.

軍機處第五章

˂Kwan ˂kí chʻü'; tai² ˢ'ng ˂chéung.

1. Court for managing the machinery of state. Its great ministers superintend the preparation of imperial edicts and commands, together with the essential interests of the army and nation, thus assisting the emperor's administration.

2. The great ministers of the several councils, consisting of an indefinite number of Mantchou and Chinese of-

辦理軍機處軍
機大臣掌書諭
旨綜軍國之要
以贊上治機務
軍機大臣於滿
漢大學士尚書

Pán² ˢlí ˂Kwan ˂Kí chʻü'. ˂Kwan ˂Kí tái² ˌshan ʻchéung ˂shü ü² ʻchí, ˌtsung ˂kwan kwók, ˂chí íú', ˢí tsán³ shéung² chí² ˂kí mò².

˂Kwan ˂Kí tái² ˌshan ˂ü ˢMún ˢHón tái² hók, sz'² shéung²

Notes and Explanations.

General Council is rather an equivalent for, than a translation of, the phrase *Kwan Kí Chʻu: chʻü* means a place, and here denotes a court or council, including all those servants of the emperor who are appointed to deliberate on the machinery of the army. The general government of this country partakes more of the military character than of the civil; and hence *kwan*, army, is used as an equivalent for state; and machinery of the army, instead of council of state, or general council of the nation.

Under this and the Inner Council, and under all the principal Boards and offices in the capital, there are a great number of subordinate departments for carrying on the various details of business: these are filled by clerks, under-writers, supervisors, inspectors, keepers of seals, recorders, &c.

2. In this, as in most of the other principal councils and courts of the capital, there is a division of the office-bearers, nearly one half being allotted to the Mantchous, and the other half to the Chinese and Mongols: the number of Mongols, however, is very small.

ficers, are selected from among the high chancellors, presidents, and vice-presidents in the metropolitan courts.

3. On all ordinary days, they repair to the forbidden palace, and there wait to be summoned to audience.

4. The hall of the General Council is situated within the gate of Eminent Ancestors; daily, between the hours of 5 and 6 o'clock, the great ministers of state repair thither. After the completion of business, and when the eunuchs of the palace in attendance have communicated the imperial pleasure for their dispersion, they straightway retire. There are no fixed times for audiences; sometimes they are summoned once, and sometimes repeatedly on the same day; on approaching his majesty's presence, they place a mat on the ground, and are permitted to sit.

5. Whenever edicts or the pleasure of the emperor are openly sent down, after being duly served by them, the papers are transmitted to the Inner Council.

6. Papers originating with the emperor are called *edicts*; those which are sent down as answers to addresses to the throne, are called *the sovereign's pleasure*; if however these answers are to be proclaimed and promulgated to all far and near, then also they are called *edicts*. Their

特以宗時直畢傳直一機豫坐者內降於諭降因以亦爲宣示

侍常待軍門軍於內旨召次大敷凡旣閣

郎簡無日召機內機此奏令見或臣席諭述

京定直見堂在日臣辦太乃時次上地明下

堂員禁庭隆寅入事監下或軍前賜降於

內

京堂定員禁庭

隆寅入事監下或軍前賜降於諭

宗時直畢傳直一機豫坐者內降於諭降因以亦爲宣示

侍郎無日召見

堂在每大至事散無數至於旨則

機內機此奏令見或臣席諭述

者請其而或卽者

侍常待軍門軍於內旨召次大敷凡旣閣

郎簡無日召機內機此奏令見或臣席諭述

京定直見堂在日臣辦太乃時次上地明下

堂員禁庭隆寅入事監下或軍前賜降於

內

特所爲奏

降奏旨請中

者請其而或卽者

‹shü shí² ₅lóng ‹king ₅tóng noi tak₂ ʻkán, ₅mò ting² ₅ün.

₅Chéung yat₂ chik₂ kam' ₅ting ⁵í toi² chíú² kín'.

‹Kwan ‹Kí ₅tóng tsoi² ₅Lung ‹tsung ₅mún noi²; ⁵múi yat₂ ₅yan ₅shí, ‹Kwan ‹Kí tái² ₅shan yap₂ chik₂ ‹ü ‹tsʻz'; chí² pán² sz'² pat₂, noi² tsʻau' sz'² tʻái kám' ₅chün ʻchí ling² sán'. ⁵nái há² chik₂. Chíú² kín' ₅mò ₅shí, wák₂ yat₂ tsʻz", wák₂ shò' tsʻz"; ‹kwan ‹kí tái² ₅shan chí' shéung² ₅tsʻín ü², ‹fú tsik₂ ‹ü tí², tsz" tsó².

₅Fán ü² ʻchí ₅ming kóng' ʻché. kí' shut₂, tsak₂ há² ‹ü Noi² Kók₂.

Tak₂ kóng' ʻché ₅wai ü²; ‹yan ʻshó tsʻau' ʻtsʻing ₅í kóng' ʻché ₅wai ʻchí; ₅kʻí wák₂ ‹yan ʻshó tsʻau' ʻtsʻing ₅í tsik₂ ⁵i ‹sün shí² ‹chung ngoi² ʻché, yik₂

3—4. In the original of the Collection of Statutes from which these paragraphs are selected, par. No. 4. is an explanation of No. 3; and in like manner No. 2. above is an explanation of No. 1. The Nos. 1 and 3 are in large type, and Nos. 2 and 4 are in small type, one half the size of the former, as explanatory notes. *Tʻái kám*, literally 'the great overseers,' are the personal attendants of the emperor, and keepers of the inner gates of the palace. Throughout the empire, as well as in the capital, the ministers and servants of the emperor are expected to be at their posts and in the performance of their duties early in the morning.

5. *Shut* means to narrate, to tell, to rehearse, to arrange, &c; in this instance, it seems to denote a compound act; the papers are to be revised, have their proper dates inserted, and then, after being reported or rehearsed to the emperor, are transmitted to the Inner Council to be made public, or otherwise disposed of, according to the nature of the respective documents.

6. This paragraph also appears in the original as a note, explanatory of the preceding paragraph; and so in the sequel, the 8th is explanatory of the 7th, and the 10th of the 9th.

style is thus: an edict is called, '*An edict received from the Inner Council;*' the other, thus; '*The imperial pleasure is received.*'

7. Whenever an edict is to be carried into effect by the ministers of the General Council, after being duly served by them, it is sealed and dispatched.

8. If the edict either requires haste or is a secret one, it is called a *palace dispatch*, and is not openly sent down to pass through the Inner Council, but goes directly from the General Council sealed, and is delivered to the express office of the Board of War, to be forwarded; and according to the urgency of the case or otherwise, it is hastened by couriers, traveling at the rate of four hundred, or five hundred, and, in very important cases, even more than six hundred *lí* per day.

9. When H. I. M.'s pleasure is to be kept in remembrance, it is put upon record and laid aside; and at the proper time it is brought forward and presented.

10. A memorandum book is prepared, and whenever the imperial pleasure concerning any affair is received, and is to be kept in remembrance, it is in his majesty's presence written in the book; and at the proper time it is brought forward and presented, and his further pleasure requested; if it be of a nature requiring secrecy, then as such the memorandum is sealed; and at the proper moment the seal is broken, and the business receives attention.

內曰行寄諭降由兵往或四里六
曰旨臣封密明徑交遞急或百或
諭諭大則或閣寄封處緩遞五里緊
式上機述諭內廷處報之飛或百加
其奉旨軍既速由爲機捷事上里六
諭閣奉諭者焉或不者軍部視馬百或百
里有書存面簿奏存存拆
凡皆之設旨以於提密封時
者藏奏奉皆書時應密屆
記而提凡件旨行其則於理

ˌwai üˀ. ˌKʻí shik›, üˀ üt› Noiˀ Kók› fungˀ shéungˀ üˀ; ʻchí üt› fungˀ ʻchí.

Üˀ ˌKwan ˌKí táiˀ ˌshan ˌhang ʻché, kíˀ shut›, tsak› ˌfung kíˀ ˌín.

Wák› tsuk› üˀ, wák› mat› üˀ, pat› ˌyau Noiˀ Kók› ˌming kóngˀ ʻché, ˌwai ˌting kíˀ; kingˀ ˌyau ˌKwan ˌKí chʻüˀ ˌfung ˌkáu ˌPing Pòˀ tsít› pòˀ chʻüˀ taiˀ ˢwóng; shíˀ szˀˀ ˌchí ún² kap›; wák› ˢmá shéungˀ ˌfí taiˀ, wák› szˀˀ pák› ˢlí, wák› ˢngˀ pák› ˢlí, wák› luk› pák› ˢlí, wák› luk› pák› ˢlí ˌká ʻkan.

ˌFán ˢyau ʻchí ˌtsün kíˀ ʻché, ˌkái ˌshü ˌü chák› ˌí ˌtsʻóng ˌchí; káiˀ ˌshí tsak› ˌtai tsʻauˀ.

Chít› ˌtsün kíˀ pòˀ; ˌfán fungˀ ʻchí ˌtsün kíˀ szˀˀ kínˀ, ˌkái ˢí mínˀ fungˀ üˀ ʻchí ˌshü ˌü pòˀ; chíˀ ˌying ˌhang ˌshí ˌtai tsʻauˀ ʻtsʻing ʻchí; ˌkʻí ˌying mat› ˌtsün szˀˀ kínˀ, tsak› mat› ˌfung ˌtsün kíˀ, yik› ˌü káiˀ ˌshí chák› ˌfung pánˀ ˢlí.

8. These dispatches are commonly called 'fire dispatches;' they seldom, however, exceed the rate of four hundred Chinese (or about 130 English) miles a day. The 'express-office' is supplied with a large number of couriers, ready at all times for dispatch.

Section Sixth.

THE SIX SUPREME BOARDS.

六部第六章

Luk$_2$ Pò^2; tai^2 luk$_2$ ‹chéung.

洲左人郎一職以之之之於率大則

滿人一侍漢文令民敘陟賞制達郎議事職

書一洲右人下政萬銓黜策終以侍定小邦

尙漢滿人一天之治秩課授籍司書以之布

部人郎一洲掌吏上品考封定百尙屬上以

吏一侍漢滿人官贊凡制方典法部其事行

1. The presidents of the *Board of Civil Office*, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; and the right vice-presidents, a Mantchou and a Chinese—have the government and direction of all the various officers in the civil service of the empire, and thereby they assist the emperor to rule all people.

Lí^2 Pò^2 shéung^2 ‹shü, ^{5}Mún ‹chau yat$_3$ $_5$yan, Hón^2 yat$_3$ $_5$yan; 'tsó shí^2 $_5$lóng, ^{5}Mún ‹chau yat$_3$ $_5$yan, Hón^2 yat$_3$ $_5$yan; yau^2 shí^2 $_5$lóng, ^{5}Mún ‹chau yat$_3$ $_5$yan, Hón^2 yat$_3$ $_5$yan; 'chéung ‹t'ín há^2 $_5$man chik$_1$ ‹kún lí^2 ‹chí ching^2 ling^2, ^{5}í tsán^2 shéung^2 chi^2 mán^2 $_5$man.

2. Whatever appertains to the plans of selecting and arranging rank and gradation; to the rules of determining degradation and promotion; to the ordinances for granting investitures and rewards; and to the laws for fixing schedules and furloughs—are reported to the Board by the appropriate officers; and the presidents and the vice-presidents with those under them deliberate thereon; if important affairs they are reported to the throne, otherwise they are dispatched at once; thus supplying the civil service.

$_5$Fán pan^2 tít$_2$ $_5$tsün tsü^2 ‹chí chai^2; 'háu fò^2 chut$_1$ chik$_1$ ‹chí ‹fóng; ‹fung shau^2 chák$_1$ 'chéung ‹chí 'tín; ting^2 tsik$_1$ ‹chung chai^2 ‹chí fát$_1$; pák$_1$ ‹sz' ^{5}í tát$_1$ ‹ü Pò^2, shéung^2 ‹shü shí^2 $_5$lóng sut$_1$ $_5$k'í shuk$_1$ ^{5}í ting^2 ^{5}í, tái^2 sz'^{2} shéung^2 ‹chí, 'síú sz'^{2} tsak$_1$ $_5$hang, ^{5}í pò' ‹$_5$póng chik$_1$.

Notes and Explanations.

These six supreme Boards are, (1) the Board of Civil Office, (2) the Board of Revenue, (3) the Board of Rites, (4) the Board of War, (5) the Board of Punishments, and (6) the Board of Works. The duties of the Inner and General Councils are of a general nature, and refer directly to the emperor and his family, or to all the departments of state; and they serve to connect the supreme head with the subordinate branches of the administration—of which these six are the principal and have cognizance of all that appertains to the civil service in the eighteen provinces. See Chinese Repository, vol. IV., page 139; and also the Collection of Statues,—from which the several paragraphs of this section are extracted.

1. The general duties of this Board—indicated by its name—consist in the arrangement and distribution of those who are employed in the civil offices throughout the provinces. They have also to direct the introduction of these officers to the imperial presence. The number and order of those employed in the civil service are all specified.

洲左人郎一地以之之之之於幸大則
一侍漢滿人一侍漢之籍民課給納運達郎議事用
戶一侍漢滿人政贊凡則制數宜部其事行
部人郎一洲掌與上賦俸倉川百尙屬上以
尙漢滿人一天其養稅餉庫陸司書以之足
書一洲右人下版萬徵頒出轉以侍定小邦

3. The presidents of the *Board of Revenue*, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; and the right vice-presidents, a Mantchou and a Chinese,—direct the territorial government of the empire, and keep the lists of population, in order to aid the emperor in nourishing all people.

Ú² Pò² shéung² ‹shù, ˛Mún ‹chau yat› ˛yan, Hón² yat› ˛yan; ʻtsó shí² ˛lóng, ˛Mún ‹chau yat› ˛yan, Hón² yat› ˛yan; yau² shí² ˛lóng, ˛Mún ‹chau yat› ˛yan, Hón² yat› ˛yan, ʻchéung ‹tʻín há² ‹chí tí² ching², ˛ü ˛kʻí ʻpán tsik₂, ˛í tsán² shéung² ˛yéung mán² ˛man.

4. Whatever appertains to the regulations for levying and collecting duties and taxes; to the plans for distributing salaries and allowances; to the rates for receipts and disbursements at the granaries and treasuries; and to the rights for transportation both by land and water—are reported to this Board by the appropriate officers; and the presidents, &c. deliberate thereon; if important affairs they are reported to the throne, otherwise they are at once dispatched; in this way sufficient supplies for the country are provided.

˛Fán fú² shui² ‹ching fò² ‹chí tsak›, ʻfung ʻhéung ‹pán kap› ‹chí chai²; ‹tsʻóng fú² chʻut› náp₂ ‹chí shò²; ‹chʻüin luk₂, ʻchün wan² ‹chí ˛í; pák› ‹sz² ˛í tát₂ ‹ù Pò², shéung² ‹shù shí² ˛lóng sut› ˛kʻí shuk₂ ˛í ting² ˛í; tái² sz²² shéung² ‹chí, ʻsíú sz²² tsak› ˛hang, ˛í tsuk› ‹póng yung².

2. The special duties of each of the six Boards are drawn out, in the Collection of Statutes precisely in the same form, and are, as in this one, arranged under four distinct heads. In the phrase *háu fó*, *háu* seems to have reference to the reasons and considerations, upon the examination of which the degradation and promotion of officers is determined; it therefore qualifies *fó*, and indicates the manner of determining, viz., by examination. The *tsik* appear to be lists or schedules, containing the names of officers for civil service; and the *chung chai* are grants of temporary retirement from office, which are allowed in order to attend upon the aged, the sick, and to mourn for the dead.

3. The fiscal laws of the empire are enumerated in Sec. 1. §3. of this chapter. The details of this department of the government fill six volumes of the Collection of Statutes, including chapters 10 to 18. This Board directs concerning the emperor's ploughing and sowing, which are done annually as patterns for all the people of the empire. Formerly four furrows used to be turned by the emperor, now the number is reduced to three. The admeasurement and surveying of the empire is done under the direction of this Board, which regulates its divisions into provinces, departments, districts, &c. In the eleventh chapter of the Collection of Statutes there is given a complete census of the whole empire—the number in each province, and in each of the colonial dependencies being enumerated separately.

4. The chief and the most important duties of the Board of Revenue are indicated, in four distinct branches. Attached to this Board are fourteen subordinate departments, charged with the supervision of the revenue of the empire,—which for this purpose is arranged into the same number of territorial departments. Each of them has also to attend to particular portions of the general business of the Board. In addition to these fourteen, there are several other minor offices;—a court of appeal on disputes respecting property and succession; various minor treasuries

洲左人郎一之以之之之之於率大則
禮一侍漢滿人用贊凡典經政式部其事行
部人郎一洲掌達上班達會燕百尚屬上以
尚漢滿人一考於導制誠同饗司書以之布
書一洲右人五天萬論致職餼以侍定小邦
滿人一侍漢禮下民材愼貢廩達郎議事教

ˢLai Pò² shéung² ˌshü, ˢMún ˌchau yat, ˌyan, Hón² yat, ˌyan; 'tsó shí² ˌlóng ˢMún ˌchau yat, ˌyan, Hón² yat, ˌyan; yau² shí² ˌlóng ˢMún ˌchau yat, ˌyan, Hón² yat, ˌyan; 'chéung 'háu ˢ'ng ˢlai ˌchí yung², tát₂ ˌü ᵗᶜín há²; ˢí tsán² shéung² tò² mán, ˌman.

ˌFán ˌpán chai² lun² ˌtsoi 'chí 'tín; tát₂ ˌshing chí² shan² ˌchí ˌking; úi² ᵗᶜung chik, kung² ˌchí ching²; ín² 'héung hí² ˢlam ˌchí shik»; pák, ˌsz² ˢí tát₂ ˌü Pò²; shéung² ˌshü shí² ˌlóng sut, ˌkᶜí shuk₂ ˢí ting² ˢí; tái² sz'² shéung² ˌchí, 'síü sz'² tsak, ˌhang; ˢí pò² ˌpóng káu².

5. The presidents of the *Board of Rites*, a Mantchou and a Chinese; the left vice-presidents a Mantchou and a Chinese; and the right vice-presidents, a Mantchou and a Chinese—examine and direct concerning the performance of the five kinds of ritual observances, and make proclamation thereof to the whole empire; thus aiding the emperor in guiding all people.

6. Whatever appertains to the ordinances for regulating precedence and literary distinctions; to the canons for maintaining religious honor and fidelity; to the orders repecting intercourse and tribute; and to the forms of giving banquets and granting bounties—are reported to the Board by the appropriate officers; and the presidents, &c. deliberate thereon; if important affairs they report them to the throne, otherwise they at once dispatch them; in this way promoting national education.

for supplying the expenses, or attending to the receipts arrising from particular branches of the affairs of the Board; a mint under the direction of two vice-presidents; an office having under its charge depositories of metals, silks, and coloring materials; an office for providing supplies of grain in and about the capital; &c.

5. Eight volumes,—the 13th to 20th inclusive—of the Collected Statutes are filled with the details of the duties of this Board, comprising 14 chapters. The five kinds of ritual observances are the following, (1) *kat lai*, felicitous, or those which relate to festivals and sacrifices in honor of gods, departed heroes, and so forth, extending to 123 varieties; (2) *ká lai*, joyous, or those which relate to new accessions to the throne, state congratulations, &c., 74 in variety; (3) *kwan lai*, martial, or those which have reference to military affairs, the review of troops, preparations for war, and such like, comprising 18 in variety; (4) *pan lai*, or those of a hospitable nature, such as are required at the entertainment of guests, both domestic and foreign, 20 in number; and (5) *hung lai*, infelicitous, or those which are appropriate to mournful occasions, 15 in number; being of all the five kinds, 250 varieties.

6. The four subordinate departments of the Board of Rites, for carrying on its general business are: the (1) *I chai sz'*, or the department of ceremonial forms and regulations; "it has the regulation of the etiquette to be observed at court, on ordinary and extraordinary occasions, on congratulatory attendance, in the performance of ministerial and official duties, &c.; also the regulation of dresses, caps, &c., as to figure, size, color, and the nature of their ornaments; of carriages and their riding accoutrements, their form, &c., with the number of followers, and the insignia of rank: it has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely defining the number of bows and degrees of attention which each is to pay to the other, when meeting in official capacities, according as they are on terms of equality or

7. The presidents of the *Board of War*, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; the right vice-presidents,—have the government and direction of all the officers within and without the provinces employed in the military service of the empire, for the purpose of aiding the emperor in protecting all people.

兵一侍漢滿人官上凡典制方數部其事行　部人郎一洲掌之衛除乘甄士百尚屬上以整　尚漢滿人一中政萬授載籙籍司書以之　書一洲右人外令民封鄉簡軍以侍定小邦　滿人一侍漢武以廕傳練實達郎議事樞　洲左人郎一職贊之之之之于率大則

‹Ping Pò² shéung² ‹shü, ˢMún ‹chau yat› ˢyan, Hón² yat› ˢyan; ʿtsó shí² ˢlóng, ˢMún ‹chau yat› ˢyan, Hón² yat› ˢyan; yau² shí² ˢlóng, ˢMún ‹chau yat› ˢyan, Hón² yat› ˢyan; ʿchéung ‹chung ngoi² ˢmò chik› ‹kún ‹chí ching² ling², ˢí tsán² shéung² wai² mán² ˢman.

8. Whatever appertains to the ordinances for taking away, giving, and granting office, or inheriting rank; to the plans of the post-office department; to the rules of military examination and discipline; and to the rates of enrolment and actual service—are reported to the Board by the appropriate officers; and the presidents, &c., with those under them, deliberate thereon; if important, report them to the throne, but if otherwise, they at once dispatch them, thus regulating the hinge of state.

ˢFán ˢchʿü shau² ‹fung yam' ‹chí ʿtín; ˢshing tsoi² ˢyau ˢchün ‹chí chai'; ‹yan hat₂ ʿkán lín' ‹chí ‹fóng; sz'² tsik₂ ‹kwan shat₂ ‹chí shò'; pák› ‹sz' ˢí tát₂ ‹ü Pò², shéung² ‹shü shí² ˢlóng sut› ˢkʿí shuk₂ ˢí ting² ˢí; tái² sz'² shéung² ‹chí, ʿsíú sz'² tsak› ˢhang; ˢí ʿching ‹póng ‹shʿü.

otherwise. It has also to direct the forms of their written official intercourse, including the forms to be observed in addresses to and from foreign states. It has further to attend to the establishment of governmental schools and academies; and the regulation of the public literary examinations; the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of the successful candidates;" &c., &c. The (2) *Tsaitsz' sz'*, or the department for sacrificial rites, &c. The (3) *Chühák sz'*, or the department for regulating the intercourse of hosts and guests, &c. And the (4) *Tsʿingshín sz'*, or the department for the preparation of food, &c.

7. The military laws of the Penal Code are enumerated in the 1st section of this chapter. In the Collection of Statutes, the details of this Board fill five volumes, the 22d to the 26th inclusive, comprising the chapters 35 to 40. The general regulations of the army are under the control of this Board; its presidents introduce to his majesty's presence all military officers, who are on such occasions required to appear armed with the bow. The Board keeps lists of all the military officers in the empire, grants commissions, honors, rank, &c., and withdraws them at the emperor's pleasure. It also superintends the posts and expresses for the transmission of orders and commands, and takes care of the arsenals and all military stores.

8. The hinge of state, here mentioned, is the army, the essential part, the mainspring in the government of the empire. Of the four subordinate branches of this Board, the 1st is the *Mòsün sz'*, an office, at the head of which are eight Mantchous, four Chinese, and one Mongolian, whose duties are—the adjustment of the rank and grade of military officers, the examination of their skill in tactics, the regulation of their duties in the camp, &c. The degrees of rank in the army are nine, the same as in the civil service, each of which is divided into a primary and a secondary, making in fact eighteen degrees. The 2d subordinate branch is the *Chikfóng sz'*, an

9. The presidents of the *Board of Punishments*, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; the right vice-presidents, a Mantchou and a Chinese—have the government and direction of the punishments throughout the empire, for the purpose of aiding the emperor in correcting all people.

10. Whatever appertains to the measures of applying the laws with leniency or severity; to the task of hearing evidence and giving decisions; to the rights of granting pardons, reprieves, or otherwise; and to the rate of fines and interest—are all reported by the several officers to the Board; and the presidents and the vice-presidents with those under them deliberate thereon; if important, they report them to the throne, otherwise they dispatch them at once; thus aiding in giving dignity to national manners.

洲左人郎一罰上之之之之于率大則
刑一侍漢滿人一侍漢刑贊重入速貸達郎議事紀
部人郎一洲右人下以輕出緩追以侍定小邦
尚漢滿人一天令民例斷宥罰司書以之肅
書一洲右人下以
滿人一侍漢刑贊
重入速貸達郎議事紀
輕出緩追以侍定小邦
尚漢滿人一天令民例斷宥罰司書以之肅
部人郎一洲掌政萬律聽決贓各尚屬上以
刑一侍漢滿人之正凡適孚宜數部其事行

ʂYing Pò² shéung² ‹shü, ʂMún ‹chau yat₂ ʂyan, Hón² yat₂ ʂyan; ʻtsó shí² ʂlóng, ʂMún ‹chau yat₂ ʂyan, Hón² yat₂ ʂyan; yau² shí² ʂlóng, ʂMún ‹chau yat₂ ʂyan, Hón² yat₂ ʂyan; ʻchéung ‹tʻín há² ʂying fát₂ ‹chí ching² ling², ʂí tsán² shéung² ching² mán² ʂman.

ʂFán lut₂ lai² ‹hing chung² ‹chí shik›; ting² tün² chʻut₂ yap₂ ‹chí ‹fú; küt₂ yau² ún² tsuk₂ ‹chí ʂí; ‹chong fát₂ ‹chui toi² ‹chí shò²; kók₂ ‹sz² ʂí tát₂ ‹ü Pò², shéung² ‹shü shí² ʂlóng sut₂ ʂkʻí shuk₂ ʂí ting² ʂí; tái² sz²² shéung² ‹chí, ʻsíú sz²² tsak₂ ‹hang, ʂí suk₂ ‹póng ʻkí.

office, at the head of which are eight Mantchous, five Chinese, and two Mongolians, whose duties are the investigation of the merits and demerits of officers, the examination of their claims for favors, the trial of their talents and qualifications, the supervision of their discipline, their instruction, mock battles, and such like. The 3d is the department *Chémá*, at the head of which are four Mantchous, two Chinese, and one Mongolian, who are charged with the especial care of the horses and chariots of the army; they have the supervision of the cavalry, waggons, posts, and the express office, or literally, 'the office for the announcement of victories.' The 4th is the *Mòfú sz'*, an office at the head of which are four Mantchous, two Chinese, and one Mongolian, whose duties are the inspection of the rolls and the general direction of the military stores, and all the munitions of war.

9. The criminal laws of this Board are enumerated in the 1st section of this chapter; its details fill only two volumes, the 27th and 28th, in the Collection of Statutes, comprising the sections 41 to 44. The principal duties of this Board are—the settlement of penal laws, the decision of appeals, the confirmation or reversal of sentences, the regulation of fines and mulcts. In all cases of capital crimes, with a few particular exceptions, there are assembled the *sám fát sz'*, three law offices, in one joint assembly, which comprises the leading members of this and those of the two other criminal courts, the *Tòchát yún*, and the *Tálì sz'*. For deliberating on the criminal cases which come up from all the provinces annually in autumn, there are collected in joint assembly *kau hi:g*, nine bodies of ministers, one from this and each of the other supreme Boards, and one from each of the three offices, the *Tòchát yún*, the *Tungching sz'*, and the *Tálì sz'*. The object of these joint assemblies is to prevent malversation in the administration of justice, in cases where human life is involved. The provisions of the law, to secure the impartial administration of justice in this country, have been made with no ordinary degree of consideration; and when the offender goes unpunished, or the innocent is made to suffer, it must be more the fault of the executors of the laws than of their makers.

洲左人郎一作經萬
滿人一侍漢造其奠
書一洲右人下與上
尙漢滿人一天令贊
部人郎一洲掌政以
工一侍漢滿人之費民
凡制式法典部其事行

之之之於率大則
建用障億達郎議事事
興利疏供以侍定小邦
木物堰寢司書以之飭
土器渠陵百尙屬上以

‹Kung Pò² shéung² ‹shù ˢMún ‹chau yat› ˏyan, Hón› yat› ˏyan; ʻtsó shí² ˏlóng ˢMún ‹chau yat› ˏyan, Hón› yat› ˏyan; yau² shí² ˏlóng ˢMún ‹chau yat› ˏyan, Hón› yat› ˏyan; ʻchéung ‹tʻín há› tsʻò² tsók› ‹chí ching› ling² ˢü ˏkʻí ‹king fai›, ˢí tsán› shéung² tín² mán² ˏman.

ˏFán ʻtʻò muk₂ ˏhing kín› ‹chí chai›, hí› mat₂ lí² yung² ‹chí shik›, ˏkü ʻín ‹shó chéung› ‹chí fát›, ˏling ʻtsam ‹kung yik› ‹chí ʻtín, pák› ‹sz› ˢí tát› ‹u Pò² shéung², ‹shù shí² ˏlóng sut› ˏkʻí shuk₂ ˢí ting² ˢí; tái² sz²› shéung² ‹chí, ʻsíú sz²› tsak› ‹hang ˢí shik› ‹póng sz²›.

10. The five kinds and the several degrees of punishment have been enumerated in the first section of this chapter.

11. The laws respecting public works are enumerated in the first section of this chapter. In the Collection of Statutes, the details of this Board fill three volumes, the 29th, 30th, and 31st, comprising sections 45th to 48th inclusive.

12. Literally, these four leading clauses read thus: (1) all earth wood raise build 's plans; (2) utensil things fitting use 's fashion; (3) gutter stop up open dike 's laws; (4) tombs temples arrange contrive 's ordinances. The subordinate departments are similar to those of the other Boards; and it has cognizance of all public works—such as the constructing of governmental offices, temples, palaces, &c., belonging to the state; it has the charge of preparing all implements of war, tents, carriages, shot, &c.; confiscated property, consisting of buildings, also comes under its care; it regulates the construction of all weights and measures; dikes and canals, highways and bridges, dock-yards, &c., all come under its supervision, and also the mint, with several minor offices.

Section Seventh.

THE COLONIAL OFFICE.

理藩院第七章

ˢLí ˏfán yün²; tai² tsʻat› ˏchéung.

1. The president of the Colonial Office, a Mantchou; the left vice-president, a Mantchou; the right vice-president a Mantchou; with one supernumerary vice-president, a Mangolian—have the government and direction of the colonial states, order their honors and emoluments, appoint their visits to court, and regulate their punishments; upon all these various branches of business, the presidents and vice-presidents, with those under them, deliberate; if important they report them to the throne, otherwise they dispatch them at once, thus displaying the majesty and virtue of the state.

滿郎侍額一政定刑率大則威
書侍右人古之祿其郎議事之
尙左人一蒙藩爵正侍定小國
院人一洲郎外其會書以之布
藩一洲滿侍掌制朝尙屬上以
理洲滿郎外人令其罰其事行德

ˢLí ˏFán Yün², shéung² ˏshü, ˢMún ˏchau yat› ˏyan; ʻtsʻo shí² ˏlóng, ˢMún ˏchau yat› ˏyan; yau² shí² ˏlóng, ˢMún ˏchau yat› ˏyan; ngák› ngoi² shí² ˏlóng, ˏMung ʻkú yat› ˏyan—ʻchéung ngoi² ˏfán ˏchí ching› ling², chai² ˏkʻí tsʻéuk› luk₂, ting² ˏkʻí ˏchʻiú úi², ching› ˏkʻí ˏying fát₂; shéung² ˏshü shí² ˏlóng shut› ˏkʻí shuk₂ ˢí ting² ˢí; tái² sz'² shéung² ˏchí, ʻsíú sz'² tsak› ˏhang, ˢí pò› kwók› ˏchí ˏwai tak›.

2. The officers in the department for the military rolls are, a Mantchou and two Mongolian secretaries; a member of the imperial house a Mantchou, and two Mongolian

旗中古籍滿二清洲人吏一員司人外郎蒙郎

ˏKʻí tsik₂ ˏtsʻing lí² ˏsz', ˏlóng ˏchung, ˢMún ˏchau yat› ˏyan, ˏMung ʻkú í² ˏyan; ˏün ngoi²

Notes and Explanations.

LITERALLY, *li fán yün* means a board or court for the government of foreigners—subjected and tributary tribes, situated on the west of China Proper. For the geographical position of these, see Chap. XII. Sec. 8. No. 18, and the sequel. This office regulates the government of the nomads, and defines their boundaries. What of the government in the 18 provinces is intrusted to the six supreme Boards, is in the western states of the empire intrusted to this Colonial or Foreign Office. Its duties are, of course, multifarious and arduous, and of no small importance, whether they be viewed with reference either to the people who inhabit those western states or to the supreme head the emperor—between which two, the lord paramount and his liege subjects, the *Li Fán Yün* forms the connecting link, the bond of union.

2. Literally, this reads thus, *flag roll pure officers department:* it has charge of the boundaries of the country, and the allotment of lands, the rank and succession of the princes and nobles, the appointment of subordinate officers, taxation of the people, their arrangement into tribes, review of the troops, and so forth. *Chát sát hak* is a Mongolian term, used apparently with different shades of meaning, and differently applied, analagous to *kún* or *kún chik;* here *noi chát*

洲人人克封凡盟事牧
滿二一薩其系會之遊　司郎
人古洲扎敘譜衆傳掌者吏一員人事頒克燕　之俸七銀
一蒙滿內理其部鄰之屬清洲人二主掌薩貢事　藩有有俸
室人事考疆與屬旅掌內會滿二洲人人扎朝之　外銀各王
宗一主掌之爵官軍皆之王中古滿三二內其予　制俸等親

under-secretaries; with one Mantchou director: these have to examine and give direction to whatever appertains to the territory of the inner chieftains, to the regulation of their honors, and of their census. All the affairs respecting the officers, the clansmen, their alliances, the army, and the posts, the whole they direct; as they do also the nomads who are in or connected with their territories.

3. The officers connected with the department for imperial audiences, are a Mantchou and two Mongolian secretaries; two Mantchou and three Mongolian under-secretaries; with two Mongolian directors: these have to regulate the distribution of emoluments among the inner chieftains, their visits to court, their tribute, with the banquets and grants which are made to them.

4. Rule for the conferment of emoluments upon those foreigners. The gifts which they receive consist of both money and silken fabrics; and in all are arranged into seven classes: (*a*) their kindred kings receive each two thou-

ˌlóng, ‹chung shat› yat› ˌyan, ˢMún ‹chau yat› ˌyan, ˌMung ʻkú íˀ ˌyan, ʻchü szʼˀ, ˢMún ‹chau yat› ˌyan; ʻchéung ʻháu noiˀ chát› sát› hak› ‹chí ‹kéung ˢlí, chüˀ ˌkʻí ‹fung tséuk› ˢü ˌkʻíˀ ʻpò haiˀ. ˌFán ‹kún shuk₂, pòˀ chung', úiˀ ˌmang, ‹kwan ˢlü, ˌyau ˌchün ‹chǐ szʼˀ, ‹kái ʻchéung ‹chí; ʻchéung ˌyau muk₂ ‹chí noiˀ shuk₂ ʻché.

ˌWóng úiˀ ‹tsʻing líˀ ‹szʼ, ˌlóng ‹chung, ˢMún ‹chau yat› ˌyan, ˌMung ʻkú íˀ ˌyan; ˌün ngoiˀ ˌlóng, ˢMún ‹chau íˀ ˌyan, ˌMung ʻkú ‹sám ˌyan; ʻchü szʼˀ, ˌMung ʻkú íˀ ˌyan: ʻchéung ‹pán luk₂ ‹ü noiˀ chát› sát› hak›, ˌí chíˀ ˌkʻí ˌchʻíú kung' ín' ʻhéung loiˀ ˢü ‹chí szʼˀ.

Chaiˀ ngoiˀ ˌfán ‹chí luk₂. ˢYau ʻfung ˌngan, ˢyau ʻfung paiˀ; ˌkʻí ʻtang kók› ˢyau tsʻat›; ngoiˀ ˌfán ‹tsʻan ˌwóng, ʻfung ˌngan íˀ ‹tsʻín ʻléung.

sát hak seems to mean literally the *inner military chieftains;* the word is sometimes written *dsassak* or *dzassak*. According to Timkowski, "a dzassak is the hereditary chief of a *kouchoun* or division, generally composed of two thousand families." These divisions are not always equally numerous. Sometimes the term seems to be used in a more general sense, denoting not the chiefs merely, but the whole divisions over which they exercise their authority.

3. The salaries and whatever appertains to the emoluments of the several grades of officers in Inner Mongolia are regulated by this department: literally *wóng úi* is a royal assembly, or a meeting of kings. These high personages, who pay court to the emperor their master, do it in regular succession, and for this purpose they are divided into several divisions or courses, one of which repairs to Peking annually. Their retinue and guards are specified and fixed by statute, under the cognizance and direction of the several officers of this department.

sand taels in money and twenty-five pieces of silk; (*b*) their noble kings receive one thousand and two hundred taels in money, and fifteen pieces of silk; (*c*) their honorable knights receive eight hundred taels in money and thirteen pieces of silk; (*d*) the honorable princes receive each five hundred taels in money and ten pieces of silk; (*e*) the state protector dukes receive each three hundred taels in money and nine pieces of silk; (*f*) the state supporter dukes receive two hundred taels and seven pieces of silk; and (*g*) the secondary and last of these titular nobles receive each one hundred taels in money, and four pieces of silk.

五一緞俸緞俸緞俸緞俸緞俸緞俸緞俸台銀四
十銀俸勒俸子俸公俸公俸克俸緞俸
二俸兩員兩員兩國兩國兩薩囊俸
緞王百正百正百鎮百輔百札布兩
俸郡二五八三五正三正二正塔百
兩正千十銀十銀十銀九銀七吉一正

'fung tün² í² shap₂ ˢ'ng pat₅; kwan² ₍wóng, 'fung ₍ngan yat₅ ₍ts'ín í² pák₅ 'léung, 'fung tün² shap₂ ˢ'ng pat₅; púi² lak₂, 'fung ₍ngan pát₅ pák₅ 'léung, 'fung tün² shap₂ ₍sám pat₅; púi² 'tsz', 'fung ₍ngan ˢ'ng pák₅ 'léung, 'fung tün² shap₂ pat₅; chan² kwók₅ ₍kung, 'fung ₍ngan ₍sám pák₅ 'léung, 'fung tün² 'kau pat₅; fú² kwók₅ ₍kung, 'fung ₍ngan í² pák₅ 'léung, 'fung tün² ts'at₅ pat₅; chát₅ sát₅ hak₅ ₍toi kat₅ táp₅ pò³ ₍nóng 'fung ₍ngan yat₅ pák₅ 'léung, 'fung tün² sz'² pat₅.

5. The officers in the department for what is connected with the established ordinances, are two secretaries, a Mantchou and a Mongolian; two Mantchou and six Mongolian, under-secretaries; with two, a Mantchou and a Mongolian, directors: these have to examine and regulate the affairs of the tribes and soldiers of the outer chieftains, and to control their posts and relays: and also with regard to fairs and markets they pro-

郎蒙郎古洲人克其
司人外蒙滿一薩治
吏一員人事古扎事
清洲人二主蒙外之
屬滿一洲人翼旗
典中古滿六一掌部

'Tín shuk₂ ₍ts'ing lí² ₍sz', ₍long ₍chung, ₍Mún ₍chau yat₅ ₍yan, ₍Mung 'kú yat₅ ₍yan; ₍ün ngoi² ₍long, ₍Mún ₍chau í² ₍yan, ₍Mung 'kú luk₂ ₍yan; 'chü sz'² ₍Mún ₍chau yat₅ ₍yan, ₍Mung 'kú yat₅ ₍yan: 'chéung hat₂ ngoi² chát₅ sát₅ hak₅ pò³ ₍k'í ₍chí sz'², chí²

5. The meaning of *tin shuk* here seems be *what belongs to governmental affairs*, referring to the general government of the country. This department exercises the same, or nearly the same control over the *Outer* Mongolian tribes, as the first one (the *K'ítsik sz'*) does over the Inner tribes. Merchants going to its territories must be provided with licenses from the foreign office. Officers connected with this department have the oversight and regulation of the commercial intercourse carried on between Russia and China at Kiachta. The officers of this department have to fix the limits to the territories of the several tribes, supervise their governments, regulate their rank and succession, arrange their people into corps or divisions, superintend their ways of communication, and regulate all their intercourse. The order of succession among the lamas is regulated by the 'son of heaven' through the functionaries of this office.

mulge the regulations: whatever appertains to the lamas both far and near, the whole they regulate, as they do also all the nomads who are within or belong to their territories.

6. The officers in the department for the mild treatment of those from afar are, one secretary, a member of the imperial house, with two Mantchou, and five Mongolian under-secretaries, and one Mongolian director: these have the regulation of whatever appertains to the emoluments, visits to court, tribute, &c., among the Outer Mongolian lamas.

7. The officers in the department for those drawn from afar are, one Mongolian secretary, two Mantchou and three Mongolian under-secretaries, with two Mongolian directors: these have the government and direction of the begs and chiefs of the Mohammedan tribes among the Mongolians: whatever appertains to the annual visits of the Mohammedans is regulated by them: they also regulate their visits and their tribute paid to court.

8. The officers in the department for penal discipline are, two Mongolian secretaries, two Mantchou, and four

頒外之屬
則內掌內
市凡皆之
互令嘛牧
驛禁喇遊
郵其之掌者

柔中外蒙蒙扎廩
遠宗郎古古薩朝
清室滿五一克貢
吏一洲人人喇之
司人二主掌嘛事
郎員人事外祿

徠中外蒙蒙部之之掌理中
遠蒙郎古古扎政年外刑蒙
清古滿三二薩令班裔清古
吏一洲人人克凡皆之吏二
司人二主掌伯回掌朝司人
郎員人事回克番之貢郎員

ʿkʿí ʿyau yikˌ: úˊ ʿshí tsakˌ ˂pán ʿkʿí kamˀ lingˀ; ʿfán noiˀ ngoiˀ ˂chí ˂lá ʿmá ˂kái ʿchéung ˂chí, ʿchéung ʿyau mukˌ ˂chí noiˀ shukˌ ʿché.

ʿYau ʿün ˂tsʿing líˀ ˂szʼ, ʿlóng ˂chung ˂tsung shatˌ yatˌ ʿyan, ʿün ngoiˀ ʿlóng, ʿMún ˂chau íˀ ʿyan, ʿMung ʿkú ʿʼng ʿyan, ʿchü szʼˀ ʿMung ʿkú yatˌ ʿyan: ʿchéung ngoiˀ chátˌ sátˌ hakˌ ˂lá ʿmá lukˌ ʿlam ʿchʿiú kungˀ ˂chí szʼˀ.

ʿLoi ʿün ˂tsʿing líˀ ˂szʼ, ʿlóng ˂chung, ʿMung ʿkú yatˌ ʿyan; ʿün ngoiˀ ʿlóng, ʿMún ˂chau íˀ ʿyan, ʿMung ʿkú ˂sám ʿyan; ʿchü szʼˀ, ʿMung ʿkú íˀ ʿyan; ʿchéung ʿUi pòˀ chátˌ sátˌ hakˌ, pákˌ hak, ˂chí chingˀ lingˀ, ʿfán ʿUi ˂fán ˂chí ʿnín ˂pán ˂kái ʿchéung ˂chí, ʿchéung ngoiˀ yuiˀ ˂chí ʿchʿiú kungˀ.

ʿLí ʿying ˂tsʿing líˀ ˂szʼ, ʿlóng ˂chung, ʿMung ʿkú íˀ ʿyan;

6. The literal meaning of the title of this department is the *mild distant pure officers department*; i. e. the department whose pure functionaries extend the imperial kindness and favor to those who dwell far remote from the court. The king, his imperial majesty's liege servant, called *khán*; his annual emoluments are, from the emperor annually, 2500 taels of silver, with 40 pieces of silk; the gifts to be conferred on the khán's officers are also specified, so likewise are the articles and the amount of tribute; the periods for their visits to Peking are also fixed. The *lamas*, here and elsewhere mentioned, form no small nor uninfluential class; they take rank among the chiefs and princes of the state.

7. This is literally, come or *drawn remote pure officers department*; and besides the Mohammedan princes or *kháns*, and the *pák hak* or begs, it controls in a measure the Kassaks and Turkomans on the remote frontiers of the Chinese empire. See Chinese Repository, Vol. IV., page 148.

人事外之二主掌罰洲八刑滿四一部各古郎古蒙蒙藩事		₅ün ngoi² ₅lóng, ₅Mún ‹chau í² ₅yan, ₅Mung ʻkú sz" ₅yan; ʻchü sz'², ₅Mung ʻkú yat, ₅yan: ʻchéung ngoi² ₅fán kók, pò² ₅ying fát, ‹chí sz'².

Mongolian under-secretaries, with one Mongolian director: these have the direction and control of whatever appertains to penal discipline among the several tribes of these remote foreigners.

8. *Regulate punishment pure officers department;* the ordinary and most common punishments awarded by this department are fines, which are estimated and paid in cattle and horses.

Section Eighth.

OFFICIAL TITLES.

職分類第八章
Chik, fan² lui²; tai² pát, ‹chéung.

制臺		Chai² ₅t'oi.
制置使		Chai² chí² sz".*
差役		‹Chái yik.
鎮	鎮臺 鎮守	Chan². Chan² ₅t'oi. Chan² ʻshau.
鎮標		Chan² ‹píú.
鎮守	撫兵	Chan² ʻshau ʻtsung ‹ping.
執金吾		Chap, ‹kam ₅'ng.*
閘官		Cháp, ‹kún.
州牧		‹Chau muk.
州同		‹Chau ₅t'ung.
州判		‹Chau pún².

1. Governor; *lit.* ruling tribunal, or H. E. the governor.
2. Commissioner or master of the police.
3. Police-runners.
4. Protector, protectorate, or protectorship.
5. The protector's subalterns, or staff.
6. Major-general of the protectorate.
7. Keeper of the palace, or master of the palace.
8. Canal commissioners and keepers of passes.
9. Shepherd of a department, i. e. its chief magistrate.
10. An assistant magistrate of a department or district.
11. A subordinate magistrate of a district.

Notes and Explanations.

UNDER the head of *chik fan* are arranged the titles of the functionaries of the government, both civil and military. The order of arrangement here adopted is the alphabetical, according to the Chinese pronunciation in the provincial dialect. The list is intended to include the titles of all the principal officers, of ancient and modern times: those not now in use are marked with an asterisk. In addition to the titles, the names of several offices, schools, &c., are enumerated.

8. There are many of these inferior officers; and they are stationed at the locks on canals, at the passes through the country, at gateways, &c.

12. Chief secretary of state, or prime-minister.	掌書記	ʻChéung ‹shü kíʼ.*
13. Master of the privy council.	知樞密院	‹Chí ‹shʻü mat, ün².*
14. Examiner of literary graduates.	知貢舉	‹Chí kungʼ küʼ.*
15. Prefect (chief civil officer) of a department.	知府	‹Chí ʻfú.
16. Prefect of a minor department.	知州	‹Chí ‹chau.
17. Magistrate (chief civil officer) of a district.	知縣	‹Chí ün².
18. Master attendant, or under-secretary.	知事	‹Chí sz'².
19. Sub-agent, or assistant manager.	支使	‹Chí sz'.*
20. Keeper of records, or a clerk in the interior.	治中	Chí² ‹chung.*
21. Chief secretary, and censor in waiting.	治書侍御史	Chí² ‹shü shí² ü² ʻsz'.*
22. Commissioner in the grain department.	治粟內史	Chí² suk, noi² ʻsz'.*
23. Supervisor in the Office of Supervisors.	詹事府詹事	‹Chím sz'² ʻfú ‹chím sz'².
24. Subordinate supervisor in the same.	詹事府少詹事	‹Chím sz'² ʻfú shíúʼ ‹chím sz'².
25. Keeper of records in the same.	詹事府主簿	‹Chím sz'² ʻfú ʻchü pòʼ.
26. Recorder or clerk in the same.	詹事府錄事	‹Chím sz'² ˢfú luk, sz'².
27. Chief or principal (in an office or department).	正堂	Chingʼ ˢtóng.
28. Honorary nobles.	徹侯	Chít, ˢhau.*
29. School for polite literature.	昭文館	‹Chíú ˢman kúnʼ.*
30. Commissioner for suppressing rebellion.	招討使	‹Chíú ʻtò sz'.*
31. Courtier's sons and grandsons.	朝官子孫	ˢChʻíú ‹kún ʻtsz' ‹sün*.
32. Court nobles, or courtiers.	朝侯	ˢChʻíú ˢhau.*
33. Keeper of the seals, *lit.* elucidator and examiner.	照磨	Chíúʼ ˢmó.
34. Under-secretary.	照廳	Chíúʼ ‹ting.
35. Chief of the literati.	狀元	Chóng² ˢyün.
36. General and chief presidents.	諸曹尙書	‹Chü ˢtsʻò shéung² ‹shü.*
37. General and chief vice-presidents.	諸曹郎官	‹Chü ˢtsʻò ˢlóng ‹kún.*

18. The *chisz'*, *chíúmó*, *kinglik*, *kingching* and *chiúting*, are nearly of the same grade, all of them being of the lowest rank.

35. The first on the list of graduates of the three highest literary ranks is called *yün*; the *chóng yün* is the highest, or the first on the list of the Hanlin, a rank acquired only after a long course of study, and consequently highly honorable.

38. General and chief military inspector.	諸曹參軍	‹Chü ˛ts'ò ‹tsám ‹kwan.*
39. General overseer of the herds.	諸牧監	‹Chü muk˩ ‹kám.*
40. Nobles, chiefs, princes, or marquises.	諸侯	‹Chü ˛hau.*
41. Director, agent, or manager.	主事	'Chü sz'².
42. Chief examiner (at the provincial examinations).	主考	'Chü 'háu.
43. Chief or principal secretary.	主書	'Chü ‹shü.
44. Keeper of records.	主簿	'Chü pò².
45. Gentleman usher of the palace.	主客郎中	'Chü hák› ˛lóng ‹chung.*
46. Chief secretary in the military department.	主管機宜文字	'Chü 'kún ‹kí ˛í ˛man tsz'².*
47. Gentleman annalist, or composer of history.	著作郎	Chü' tsók› ‹lóng.*
48. Commissionor for transports.	轉運使	'Chün wan² sz'.
49. Great assistant, or prime minister.	冢相	'Chung séung'.
50. Great ruler, or prime minister.	冢宰	'Chung 'tsoi.
51. Assistant of the inner court.	中相	‹Chung séung'.
52. Inner director.	中正	‹Chung ching'.
53. Inner secretary.	中書	‹Chung ‹shü.
54. Inner governor, i. e. *shéung shü*, or president.	中臺	‹Chung ˛t'oi.*
55. Inner assistant.	中丞	‹Chung ˛shing.
56. Guardian of the prince's manners.	中允	‹Chung ˛wan.*
57. Minister of state, *lit.* inner supporter.	中當	‹Chung ˛tóng.
58. A military secretary.	中軍	‹Chung ‹kwan.
69. Aid-de-camp.	中協	‹Chung híp›.
60. Inner gentleman usher.	中郎將	‹Chung ˛lóng tséung'.*
61. Keepers of H. I. M.'s papers.	中書科	‹Chung ˛shü 'fo.
62. Inner secretary and director.	中書令	‹Chung ˛shü ling².*
63. Inner secretary and overseer.	中書監	‹Chung ˛shü kám'.*

40. Of these *chü hau* there were several in the time of the Hón dynasty; they were feudal chiefs, at the head of departments or little principalities into which the empire was divided.

42. At the triennial examinations in the provincial capitals, two individuals, from among the members of the Imperial Academy, are appointed to preside, a principal or *chü háu*, and a secondary or *fú háu*, also called *fú chü háu*.

64. Inner secretary, overseer and director.	中書監令	‹Chung ‹shü kám' ling².*
65. Inner secretary of secondary rank, i. e. clerk.	中書舍人	‹Chung ‹shü shé' ˛yan.*
66. Imperial body-guard, wearing peacock's feathers.	花翎侍衛	‹Fá ˛ling shí² wai².
67. District instructor.	訓導 教諭	Fan' tò². Káu' yü².
68. Translators.	分掌繙繹	‹Fan 'chéung ‹fán yik₂.
69. Lieutenant (in the army).	分府 分守	‹Fan 'fú. ‹Fan 'shau.
70. Provincial treasurer, or commissioner of finance.	藩臺	˛Fán ˛t'oi.
71. Commissioner for defense of the state.	防禦使	˛Fóng yü² sz".*
72. Lieutenant-governor, or controling officer.	撫院 撫臺	'Fú yün². 'Fú ˛t'oi.
73. Lieutenant-governor's staff or subalterns.	撫標	'Fú ‹piú.
74. Lieutenant-governor's civil aid-de-camp.	撫院文巡捕	'Fú yün² ˛man ˛tsun pò².
75. Lieutenant-governor's military aid-de-camp.	院撫武巡捕	'Fú yün² ˢmò ˛tsun pò².
76. Veteran general and gentleman usher.	虎賁中郎將	'Fú ‹pan ‹chung ‹lóng tséung'.*
77. Lieutenant-general.	副都統	Fú' ‹tò 't'ung.
78. Deputy (or assistant) censor.	副都御史	Fú' ‹tò yü² 'sz'.
79. Second examiner of literary candidates.	副主考	Fú' 'chü 'háu.
80. Second commissioner.	副使	Fú' sz".
81. Colonel, or commander of a regiment.	副將	Fú' tséung'.
82. Secondary leader, or field-martial.	副元帥	Fú' ˛yün shui'.
83. Treasury department, or board of exchequer.	庫部	Fú' pò².
84. Chief keeper of the treasury.	庫大使	Fú' tái² sz".
85. Keeper of the imperial signets (or seals).	符寶郎符節令	˛Fú 'pò ˛lóng. ˛Fú tsít, ling².*
86. Assistant leader of the horse guards.	附馬都尉	Fú² ˢmá ‹tò wai'.*
87. Supporter general, (*lit.* support country lead army).	輔國將軍	Fú² kwók, ‹tséung ‹kwan.
88. Provincial commissioners of finance.	行臺省	˛Hang ˛t'oi 'sing.*
89. Traveling censors, or board of circuit censors.	行御史臺	˛Hang yü² 'sz' ˛t'oi.*

67. The *fan tò*, 'admonitor and guide,' is the chief literary officer in a *yün* or district: he is usually a literary graduate, and always paid by the government. In each district, the government has a high-school or academy, over which he presides.

73. The *fú piú* includes the whole of the military officers and soldiers, under the control of the lieutenant-governor.

90. General leader of the cavalry.	行軍司馬	₅Hang ₍kwan ₍sz' ⁴má.*
91. Inspector-general, (*lit.* walk army teach give).	行軍教授	₅Hang ₍kwan káu' shau².*
92. Master-controler of the army.	行軍校尉	₅Hang ₍kwan káu' wai'.*
93. Marquis, (*lit.* marquis nobility, or rank of marquis).	侯爵	₅Hau tséuk₃.
94. Examiner of merits and gentleman-usher.	考功郎中	⁴Hau ₍kung ₅lóng ₍chung.*
95. Gentleman of distinction; (*lit.* dutiful and pure).	孝廉	Hau' ₅lím.*
96. Recorder of H. I. M.'s words and actions.	起居注	⁴Hí ₍kü chü'.
97. Sub-recorders of the same.	起居舍人	⁴Hí ₍kü shé' ₅yan.
98. Colonel of a regiment.	協鎮協臺協守	Híp₃ chan'. Híp₃ ₅t'oi. Híp₃ ⁴shau.
99. Joint adjutant high chancellor of state.	協辦大學士	Híp₃ pán² tái² hók₂ sz'².
100. Governor general of rivers and canals.	河道揔督	₅Hó tò² ⁴tsung tuk₃.
101. Staff of the governor of the rivers.	河標	₅Hó ₍piú.
102. Overseer of the boats on the river at Canton.	河泊所	₅Hó pók₂ ⁴shó.
103. Magistrate of the dwellers on the river.	河政廳	₅Hó ching' ₍t'ing.
104. Commissioner of maratime customs.	海關	⁴Hoi ₍kwán.
105. Chancellor of state, or chief minister of state.	學士	Hók₂ sz'².
106. Literary chancellor, or director of learning.	學院學臺學政	Hók₂ yün². Hók₂ ₅t'oi. Hók₂ ching'.
107. The Imperial Academy, (*lit.* pencil forest court).	翰林院	Hón² ₅lam yün².
108. Chancellors and directors of the members of the Imperial Academy.	翰林院掌院學士	Hón² ₅lam yün² ⁴chéung yün² hók₂ sz'².
109. Chancellors, receivers of the emperor's pleasure, and members of the Imperial Academy.	翰林院學士承旨	Hón² ₅lam yün² hók₂ sz'² ₅shing ⁴chí.
110. Chancellors, readers to his majesty, and members of the Imperial Academy.	翰林院侍讀學士	Hón² ₅lam yün² shí² tuk₂ hók₂ sz'².

96. These recorders accompany the emperor when he goes abroad, or appears in public, and it is their duty to record all his words.

102, 103. These are interior officers; one is stationed in the vicinity of Canton, (where are a large number of people constantly living on the water,) and the others (two or three only) are in the eastern provinces.

107. This academy is the emperor's principal laboratory for state papers. Official documents and all national literary works, are prepared for publication either by, or under the direction of, the members of this institute. There are several subordinate branches of the institution, with their appropriate officers.

111. Chancellors, lecturers to his majesty, and members of the Imperial Academy.	學講侍院林翰士	Hón² ˏlam yün² shí² ʻkóng hók₂ sz'².
112. President of the Court of Ceremonies.	鴻臚寺卿	ˏHung ˏlò tsz'² ‹hing.
113. Vice-president of the Court of Ceremonies.	鴻臚寺少卿	ˏHung ˏlò tsz'² shiú² ‹hing.
114. Department for the transport of salt.	鹽運司	ˏÍm wan² ‹sz'.
115. Commissioner for the transport of salt.	鹽運使	ˏÍm wan² sz'».
116. Servant-archers and reporters to H. I. M.	謁者僕射	Ít, ʻché puk₂ yik₂.
117. Commissioner of justice.	臬司 臬臺	Ít₂ ‹sz'. Ít₂ ˏtʻoi.
118. Board for the imperial carriages.	駕部	Ká» pò².*
119. Superintendent of the papers of the court.	架閣	Ká» kók₃.*
120. Domestics, or official servants of the hoppo.	家人	‹Ká ˏyan.
121. Chief of the second rank of literati, or of A. M.	解元	Kái» ˏün.
122. Office for care of the highways.	街道衙門	‹Kái tò² ˏngá ˏmún.
123. Board of exchequer, or treasury department.	金部	‹Kam pò².*
124. His imperial majesty's body-guard.	錦衣衛	ʻKam ‹í wai².*
125. Military inspector, (*lit.* inspect army).	監軍	‹Kám ‹kwan.*
126. President of a college, or collegiate inspector.	監院	‹Kám yün².
127. Porter, or keeper of the palace gate.	監門	‹Kám ˏmún.
128. Commissioner for inspecting the army.	監軍使	‹Kám ‹kwan sz'».*
129. Inspector and examining censor.	監察御史	‹Kám chát, yü² ʻsz'.*
130. Under-graduate, or a graduate of the lowest rank.	監生	Kám» ‹shang.
131. His excellency, the imperial councellor.	諫議大夫	Kán» ˢí tái² ‹fú.*
132. Messengers to his imperial majesty.	給事中	Kʻap, sz'² ‹chung.
133. Literary officers, (*lit.* magistrates of instruction).	教官	Káu» kún».
134. Teacher of a department (*lit.* instruction giver).	教授	Káu» shau².
135. Master-controller, (*lit.* compare-tranquilize).	校尉	Káu» wai».
136. Ministers of state, (*lit.* spring balances).	機衡	‹Kí ˏhang.*

115. The commissioner for the transportation of salt is at the head of the gabel department, or *ím wan sz'*, and takes rank with the two commissioners, the *pò ching sz'*, and the *ón chát sz'*; he has numerous assistants, clerks, &c., under him.

137. General controller of the cavalry.	騎都尉	ˌKí ‹tò waiˀ.
138. Prefect's secretary, (*lit.* arranger and controler).	檢校	ʻKím káuˀ.
139. Professor of belles-lettres, (*lit.* classic lore officers).	經筵官	‹King ˌín ‹kún.
140. Erudite professor of polite literature.	經筵博士	‹King ˌín pók› szˀ.
141. Chief general of military operations.	經畧大將軍	‹King léuk› táiˀ ‹tséung ‹kwan.
142. Commissioner for military operations.	經畧使	‹King léuk› szˀ.
143. Clerk, or under-secretary.	經歷 經廳	‹King lik›. ‹King ‹tʻing.
144. Metropolitan officers, or magistracy of the capital.	京尹 京兆尹	‹King ˢwan. ‹King chʻíú ˢwan.
145. Commissioner for admonishing other officers.	警巡院使	ʻKing ˌtsun yünˀ szˀ.*
146. Under-secretary, or copyist.	稿公	ʻKò ‹kung.
147. Chancellor of the Inner Council.	閣學士	Kók› hók› szˀ.
148. A graduate of the second degree, or A. M.	舉人	‹Kü ˌyan.
149. General of the armed chariots and light-horse.	車騎將軍	‹Kü ˌkí ‹tséung ‹kwan.*
150. Commissioner for observation and inspection.	觀察使	‹Kún chát› szˀ.*
151. Officers: civil officers; and military officers.	官府文官武官	‹Kún ʻfú: ˌman ‹kún; ʻmò ‹kún.
152. Duke; marquis; earl; viscount; and baron.	公侯伯子男	‹Kung; ˌhau; pák›; ʻtszˀ; ˌnám.*
153. Officer for recording merits and demerits.	功曹叅軍	‹Kung ˌtsʻò ‹tsʻám ‹kwan.
154. Great ministers of state.	軍機大臣	‹Kwan ‹kí táiˀ ˌshan.
155. Military teacher, or a fencing-master.	軍中教習	‹Kwan ‹chung káuˀ tsáp›.
156. Inspector of military implements.	軍器監	‹Kwan híˀ ‹kám.
157. Sub-prefect.	軍民府	‹Kwan ˌman ʻfú.
158. Military leader.	軍師	‹Kwan ‹szˀ.
159. Military subalterns.	軍標	‹Kwan ‹píú.
160. Controller, a controller of a district or department.	郡尉	Kwanˀ waiˀ.
161. Local magistrates; officers of a district.	郡官	Kwanˀ ‹kún.

152. These *titles of nobility* are of ancient date, and are explained as indicative of certain qualities in those to whom they were given: *kung* had regard to *public* good; *hau*, expected for their virtues, *waited* for better times; *pák* were *bright-men* of distinguished intelligence: *tsz* were capable of *training* others: and *nám* were those who were capable of *sustaining* important and responsible duties.

157. This officer exercises civil and military authority, having control over both soldiers and people: one bearing this title resides at Tsínshán or Caza Branca, near Macao.

162. Magistrate of a district; local magistrate.	郡佐 郡丞	Kwan² ˏshing. Kwan² tsó'.*
163. H. E. the chief superintendent of customs.	貴監督	Kwai' ˊkám tuk›.
164. Commissioner of customs.	関部	ˊKwán pò².
165. Principals of the national college.	國子監祭酒	Kwók› 'tsz' kám' ts'ai' 'tsau.
166. Professors of the national college.	國子監司業	Kwók› 'tsz' kám' ˊsz' íp₂.
167. Principal director of the Banqueting House.	光祿寺卿	ˊKwóng luk₂ tsz'² ˊching.
168. Vice-director of the Banqueting House.	光祿寺少卿	ˊKwóng luk₂ tsz'² shiú' ˊching.
169. Principal overseer of the Banqueting House.	光祿寺署正	ˊKwóng luk₂ tsz'² ˢshü ching'.
170. Secondary overseer in the Banqueting House.	光祿寺署丞	ˊKwóng luk₂ tsz'² ˢshü ˏshing.
171. Imperial body guard with blue peacock's feathers.	藍翎侍衛	ˏLám ˏling shí² wai².
172. Commissary or collector of grain.	糧道	ˏLéung tò².
173. Commissioners for the collection of grain.	糧儲道	ˏLéung ˏchü tò².
174. Deputed officers, or official attendants.	吏員	Lí² ˏün.
175. Chief attendant, head officer, magistrate's secretary.	吏目	Lí² muk₂.
176. Secretary to the commissioner of finance.	理問	'Lí man².
177. General and commander-in-chief.	領軍將軍	ˢLing ˊkwan ˊtséung ˊkwan.*
178. Gentleman usher (*lit.* pavilion centre).	郎中	ˏLóng ˊchung.
179. Secretary in the army.	錄事參軍	Luk₂ sz'² ˊts'ám ˊkwan.*
180. Officers in the field service, or military officers.	陸路官	Luk₂ lò² ˊkún.
181. Keepers of seals, or sub-censors.	六科	Luk₂ ˊfó.
182. Office of the imperial guards.	鑾儀衛	ˏLün ˏí wai².
183. Chief commissioner of the imperial guards.	鑾儀衛冠軍使	ˏLün ˏí wai² kún' ˊkwan sz'².
184. Law-professors, or the professors of jurisprudence.	律學博士	Lut₂ hók₂ pók› sz'².*

164. This is the officer who, by the foreigners in Canton, is called the *hoppo*; he is also called *hoi kwán* (No. 104); he is addressed by the title *kwai kám tuk* (163): a petition or written address to him is superscribed, ***Yüt hoi kwán, kwán tuk tái yan, ón pan.***

165. The branches taught in this school are belles-lettres, the classics, mathematics, &c.: and attached to it are departments for the education of Russians, Lewchewans, &c. There is a long list of instructors, with their appropriate titles, professors, tutors, lecturers, &c.

167. Literally, *kwong luk tsz'* means a temple of glory and emoluments; it is designed for feasting the meritorious, and banqueting the deserving; and its officers are charged with providing victims for the imperial sacrifices.

172, 173. The duties of these commissioners for collecting grain are in six of the provinces performed by the *ónchát sz'*.

185. Directors of the horse, or of the horse department.	馬司	ˢMá ‹sz'.*
186. Commissioner & commander-in-chief of the cavalry.	馬軍都指揮使	ˢMá ‹kwan ‹tò 'chí ‹fai sz".*
187. Director of the military stores.	武庫令	ˢMò fú' ling².*
188. General and military protector.	武衛將軍	ˢMò wai² ‹tséung ‹kwan.*
189. Watchman at the palace gate.	門下省	ˌMún há² 'sing.*
190. Chief officers of the five Boards.	五部督郵	ˢ'Ng Pò² tuk› ˌyau.*
191. Inspectors of polite literature.	藝文監	Ngai² ˌman ‹kám.*
192. Sub-sergeant, or corporal in the army.	額外外委	Ngák₂ ngoi² ngoi² 'wai.
193. Sergeant.	外委	Ngoi² 'wai.
194. Minister in the capital, or metropolitan officer.	內史	Noi² 'sz'.*
195. Overseers of the imperial household.	內寺省	Noi² tsz'² 'sing.*
196. Department for regulating H. I. M.'s household.	內務府	Noi² mò² 'fú.
197. Commissioner for judicial trials, or judge.	按察使	Ón' chát› sz".
198. Ensign in the army.	把搊	'Pá 'tsung.
199. Ministers of state (*lit.* bowing assistants).	拜相	Pái' séung'.
200. Begs, or Mongolian and Mohammedan princes.	伯克	Pák› hak›.
201. There are nine official ranks, subdivided into eighteen degrees, (9) principal, and (9) subordinate.	品有九其級十 有八分正從	'Pan ˢyau 'kau ; ˌk'í kap› shap₂ ˢyau pát› ; ‹fan ching' tsung².
202. Board of accountants, or financial department.	比部	'Pí pò².*
203. Keeper of national archives.	秘書監秘書令	Pí' ‹shü kám'.* Pí' ‹shü ling².*
204. Under-secretary, or copyist.	筆帖式	Pat› típ› shik›.
205. Chief minister of state.	平章事	ˌP'ing ‹chéung sz'².*
206. Assistant commissary.	兵備道	‹Ping pí² tò².
207. Aid-de-camp (*lit.* another carriage).	別駕	Pít₂ ká'.*
208. General of the light-horse, or leader of the cavalry.	驃騎將軍	‹Piú ˌk'í ‹tséung ‹kwan.*

196. Literally *inner business house*, or department, the object of which is to control the government of a class of the imperial slaves or domestics in the palace. The department is filled with an indefinite number of 'great ministers,' under whose supervision and direction are placed all the financial, civil, ritual, military, penal, and operative, affairs of H. I. M.'s household.

201. Officers of the first rank, both principal and subordinate, are distinguished by a red precious stone ball on the top of their caps; the 2d wear a red coral; 3d, a blue precious stone; 4th, a dark blue or purple; 5th, a crystal: 6th, an opaque white or jade stone; 7th, 8th, and 9th,

209. Supporter to H. I. M. (*lit.* supply deficiency).	補闕	ʻPò hütˌ.*
210. Commissioner for regulating the civil government.	布政司	Pòʼ chingʼ ‹szʼ.
211. Constables, or village justices of the peace.	捕廳	Pò² ‹ting.
212. Servant-archer, or ministers of state.	僕射	Pukˌ yikˌ.*
213. Four ministers directing official appointments.	西曹主吏	‹Sai ˏtsʻò ʻchü lí².*
214. Assistant secretaries to the four ministers.	西曹書佐	‹Sai ˏtsʻò ‹shü tsóʼ.*
215. Three minor dukes (guardians of the prince).	三少	‹Sám shíúʼ.
216. Three guardians (i. e. guardians of the prince).	三省	‹Sám ʻsing.*
217. Three dukes (guardians of the prince).	三公	‹Sám ‹kung.
218. Three commissioners, of justice, finance, and excise.	三司	‹Sám ‹szʼ.
219. Imperial attendants on horseback.	散騎常侍	Sánʼ ˏkʻí ˏshéung shí².*
220. Principal and secondary keepers of seals attached to the monastery of the priests of Budha.	僧錄司正印副印	‹Sang lukˌ ‹szʼ chingʼ yanʼ fúʼ yanʼ.
221. Right and left chief instructors attached to the monastery of the priests of Budha.	僧錄司左右善世	‹Sang lukˌ ‹szʼ ʻtsó yau² shín² shaiʼ.
222. Teachers and commentators of the monastery.	僧錄司闡教	‹Sang lukˌ ‹szʼ ʻchín káuʼ.
223. Officiating priests in the monastery.	僧錄司講經	‹Sang lukˌ ‹szʼ ʻkóng ‹king.
224. Chief director of the inferior monasteries.	僧綱司副都綱	‹Sang ‹kóng ‹szʼ fúʼ ‹tò ‹kóng.
225. Director of the inferior monasteries.	僧綱司僧正	‹Sang ‹kóng ‹szʼ ‹sang chingʼ.
226. Fellow of the inferior monasteries.	僧綱司僧會	‹Sang ‹kóng ‹szʼ ‹sang úi².
227. College of revisors, to prepare official documents.	脩書院	‹Sau ‹shü ün².*
228. Board for preparing official papers.	脩文館脩文尋	‹Sau ˏman ʻkún.* ‹Sau ˏman ˏtsam.*
229. First literary degree (equivalent to A. B.).	秀才	Sauʼ ˏtsʻoi.
230. Advisers (*lit.* embroidered clad straight pointers).	繡衣直指	Sauʼ ‹í chikˌ ʻchí.*
231. Ministers of state (*lit.* assistants of the state).	相國	Séungʼ kwókˌ.*
232. Admonitors (*lit.* supplying deficiency) to H. I. M.	拾遺	Shapˌ ˏwai.*

worked gold. Officers who have not entered, or attained to, the nine ranks are designated the *mí yap lau.*

197, 210. These two officers, by way of eminence, are often called the two commissioners,—one is at the head of the judicial, and the other is at the head of the territorial and financial department of the provincial government: they are two of the *sám sz'* (218).

233. Prime-minister.	首相	'Shau séung'.*
234. Captain.	守備　守府	'Shau pí². 'Shau 'fú.
235. Overseers of H. I. M.'s medicine.	尚藥	Shéung² yéuk₂.*
236. President, or the chief secretary (of state).	尚書	Shéung² ‹shü.
237. Chief president and principal secretary.	尚書令　尚書臺	Shéung² ‹shü ling².* Shéung² ‹shü ₅t'oi.*
238. President and examiner.	尚書省	Shéung² ‹shü 'sing.*
239. Gentleman president.	尚書郎	Shéung² ‹shü ₅lóng.*
240. Presidents and first and second ministers of state.	尚書左右丞	Shéung² ‹shü 'tsó yau² ₅shing.*
241. Directing president and historiographer.	尚書史令	Shéung² ‹shü 'sz' ling².*
242. President and director (at court).	尚書都事	Shéung² ‹shü ‹tò sz'².*
243. Overseers of the imperial wardrobe.	尚衣監	Shéung² ‹í kám'.*
244. Imperial chamberlain: gent. of the bedchamber.	尚寢局	Shéung² 'ts'am kuk₂.*
245. Perpetual and privy councilor.	常機密	₅Shéung ‹kí mat₂.*
246. Vice-president, or under-secretary (of state).	侍郎	Shí² ₅lóng.
247. Servants of the emperor.	侍中	Shí² ‹chung.*
248. Readers to his imperial majesty.	侍讀	Shí² tuk₂.
249. Lecturers to his imperial majesty.	侍講	Shí² 'kóng.
250. Imperial body guard.	侍衛	Shí² wai².
251. Office for directing the servants of the emperor.	侍中寺	Shí² ‹chung tsz'².*
252. Censors in attendance on the emperor.	侍御史	Shí² yü² 'sz'.*
253. Commanders of the horse body guard.	侍衛馬軍司	Shí² wai² 'má ‹kwan ‹sz'.*
254. Commanders of the infantry body guard.	侍衛步軍司	Shí² wai² pò² ‹kwan ‹sz'.*
255. Board superintending the emperor's table.	膳部	Shin² pò².*
256. Minister of state (*lit.* helper and assistant).	丞相	₅Shing séung'.
257. Gentleman and keeper of the seals.	丞領符璽郎	₅Shing 'ling ₅fú 'sái ₅lóng.*
258. Department for promulging governmental dispatches.	承宣布政司	₅Shing ‹sün pò² ching² ‹sz'.

236. The *shéung shu* are the high officers who stand at the head of several of the principal departments of state; one or more of them the emperor places over each of the six Boards. President and secretary seem to be the best terms yet proposed as equivalents for *shéung shu*.

246. 'Waiting gentleman' is a literal rendering of *shi lóng*, and is perhaps well enough expressed by the term vice-president or under-secretary.

259. Master-controller of the city gates.	城門校尉	ˏShing ˏmún káu' wai'*.
260. High priest in the temple of Confucius.	聖廟啟事	Shing' míú² ʻkai sz'².
261. Master of the band in the temple of Confucius.	聖廟司樂	Shing' míú² ˂sz' ngók₂.
262. Minor master, secondary guardian of the prince.	少師	Shíú' ˂sz'.
263. Minor tutor, secondary guardian of the prince.	少傅	Shíú' fú².
264. Minor protector, secondary guardian of the prince.	少保	Shíú' ˢpò.
265. Vice president, or under-secretary.	少常伯	Shíú' ˏshéung pák›.*
266. Ministers of state (*lit.* pivot springs).	樞機	˂Shᵗü ˂kí.*
267. Privy council (consisting of eunuchs).	樞密院	˂Shᵗü mat₂ yün².*
268. Commissioner of the privy council.	樞密使	˂Shᵗü mat₂ ʻsz'.*
269. Professor of general literature.	書學博士	˂Shü hók₂ pók₂ sz'².*
水師官		ʻShui ˂sz' ˂kún.
水師提督		ʻShui ˂sz' ˏtᵗai tuk›.
宣撫使		˂Sün ʻfú sz'».*
宣諭使		˂Sün ü² sz'».*
選舉郎		ʻSün ʻkü ˏlóng.*
算學博士		Sün' hók₂ pók₂ sz'².*
師爺		˂Sz' ˏyé.
司服		˂Sz' fuk₂.
司庫		˂Sz' fú'.
司獄		˂Sz' yuk₂.
司徒		˂Sz' ˏtò.*
司馬		˂Sz' ˢmá.*
司空		˂Sz' ˂hung.*
司寇		˂Sz' kau'.*

260. In the capital, each of the three prevailing religious sects has its own public institutions, enjoying the patronage of the government, and especially consecrated for the service of the emperor and his ministers. *Shing míú* is the temple of Confucius.

270, 271. The titles of the naval officers are the same as those of the land or field service; thus there is a *luk lò tᵗai tuk* a commander-in-chief of the field service, a generalissimo; and there is also a *shui sz' tᵗai tuk* a commander-in-chief of the water service, an admiral. The chief naval officers ordinarily reside on shore.

284. Professors, or professional masters.	司	業				‹Sz' íp$_2$.
285. Directors (of the receipt and dispatch of papers).	司	務				‹Sz' mò^2.
286. Board of Agriculture and Husbandry.	司	農	司			‹Sz' ˧nung ‹sz'.*
287. Ministers superintending agriculture.	司	農	卿			‹Sz' ˧nung ˧hing.*
288. Vice-president, under-secretary, or clerk.	司	郎	中			‹Sz' ˧lóng ‹chung.*
289. Vice-president directing investitures.	司	封	郎	中		‹Sz' ‹fung ˧lóng ‹chung.*
290. Vice-president directing acknowledged favors.	司	勳	郎	中		‹Sz' ‹fán ˧lóng ‹chung.*
291. Master-controller and inspector-general.	司	隸	校	尉		‹Sz' tai^2 káu' wai'.*
292. Under-secretary and examiner of merits.	司	功	書	佐		‹Sz' ‹kung ‹shü tsó'.*
293. Officers superintending the merits of others.	司	功	參	軍		‹Sz' ‹kung ‹ts^{h}ám ‹kwan.*
294. Officers superintending the grain department.	司	倉	參	軍		‹Sz' ‹ts^{h}óng ‹ts^{h}ám ‹kwan.*
295. His excellency the director of the horse.	司	馬	大	夫		‹Sz' ˢmá tái^2 ‹fú.*
296. His excellency the director of the army.	司	戎	大	夫		‹Sz' ˧yung tái^2 ‹fú.*
297. His excellency the director of the chariots.	司	輿	大	夫		‹Sz' ˧yü tái^2 ‹fú.*
298. His excellency the director of sacrifices.	司	禋	大	夫		‹Sz' ‹yan tái^2 ‹fú.*.
299. His excellency the director of banquets.	司	烹	大	夫		‹Sz' ‹páng tái^2 ‹fú.*
300. Vice-president of the Board of Office.	司	列	少	常	伯	‹Sz' lít$_2$ shíú' ˧shéung pák›.*
301. Vice-president of the Board of Revenue.	司	元	少	常	伯	‹Sz' ˧yün shíú' ˧shéung pák›.*
302. Vice-president of the Board of Rites.	司	禮	少	常	伯	‹Sz' ˢlai shíú' ˧shéung pák›.*
303. Vice-president of the Board of War.	司	戎	少	常	伯	‹Sz' ˧yung shíú' ˧shéung pák›.*
304. Vice-president of the Board of Punishments.	司	刑	少	常	伯	‹Sz' ˧ying shíú' ˧shéung pák›.*
305. Vice-president of the Board of Works.	司	平	少	常	伯	‹Sz' ˧p^{h}ing shíú' ˧shéung pák›.*
306. General and commander-in-chief.	四	征	將	軍		Sz" ‹ching ‹tséung ‹kwan.*
307. General and commander-in-chief.	四	平	將	軍		Sz" ˧p^{h}ing ‹tséung ‹kwan.*
308. Four high ministers of state.	四	曹				Sz" ˧ts^{h}ò.*
309. Historiographers, or imperial annalists.	史	官				'Sz' ‹kún.

284. The word *íp* denotes an employment, manual or mental, followed for either amusement or to gain a livelihood: *hók íp* is a literary employment, the profession of letters: *sz' íp* is a phrase of wider import, applicable to the proficient in any of the useful or ornamental branches.

300—305. These terms *lít*, *yun*, *lai*, *yung*, *ying*, *p'ing*, were once used to designate the six Supreme Boards: other terms have, at various times, been employed for the same purpose.

310. Chief controller, or great tranquillizer.	太尉	T'ái' wai'.*
311. Chief censor, or president of the historiographers.	太史	T'ái' 'sz'.*
312. Prime minister of state.	太宰	T'ái' 'tsoi.*
313. Chief guardian, or great protector.	太守	T'ái' 'shau.*
314. Chief overseers, or principal directors (eunuchs).	太監	T'ái' kám'.
315. Ministers and overseers of the exchequer.	太府監 太府卿	T'ái' 'fú kám'.* T'ái' 'fú ‹hing.*
316. Director of the historiographers.	太史令	T'ái' 'sz' ling².*
317. Director of the chief musicians.	太樂令	T'ái' ngók₂ ling².*
318. The six guardians of the prince.	太子六傅	T'ái' 'tsz' luk₂ fú².
319. Great master of the prince, i. e. his guardian.	太子太師	T'ái' 'tsz' t'ái' ‹sz'.
320. Great tutor to the prince, i. e. his guardian.	太子太傅	T'ái' 'tsz' t'ái' fú².
321. Great protector to the prince, i. e. his guardian.	太子太保	T'ái' 'tsz' t'ái' ˢpò.
322. Junior master to the prince.	太子少師	T'ái' 'tsz' shíú' ‹sz'.
323. Junior tutor to the prince.	太子少傅	T'ái' 'tsz' shíú' fú².
324. Junior protector to the prince.	太子少保	T'ái' 'tsz' shíú' ˢpò.
325. Groom to the prince or heir-apparent.	太子洗馬	T'ái' 'tsz' ˢsai ˢmá.*
326. Overseer of the prince's clepsydra.	太子率使更	T'ái' 'tsz' sut, 'sz' ‹kang.*
327. Directors of the prince's body guard.	太子左右衛率	T'ái' 'tsz' 'tsó yau' wai² sut.*
328. President of the office for regulating H. I. M.'s stud.	太僕寺卿	T'ái' puk₂ tsz'² ‹hing.
329. Book-keeper in the office of H. I. M.'s stud.	太僕寺主簿	T'ái' puk₂ tsz'² 'chü pò².
330. Imperial servant and master of the herds.	太僕牧師	T'ái' puk₂ muk₂ ‹sz'.*
331. President of the Sacrificial Court.	太常寺卿	T'ái' ˢshéung tsz'² ‹hing.
332. Assistant minister of the Sacrificial Court.	太常寺少卿	T'ái' ˢshéung tsz'² shíú' ‹hing.
333. Principal director of the Great Medical College.	太醫院院使	T'ái' ‹í yün² yün² 'sz'.
334. Secretaries and principal ministers of state.	太傳錄尚書事	T'ái' fú² luk₂ shéung² ‹shü sz'².*
335. Great person, i. e. his honor, or his excellency.	大夫 大人	Tái² ‹fú. Tái² ˢyan.

328. This office for regulating H. I. M.'s stud is charged with the rearing of horses, taking account of their increase and the training of them for service; it is under the direction of two principal and two secondary ministers, aided by many minor officers, and is in some degree subservient to the Board of War. This stud supplies horses for the imperial cavalry; and extensive lands beyond the Great Wall are occupied for pastures.

336. High chancellor, great minister of state.	大學士	Tái³ hók₂ sz'².
337. Great prime minister of state.	大冢宰	Tái³ 'chung 'tsoi.*
338. Minister of the Board of Officers.	大銓衡	Tái³ ⸗tsüin ⸗hang.
339. Great manager of official rank.	大司列	Tái³ ‹sz' lít₂.
340. Director of the Board of Office.	大提衡	Tái³ ⸗t'ai ⸗hang.
341. Great director of honors.	大司績	Tái³ ‹sz' chik›.
342. Great director of investitures.	大丨封	Tái³ ‹sz' ‹fung.
343. Great director of imperial honors.	大丨勳	Tái³ ‹sz' ‹fan.
344. Great director of the host.	大丨徒	Tái³ ‹sz' ⸗tò·
345. Great director of agriculture.	大丨農	Tái³ ‹sz' ⸗nung.
346. Great director of the multitude (of the people).	大丨元	Tái³ ‹sz' ⸗yün.
347. Great director of measures.	大丨度	Tái³ ‹sz' tò².
348. Great director of the granaries.	大丨儲	Tái³ ‹sz' ⸗chü.
349. Great director of the stores.	大丨庾	Tái³ ‹sz' ⸗ü.
350. Great director of the exchequer.	大丨金	Tái³ ‹sz' ‹kam.
351. Great director of the mint.	大丨圜	Tái³ ‹sz' ⸗wán.
352. Great director of the currency.	大丨泉	Tái³ ‹sz' ⸗tsün.
353. Great regulator of ceremonies.	大秩宗	Tái³ tít₂ ‹tsung.
354. Great lord of the sacrifices.	大主禋	Tái³ 'chü ‹yan.
355. Great master of ceremonies.	大典寶	Tái³ 'tín ‹pan.
356. Minister of the Supreme Court of Judicature.	大理寺卿	Tái³ ⸗lí tsz'² ‹hing.
357. Assistant minister of the Sup. Court of Judicature.	大理寺少卿	Tái³ ⸗lí tsz'² shiú' ‹hing.
358. Examiners in the Supreme Court of Judicature.	大理寺評事	Tái³ ⸗lí tsz'² ⸗ping sz'².
359. Commanders-in-chief, or major-generals.	提督　提臺	⸗T'ai tuk›. ⸗T'ai ⸗t'oi.
360. Staff (or subalterns) of the commander-in-chief.	提標	⸗T'ai ‹piú.
361. A superintendent (regulator of the price) of grain.	提舉	⸗T'ai 'kü.
362. Chief provincial director of education.	提督學政	⸗T'ai tuk› hók₂ ching'.

356. Lit. *great justice temple*, i. e. the Temple of Supreme Justice. This was mentioned on page 580, in connection with the Board of Punishments. It is a high court of appeals, the duty of which is, by statute, "to adjust all criminal punishments in the empire."

363. Overseer of the revenues arising from shipping.	提舉市舶	ˏT'ai ˊkü ˊshí pók₂.*
364. Circuit commissioners of justice.	提刑按察使	ˏT'ai ˏying ón' chát, sz".
365. Third of the highest rank, Hónlam (or LL. D.).	探花	T'ám' ˌfá.
366. Sole dictator, monarch, or sovereign.	單于	ˌTán ˌyü.*
367. Commander-in-chief of national infantry and horse.	天下兵馬元帥	ˌT'ín há² ˌping ˊmá ˏyün shuí'.*
368. Under-secretaries, or clerks.	典籍	ˊTín tsik₂.*
369. Director of the police, or justice of the peace.	典吏	ˊTín lí².
370. Director and keeper of the imperial signets.	典瑞掌節	ˊTín suí² ˊchéung tsít,.*
370. Director and keeper of the imperial signets.	典郡書佐	ˊTín kwan² ˌshü tsó'.*
372. Chancellor of the imperial palace.	殿學士	Tín² hók₂ sz'².
373. Censor attending on H. I. M. in the palace.	殿中侍御史	Tín² ˌchung shí² yü² ˊsz'.*
374. Inspector general of the body-guard.	殿前都檢點司	Tín² ˏts'ín ˌtò ˊkím'ˊtím ˌsz'*.
375. A general, commander-in-chief.	都督	ˌTò tuk,.
376. General, commander-in-chief (*lit.* all director).	都統	ˌTò ˊt'ung.
377. General soother.	都尉	ˌTò ˏwai.*
378. Major.	都司都府都閫	ˌTò ˌsz'. ˌTò ˊfú. ˌTò ˊkw'an.
379. Leader of the van guards.	都指揮	ˌTò ˊchí ˌfai.*
380. Keeper of the imperial pleasure grounds.	都水使者	ˌTò ˊshui sz" ˊché.
381. Left censor of the Board of Censors, or Censorate.	都察院左都御史	ˌTò chát, yün² ˊtsó ˌtò yü² ˊsz'.
382. Right censor of the Board of Censors, or Censorate.	都察院右都御史	ˌTò chát, yün² yau² ˌtò yü² ˊsz'.
383. An intendant of circuit.	道臺巡道	Tò² ˏt'oi. ˏTs'un tò².
384. A chief priest in the school of the Rationalists.	道錄司正一	Tò² luk₂ ˌsz' ching' yat,.

381. This Board of Censors, or Censorate, is one of the principal courts of the capital, intrusted with "the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and the bad performance of the business thereof, and between the uprightness and depravity of the officers employed therein; taking the lead of the other censors, and uttering each his sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and render stable the government of the empire." On most state occasions, some of the members of this court attend by the side of the emperor, and are usually permitted to express to him their opinions openly. They usually take the lead in bringing new subjects for legislation before the emperor and his ministers.

385. Professors attached to the school of the Rationalists.
386. Masters attached to the school of the Rationalists.
387. Superintendents, superintending the school.
388. Colonel.

389. A councillor, or an adviser.
390. An adviser in the national councils.
391. Court of assembled worthies.
392. Assembled worthies and chancellors of the palace.
393. General, leader of the army, a commandant.
394. Overseer of the imperial works.
395. Lieutenant.

396. Leader of the van, or vanguards.
397. Commanders-in-chief of the van, rear, left, and right.
398. Commissioners for preserving the imperial rule.
399. Right and left admonitors to H. I. M.
400. Ministers of state (*lit.* left right help assistants).
401. Right and left pillars of state.
402. Right and left officers of the palace.
403. Right and left attendants in the palace.
404. Secondary right and left attendants in the palace.
405. Right and left generals of the body-guards.
406. Sub-magistrate, or under-magistrate.
407. Minister of state (*lit.* ruling assistant).
408. Corn department (*lit.* granary board).
409. Director general of the imperial granaries.
410. Literary graduate of the third degree.

道	錄	司	演	法			Tò² luk₂ ‹sz' 'hín fát›.
道	錄	司	至	靈			Tò² luk₂ ‹sz' chí' ˛ling.
道	紀	司	都	紀			Tò² 'kí ‹sz' ‹tò 'kí.
叅	將		參	府			‹Ts'ám tséung'. ‹Ts'ám 'fú.
參	謀						‹Ts'ám ˛mau.*
參	知	政	事				‹Ts'ám ‹chí ching' sz'².*
集	賢	院					Tsap₂ ˛ín yün².*
集	賢	殿	學	士			Tsap₂ ˛ín tín² hók₂ sz'².*
將	軍						‹Tséung ‹kwan.
將	作	監					‹Tséung tsók› kám'.*
千	總						‹Ts'ín 'tsung.
前	部	先	鋒				˛Ts'ín pò² ‹sín ‹fung.
前	後	左	右	將	軍		˛Ts'ín, hau², 'tsó, yau², ‹tséung ‹kwan.*
節	度	使					Tsít› tò² sz'².*
左	右	司	諫				'Tsó yau² ‹sz' kán'.*
左	右	丞	相				'Tsó yau² ˛shing séung'.
左	右	柱	國				'Tsó yau² ˢch'ü kwók›.*
左	右	內	史				'Tsó yau² noi² 'sz'.*
左	右	春	坊	庶	子		'Tsó yau² ‹ch'un ‹fong shü 'tsz'.
左	右	春	坊	中	允		'Tsó yau² ‹ch'un ‹fóng ‹chung ˛wan.
左	右	衛	將	軍			'Tsó yau² wai² ‹tséung ‹kwan.
左	堂						'Tsó ˛t'óng.
宰	相						'Tsoi séung'.
倉	部						‹Ts'óng pò².*
倉	場	總	督				‹Ts'óng ˛ch'éung 'tsung tuk›.
進	士						Tsuń' sz'².

384, 387. The members of this institution, with those attached to the *sang luk sz'* (Nos. 222, 226), and to the *shing miú* (Nos. 260, 261), form the *sám káu* of the Chinese. The patronage which these three religious sects enjoy seems to be limited to the capital; and the respective officers, in those several religious houses, schools, and temples which are there dedicated to the emperor's use, are appointed by government.

411. Circuit justices of the peace.
412. Lieutenant-governor ex-officio member of B. W.
413. Governor, or governor-general.
414. Governor of the imperial canal.
415. Governor of (the great) rivers.
416. Major-general, or commander-in-chief.
417. General (or the chief) standard-bearer.
418. Department for the direction of manufactures.
419. General directors of the army and state.
420. Under-secretary, or clerk.
421. The Board of Sacrifices, or sacrificial department.
422. Court-martial (*lit.* investigating officers).
423. The governor's staff or subalterns.
424. Chief director of the commissariate.
425. Local magistrate, justice of the peace.
426. Court of Representation.
427. Commissioner of the Court of Representation.
428. Deputy-commissioners of the Court of Representation.
429. Councillors of the Court of Representation.
430. Secretaries of the Court of Representation.
431. Under-secretaries of the Court of Representation.
432. Sub-prefect, under, or joint magistrate.
433. Chief of the third literary degree.
434. Under-secretaries, or clerks.
435. Chief director of the imperial guards.
436. Lieutenant of the imperial guards.
437. Secretary to the imperial guards.

巡檢司巡捕官	ˏTsʻun ʻkím ˩sz'. ˏTsʻun pò² ˩kún.
巡撫部院	ˏTsʻun ʻfú pò² yün².
總督	ʻTsung tuk˩.
總漕	ʻTsung ˏtsʻò.
總河	ʻTsung ˏhó.
總兵	ʻTsung ˩ping.
總旗	ʻTsung ˏkʻí.*
摠理織造府	ʻTsung ˧lí chik˩ tsʻò² ʻfú.
摠知軍國事	ʻTsung ˩chí ˩kwan kwók˩ sz'².*
從事	ˏTsʻung sz'².*
祠部	ˏTsʻz' pò².*
推官	˩Tʻúi ˩kún.*
督標	Tuk˩ ˩píú.
督糧道	Tuk˩ ˧léung tò².
通守通判	˩Tʻung ʻshau.* ˩Tʻung pʻún'.*
通政司	˩Tʻung ching' ˩sz'.
通政使	˩Tʻung ching' sz".
通政副使	˩Tʻung ching' fú' sz".
通政司參議	˩Tʻung ching' ˩sz' ˩tsʻám ˧í.
通政司經歷	˩Tʻung ching' ˩sz' ˩king lik₂.
通政司知事	˩Tʻung ching' ˩sz' ˩chí sz'².
同知	ˏTʻung ˩chí.
會元	Úi² ˏyün.
員外郎	ˏÜn ngoi² ˏlóng.
衛尉卿	Wai² ˧wai ˩hing.
衛千摠衛分府	Wai² ˩tsʻín ʻtsung. Wai² ˩fan ʻfú.
衛經歷	Wai² ˩king lik₂.

426. This court receives appeals from the people and memorials from the officers in the provinces, and places them before the Inner Council; it has charge also of the great drum at the palace gate.

438. General of the imperial body guards.	衛將軍	Wai² ⁽tséung ⁽kwan.
439. Instructor and defender of learning.	衛學教授	Wai² hók₂ káu' shau².
440. Deputies, officers who are deputed.	委員	'Wai ₍ün.
441. School of literature, or royal academy.	弘文館	₍Wang ₍man 'kún.*
442. Officers attached to a royal duke.	王侯官屬	₍Wóng ₍hau ⁽kún shuk₂.
443. Imperial commissioner, or envoy.	欽差	⁽Yam ⁽ch'ái.
444. President of the Imperial Astronomical Board.	欽天監監正	⁽Yam ⁽t'ín kám' ⁽kám ching'.
445. Right and left vice-presidents of the Imperial Astronomical Board.	欽天監左右監副	⁽Yam ⁽t'ín kám' 'tsó yau² ⁽kám fú'.
446. Magistrate of a district or city.	邑宰	Yap, 'tsoi.*
447. Assistant magistrate of a district.	邑尉 邑曹	Yap, ₍wai.* Yap, ₍ts'ò.*
448. Lieutenant-colonel.	遊擊 遊府	₍Yau kik₉. ₍Yau 'fú.
449. Sub-magistrate, or under-magistrate.	右堂	Yau² ₍t'óng.
450. Keepers of the imperial post-offices.	驛丞	Yik₂ ₍shing.*
451. Censors, or imperial historiographers.	御史	Yü² 'sz'.
452. The tribunal of the censors, or Censorate.	御史臺	Yü² 'sz' ₍t'oi.*
453. His excellency the censor.	御史大夫	Yü² 'sz' tái² ⁽fú.*
454. Keeper of records in the Censorate.	御史主簿	Yü² 'sz' 'chü pò².
455. Imperial guard in waiting.	御前侍衛	Yü² ₍ts'ín shí² wai².
456. Principal director in the school of Confucius.	儒學正堂	₍Yü hók₂ ching' ₍t'óng.
457. Secondary director in the school of Confucius.	儒學副堂	₍Yü hók₂ fú' ₍t'óng.
458. Board for the regulation of the imperial gardens.	虞部	₍Yü pò².*
459. Under-magistrate of a district.	縣令	Yün² ling².
460. Director of the police of a district.	縣尉	Yün² wai'.*
461. Sub-magistrate.	縣丞	Yün² ₍shing.
462. Military leader, generalissimo of the army.	元帥	₍Yün shui'.

451. These officers form the *Tòchát yün* (No. 381); the governors of provinces are ex-officio principal censors, and the lieutenant governors are ex-officio secondary censors.

GENERAL INDEX.

Note.—This Index is intended to guide the student to all the things and subjects treated of or named in the first column, and, consequently, it contains proportionably a greater number of nouns, than of adjectives, verbs, or adverbs, though these classes of words have by no means been overlooked. The words given in the second column of the index are the translations of the corresponding English words; but it has sometimes happened that the English words, found in the first column of the body of the work, could not be inserted in this index because there were no corresponding Chinese terms for them, and vice versâ. Many of the words here given are not used in conversation, other and more colloquial terms being employed, or a periphrasis used; some of these terms do not occur in the index. It will, however, to a good degree, serve the purpose of a vocabulary; and it will be advantageous to refer to the body of the work to see the connection in which a word or phrase is used before employing it, as well as to learn what are its proper characters. The first column of figures refers to the page, and the second to the number of the paragraph; an *n* after the English word denotes that it is explained in a note.

A,	yat,	8	4
A little, *n*	yau ti kóm tó,	58	42
Abacus,	sün pún,	171	15
Abandon, to,	wóng mú,	538	97
Abandon and destroy,	wai hí,	544	213
Abandoned fellow,	t'ò, lán tsai,	125	8
Abandon family, to,	ch'ut ká,	124	16
Abate a little, to,	kám tik,	239	29
Abatement,	kám shíú,	198	1
Abdomen, *n*	fuk,	515	1
Abdomen small,	síú fuk,	515	1
Abet, to,	kung mau,	547	279
Abide,	ón, 417 4; ts'ün,	112	14
Abide, to,	hang ts'ün,	118	15
Ability to eat, *n*	léung,	177	24
Able, Ability,	nang,	119	25
Able, *n*	tak,	2	5
Aboard ship,	hang shün,	160	9
Abode, permanent,	yat ting chí ü,	417	4
Abortion, Abortio,	síú ch'án,	502	3
About,	shéung há,	84	14
About how much,	yéuk tó shíú,	257	2
About to break,	tséung lít,	280	29
About 8 minutes,	kan kai pát fan,	404	10
Above,	shéung,	99	46
Abridge, to,	kám,	537	71
Abroad from,	loi lò,	181	23
Abroad, gone,	ch'ut ngoi,	77	4
Abrus precatorius,	hung séung sz'	457	1
Abscess,	nung ch'óng,	502	4
Abscess knife,	nung chóng tò,	532	36
Absent-minded,	sam 'm tsoi,	58	39
Absolutely necessary, *n*	pít sü,	62	54
Absorbents, *n*	sham shap,	513	17
Abstruse,	ò míú,	111	26
Abundance,	tsui shing,	205	75
Abundant,	fán,	35	59
Abundant most,	tsui tó,	434	16
Abuse one, to,	má yan,	549	324
Acacia,	síú sak fá,	451	1
Academy,	shé hók,	308	3
Academy, imperial,	hón lám ün,	308	4
Acanthurus,	hak tséung kwan ts'óng,	488	227
Acanthus ilicifolius,	lóng fá lik,	453	44
Accipenser,	tsam lung ü,	488	225
Accipitrine birds,	ying lui,	471	1
Accommodate, not,	'm tsó tak,	131	14
Accomplices,	tsung,	535	30
Accomplished,	man,	565	28
Accomplishments, *n*	lai,	368	1
Accompany, to,	fú,	569	12
Accompany, out to,	sung ch'ut,	189	63
Accordance to,	ts'un chíú,	221	4
According to,	tsung, 75 87; kü,	90	72
According to,	léung, 128 6; í,	243	44
According to,	ts'ui,	189	64
Accordingly,	tsik,	183	6
Account, an, *n*	chéung muk,	198	2
Account-book, *n*	chéung muk shò pò,	198	2
Account, keep an,	shéung shò,	170	11
Accountable, not,	mò shíp,	192	5
Accountant,	chéung kwai ché,	198	2
Accoutrements,	kwan hí,	543	212
Accumulated rocks,	lui,	37	73
Acetabulum,	p'í shü,	515	2
Acetous, *n*	yau ts'ò tik,	513	18
Acheen,	A' tsai,	416	1
Achirus,	sai lun tát shá,	488	205
Acidity, *n*	sün,	511	9
Acorn,	lik shat,	437	13
Acorus calamus,	ch'éung p'ò,	457	2
Acquaint, to, *n*	kít shik,	120	4

Acquaintance, old,	shuk shai hò,	188	48
Acquainted thoroughly,	shuk shik,	219	1
Acquainted with all things,	sz' mò pat t'ung,	559	16
Acrid,	lát,	214	171
Acridness,	san,	511	9
Acrostichum,	shik wai,	458	28
Acrydium,	fau chung,	495	50
Act, to, *n*	wai,	13	56
Actæa aspera,	sik íp,	457	3
Acting on,	tsik,	404	9
Active person,	fái shau fái kéuk,	66	43
Acts, *n*	hang,	571	27
Acute ears, *n*	í ts'ung, hò í kwái,	56	4
Acute, (sound) *n*	hing,	4	13
Adam's apple,	hau lám,	71	21
Add a line,	sé tó kü,	83	9
Add, to,	t'ím, 180 13; ká,	195	10
Add to, to,	tsang,	537	71
Adder,	fuk,	477	2
Adduce, to,	ts'éung,	13	55
Addition,	ká,	378	2
Adepts,	tsing t'ung,	126	12
Adiantum,	hak kwat mong,	457	4
Adipose substance,	kò yuk,	515	3
Adjoining, *n*	kák,	58	33
Adjust, to,	sít,	31	37
Administration,	chí kí mò,	573	1
Admission of light,	t'au kwóng,	314	15
Admiral, *n*	shui sz' t'ai tuk,	597	271
Admonishing,	hün,	352	13
Admonitors, right and left,	tsó yau sz' kán,	602	399
Admonitors to H. I. M.	shap wai,	595	232
Adopted brother, *n*	kai hing tai,	98	7
Adopted brothers, *n*	lán hing,	98	17
Adopted son, *n*	shing kai tsai,	86	9
Adopted son,	k'ai tsai,	88	40
Adopted son, *n*	ming ling tsz',	86	10
Adopted son,	í tsz,	89	60
Adulterer, *n*	kán fú,	547	285
Advanced age,	kò nín yan,	184	16
Advance, to,	ts'ín,	118	4
Advance money,	ting kü ngan,	198	3
Advertisements,	chíú t'íp,	198	4
Advice, letter of, *n*	káu ngan sun,	198	5
Adviser in council,	ts'ám chí ching sz',	602	390
Advisers,	sau í chik chí,	595	230
Adz,	kan,	293	1
Ærides,	tíú lán,	452	5
Affected, mutually,	séung kwán,	85	23*f*
Affection, *n*	yan, 13 49; ts'ing,	99	47
Affianced, *n*	kít fát,	92	2
Afflictions, *n*	wán nán,	98	11
Affluent, *n*	yau yau,	77	7
Afghán,	á fú kón,	407	6
Afoot,	pò hang,	183	3
Afraid,	king,	69	106
Africa, Nations of, n	*A fí li ká kwók,*	412	
After,	hau,	174	18
After all,	tò tai,	256	50
After completion,	sz' pat,	574	4
Afternoon, *n*	há 'ng,	391	6
Afterwards,	ín hau,	189	62
Again come,	tsoi fán lai,	7	29
Again,	tsoi fuk,	171	15
Again,	yau,	184	12
Again try, *n*	fán ch'ün t'au,	5	20
Against,	kam,	537	83
Agapanthus,	pák tsz' lín,	452	2
Agar agar, *n*	tsz' ts'oi,	457	5
Agaricus,	ts'ò kú, tsam,	457	6
Agate,	má nò,	199	6
Agate,	pák má nò,	430	2
Age, an,	shai,	110	12
Age, ten, a child, *n*	yau,	355	9
Age, twenty, a youth,	yéuk,	355	9
Age of thirty, a man,	chóng,	355	9
Age of forty,	kéung,	355	9
Age of fifty,	ngái,	355	9
Age of sixty,	k'i,	355	9
Age of seventy,	lò,	355	9
Age of ninety,	mò,	355	9
Age, every,	kú kam,	86	23*g*
Age, old, *n*	pák fát,	93	32
Age, old,	pák t'au,	94	34
Age, the,	tóng shai,	119	3
Age, what, *n*	kwai kang,	77	5
Aged king,	lò wóng,	559	21
Agent,	chü sz',	588	41
Agent,	t'ai shan,	199	7
Ages, thousand,	ts'ín tsz',	564	18
Agitation,	kik,	403	4
Aglaia adorata,	sám íp lán,	452	3
Aglaia, variety,	'ng íp lán,	452	4
Ago, long,	í kau,	84	13
Agra,	A' kú lá,	407	6
Agreeable,	ngám,	174	13
Agreeable or not,	ím 'm ím,	174	12
Agreeable or not,	ngám 'm á?	181	17
Agreed, distinctly, *n*	kóng ming,	220	2
Agreement, *n*	ts'ung,	13	49
Agreement, an,	í,	128	8
Agricultural director,	sz' nung,	600	345
Agriculturalist, *n*	nung fú,	340	1
Agriculturalist,	t'ín ká,	320	11
Agricultural operations, Nung sz',		340	
Agricultural superintendent,	sz' nung hing,	598	287
AGRICULTURE, *n*	KANG NUNG,	333	
Agriculture Illustrated, the, *n*	Kang chik T'ò,	351	12
Agriculture. Implements of, n	*Nung hí lui,*	333	
Agriculture, Importance of, n	*Nung pún,*	347	
Agrion,	chik sut,	494	29
Ague,	yéuk tsat,	502	5

Ah!	á, 240 30; hí kóm,	186	36
Ah me!	ái yá,	251	33
Aid, to,	chó,	283	58
Aid-de-camp,	chung híp,	588	69
Aid-de-camp,	pít ká,	594	207
Air, *n*	hí,	403	1
Air, to,	lòng,	228	7
Air-bladder,	káu, píú,	460	1
Aired, to air,	chui há,	157	8
Air of,	fung,	116	8
Air plant,	tíú lán, fung lán	452	5
Airy,	hò hí shik,	157	4
Ajuga,	lò fú sú,	457	7
Alarming prognosis,	ngai ching,	529	12
Alas,	ái yá,	236	14
Alauda,	shán má tséuk,	474	58
Albugo,	ngán mók,	502	6
Aleochara,	kʻít kéung,	496	83
Aleurites,	shik lut,	442	1
Algiers,	On ché í,	413	7
Alike,	yat yéung,	179	53
Aliments,	shik mat, yéung mat,	513	19
Almagatholite,	tʻò shü shik,	430	3
Almonds,	hang yan,	199	8
All,	tsung, tò, kái,	101	56*c*
All, *n*	ham páng láng,	179	53
All affairs, *n*	mat sz' tò hai,	46	70
All alike,	yan shó tʻung	13	53
All consumed,	shik sái,	137	52
All day,	shing yat,	157	8
All escaping,	kung tʻò,	535	27
All, every one,	yat tik,	251	34
All in order, *n*	yé tsʻai pí,	157	5
All kinds,	kók shik,	204	63
All men,	yan yan,	91	79*d*
All men,	chung,	117	17
All men have,	yan kái yau,	100	50
All officers, *n*	pák líú, pák kún,	568	3
All ready,	tsʻai pí sái,	173	1
All severally equal,	kók kʻü tang,	394	10
All things,	mán sz',	75	87
All times,	shí shí,	182	35
Allotment,	ming tít,	75	87
Allow me,	tang ngó,	153	35
Allow, to,	tsung fong,	544	215
Allowable,	yam,	192	5
Allowed, not,	pat hʻü,	536	49
Allowed to pass, *n*	fong nang tsun,	221	5
Allowing it to be,	pʻang,	101	56*c*
Alloyed,	fóng fat,	211	137
Aloes,	pá wóng pín,	457	8
Aloes, hemp,	pó ló má,	457	9
Aloes-wood,	chʻam héung,	199	9
Alone,	tuk,	100	50
Along with,	sung, kung,	181	19,21
Along the coast,	ün hoi,	413	6
Alphus,	pák shik,	505	86
Alpinia nutans,	áp kéuk fá,	452	6
Already, *n*	í king,	158	12
Already,	ín tsoi,	185	21
Also,	tò, 6 25; kím chí,	178	37
Also,	ping, 27 15; yik,	28	19
Altar,	tán,	150	78
Altars of grain gods,	shé tsik tán,	308	6
Altars of the people,	man shé,	308	7
Although,	sui ín,	101	56*c*
Although—yet,	sui—ín,	348	5
Altogether,	yat tsung,	169	6
Alum,	pák fán,	199	10
Alum, crystals of,	king fán,	430	5
Aluteres,	shá máng,	481	49
Alveolar process,	ngá chʻóng kwat,	515	4
Always,	shéung,	90	78
Always ready, *n*	shéung pín,	162	34
Amaranthus,	pák ín tsʻoi,	450	84
Amarantus spinosus,	ká ín tsʻoi,	457	10
Amat, *n*	A mat,	250	26
Amaurosis,	fát tsing kwóng,	502	7
Amazed,	kwʻai,	62	44
Amber,	fú pʻák,	199	11
Amber, false,	mat pʻák,	199	12
Amboyna wood,	ying muk,	440	1
Ambustio,	fó chik,	503	19
Amenorrhœa,	pai king,	502	8
America,	Fá kí kwók,	415	6
America, Nations of, n	*Mí li kó kwók,*	413	
Amethyst,	lám pò shik,	430	7
Amethystine spar,	tsz' shik ying,	430	8
Among,	chung,	115	18
Amount,	kí tó,	168	4
Amount, the,	tʻung ché,	376	15
Amphacanthus,	lai máng,	481	37
Amphisbena,	léung tʻau shé,	477	3
Amputating tools,	kót tün hí,	531	26
Amulets, *n*	héung páu,	150	1
Anacanthus, *n*	pò lò,	486	159
Anarrhicas,	lui kung ü,	489	246
Anas galericulata,	ün yéung,	473	24
Anasarca,	shui chung,	502	9
Anatomy, n	*Kwat tsít tsóng fú,*	515	
Ancestors,	tʻái kung,	84	15
Ancestors, Of n	*Kò tsang tsò,*	81	
Anchor, *n*	náu,	199	13
Anchorage,	pók shün tʻau,	199	14
Anchor-buoy,	náu pʻáu,	320	3
Anchored,	í wán pók,	220	3
Anchor, cast,	pʻáu náu,	320	1
Anchor, weigh,	káu náu,	320	2
Anchovy,	má tsai,	480	2
Anchovy sauce,	tsò ü kái,	160	1
Ancient,	kú, 146 2; kú ché,	348	3
Anciently, *n*	sik,	9	5
And,	í ché, 168 5; tʻung,	173	6
And,	yau,	30	31
And also,	kím,	340	3
And so forth, &c., *n*	wan, wan,	75	94
And so forth,	í í,	382	4
And yet, *n*	chung,	77	6

Anger, violent,	nò hí,	71	14
Angle, acute an,	yat yui kók,	395	19
Angle, obtuse an,	yat tun hók,	395	19
Angola cloths,	ü ch'au,	243	43
Angry,	nò,	252	36
Angry,	nau nau,	255	44
Anguilla, *n*	mán lai,	481	47
Angular edge,	ts'é hau,	298	82
Anhwúi,	On fái,	421	5
Animal spirits,	tsing shan,	75	89
Animals, Parts of, n	*Shang mat pák t'ai,*	460	
Animate,	shang ché,	429	1
Animated nature, *n*	shang mat,	460	
Ankle,	wá, keuk ngán,	515	5
Ankle-bone,	hat kwat,	516	10
Anklets,	kéuk ák,	150	2
Ankoi tea, *n*	Onk'ai ch'á,	231	9
Annealing, *n*	kám ím,	285	1
Annisseed stars,	pát kók,	200	15
Announce, to,	hò,	357	4
Announce a calling, *n*	pò hò,	293	8
Announce departure, to,	kò ts'z',	186	35
Announcement, an,	sün shí,	568	5
Annoy, to,	tsuk tsuk wan,	252	35
Annoyances,	lau nán,	544	222
Annoyances cruel,	wai pik,	548	299
Annually,	múi nín,	129	9
Another day, *n*	koi yat,	83	10
Another look,	tsoi t'ai,	251	35
Another place,	pít ch'ü,	198	5
Answer,	táp,	375	3
Answers to addresses,	tsau ts'ing,	574	6
Ant,	ngai,	493	1
Ant-eater, scaly, *n*	ch'ün shán káp,	469	50
Ant, red spotted,	ch'áng oi,	493	3
Ant, white,	pák ngai,	493	2
Ant, winged,	fi ngai,	493	4
Antique,	kú lò,	139	85
Antelope,	chéung, kwan,	467	2
Antelope's horns,	ling yéung kók,	200	16
Antennæ,	sú,	460	2
Anterior Tibet,	Ts'ín Tsóng,	424	22
Anterior view, *n*	ching mín,	522	157
Anthrax,	yung tsü,	503	21
Antilope gutturosa,	wóng yéung,	467	3
Antiquity,	kú chí shai,	307	1
Antlers,	kók chí ch'á,	462	23
Anus,	kuk tò, kung mún,	515	6
Anvil, *n*	chat,	293	2
Anvil-bone,	í noi cham kwat,	520	91
Anxious,	wat,	37	74
Anxiously concerned,	ním ts'ít,	352	12
Anybody,	yau yan,	241	35
Any,	yau mat,	233	4
Apart,	shó, 24 921; lí,	341	8
Apartments of Houses, n	*Fóng uk,*	130	
Apartments, inner, *n*	noi shat,	130	1
Ape,	ün,	467	4
Ape, long armed,	ú ün,	468	34
Aphonia,	shat yam,	502	10
Apothecary's shop,	yéuk tím,	499	9
Apparatus, *n*	hí kü,	528	11
Appear, to, *n*	lò, 69 91; ín,	438	23
Appear, to,	chí kín,	63	59
Appearance, personal,	yung máu,	73	51
Appears good,	ts'z' tak kí hò,	175	4
Appellation,	ch'ing fú,	562	43
Appendage,	hau shau,	464	46
Appetite,	wai hau,	189	60
Appetite, sharpen the, *n*	hoi wai, sai wai,	176	17
Apple,	p'ing kwó,	443	3
Apples, dried,	kón p'ing kwó,	160	2
Appointment,	kung kü,	536	52
Apricot,	wóng múi,	443	4
Apron,	wai kw'an,	146	1
Apron of a ship, *n*	t'au cham,	320	4
Apt,	ling lí,	185	23
Aquatic grasses,	wai,	459	58
Aqueduct, *n*	lín t'ung,	333	1
Aquiline nose, *n*	ang kó pí, kau pí,	52	30
Arabia,	A lá pák,	406	1
Arachis,	fa shang,	443	17
Arbor,	léung t'ing,	308	8
Arbor, wayside,	t'ing,	308	9
Arbutus,	yéung múi,	446	89
Arc,	ú,	394	13
Arca nodulosa,	ngá uk tsz',	490	2
Arch,	kung,	313	1
Archery, rules of, n	*Shé fát,*	366	
Archery, to practice, *n*	kí shé, pò shé,	366	7,8
Architects, *n*	kung tséung,	277	1
ARCHITECTURE,	KUNG TSÉ UNG MU'	307	
Ardently loved,	t'ung oi,	100	56*a*
Are,	wai,	10	15
Are,	nái,	219	236
Are there,	yau mò ní,	19	2
Are you able,	ní tak 'm á,	8	5
Areca palm,	pan lóng,	440	2
Argemone mexicana,	lò shü lik,	457	11
Argillite, *n*	lò háng shik,	430	9
Argus pheasant, *n*	lün kai,	475	72
Aridity,	t'sò,	403	1
Arithmetic, On, n	*Shò muk,*	372	
Arithmetical Rules, n	*Sün fát,*	378	
Arm,	shau pí,	63	4
Arm, *n*	pí chí,	515	7
Arms,	ping hí,	308	10
Armor,	káp,	26	6
Armorers,	kwan hí tséung,	277	2
Armpit, *n*	ká lák tai,	71	24
Armpit,	yik chí wó,	516	12
Army,	kwan,	543	208
Army and state directors,	tsung chí kwan kwók sz',	603	419
Aromatic flavor,	mí héung,	200	15
Aromatics,	héung liú,	217	207
Aromatics,	mí lui,	513	20
Arrack,	á lik tsau,	200	17

Arrange, to, *n* chai hò, chap hò, 136 22,28
Arrange, to, pái, 137 46; lau, 33 47
Arrange a dress, chóng hò í fuk, 148 32
Arrange in order, *n* pái shing, 280 27
Arrange in order, lít, 314 1
Arrears, t'ó hím, 129 69
Arrival to dinner, chí fú tsik, 187 44
Arrived at manhood, chí ü shing yan, 81 42*e*
Arrow, tsín, ch'í, 366 2,3
Arrow-bag or quiver, tsín toi, 367 14
Arrow-root, *n* ngau fan, 200 18
Arsenal, kwan hí kuk, 308 10
Arsenic, sun shik, 200 19
Arsenic, pí séung, 433 2
Artabotrys, ying chau, 456 119
Artemisia, ngái ts'ò, 457 12
Arteries, mak kan, 156 8
Arthritis, tsau fung kéuk, 504 64
Article of food, as an, wai chán, 218 225
Articles, *n* fún, 199 12
Articles, tsung, 236 13
Articles of Food, n *Shik mat lui*, 160
Articles of furniture, hí ming, 211 135
Articulated, kü, 516 7
Articulations, káu, 516 9
Artificers, Names of, n *Ming tséung*, 277
Artificial flowermen, *n* chí t'ung fá sz' fú, 277 3
Artificial rockwork, ká shán, 431 38
Artisan, *n* kung tsók ché, 277 4
ARTS, THE LIBERAL, *n* LUK NGAI, 353
Arundo, lóng ts'ò, móng, 457 13
As, t'ung, 67 68
As if, *n* tóng tsók, 59 44
As if, *n* ún, 84 18
Asbestos, yéung hí shik, 430 10
Ascaris, wai ch'éung síú ch'ung, 502 11
Ascend, to, tang, 134 55
Ascend, to (as vapor) shing, 405 15
Ascend, to, t'ang, 33 46
Ascend to sky, ts'ám t'ín, 439 47
Ascites, shui kú, kú chéung, 502 12
Asellus, tí pò, 496 74
Ash color, *n* fúi shik, 303 1
Ash-hole, tsò fat, 166 105
Ash tree, wái shü, 440 3
Ashamed, quite, sít tuk chí chí, 189 58
Ashamed, mò t'ai mín, 61 35
Ashes, fúi, 132 30
Asia, Nations of, *Á sai á kwók*, 406
Aside cap and robe, lay, *n* shing kún fún í, 188 48
Ask, to, man, 382 7
Asleep, foot, kéuk pí, 69 101
Asplenium, fung mí ts'ò, 458 26
Ass, lò, 467 5
Assafœtida, ó ngái, 200 20
Assaying, k'ing kw'óng, 286 2
Assemble to, úi, 36 67
Assemble, to, tsü úi, 120 7
Assemble to, *n* wan tsap, 209 117
Assembly-hall, *n* úi kún, 199 6
Assent, to, *n* tím t'au, ngap t'au, 43 14,15
Assets, ch'án íp, 200 21
Assiduously, *n* kan lik, 5 22
Assist the emperor, *n* tsán shéung, 576 1
Assistance procure, ká shau, 66 45
Assistant, pat, 33 48
Assistant commissary, ping pí tò, 594 206
Assistant district magistrate, chau t'ung, 586 10
Assistant in district, yap wai, 604 447
Assistant leader of guard, fú má tò wai, 598 86
Assistant of court, chung séung, 588 51
Assistant secretaries, sai ts'ò shü tsó, 595 214
Assistants of state, séung kwók, 595 231
Assortment of colors, *n* p'úi shik, 237 24
Assortment of numbers, hò shò, 255 47
Assume, to do to, shín ts'ò, 555 424
Assuredly, shí pít, 46 59
Assuredly, pít ting, 329 143
Asteria, kai chau ü, 492 52
Asthma, háu ch'ün, 502 13
Astragalus, hat kwat, 516 10
Astrologer, *n* chák yat sín shang, 124 10
Astronomers, t'ín man shang, 534 19
Astronomy, n *T'ín man*, 396
At all, not, tò 'm, 159 30
At all understand, *n* 'm hiú tak sái, 20 5
At first, pún loi, 254 42
At once, ts'ai, yat ts'ai, 289 27
At pleasure, *n* yam ngó í, 163 47
At present, í ká 237 18
At the time, lam shí, 189 64
Atherina, shá tsün, 487 202
Atlantic ocean, At lán tík hoi, 409 2
Atlas butterfly, fá ló tái kik, 493 15
Atmosphere, t'ín hí, 403 3
Attach, to, lín, 361 40
Attached to ardently, tuk, 113 16
Attached to, t'íp, 328 17; tsíp, 316 46
Attack, to, kik, 323 57
Attempt at display, no, mò king í, 187 45
Attendance, in, séung tsui, 183 4
Attendants to H. I. M. on horseback, sán k'í shéung shí, 595 219
Attitude of man, *n* yan kwai kü, 290 35
Attract, to, shíp, 211 142
Auction by notes, lók píú t'au fau, 200 23
Auction-sales, ch'ut t'au, 200 22
Auctioneer, chung t'au fo ché, 200 24
Audience-hall, tín t'óng, 313 2
Audience, an, ch'íú kín, 542 170
Auditory foramen, í lung, 516 11
Auger, ló sz' tsün, 293 3
Aught, never does, fí shò wai, 112 11
Augment, to, tsang t'ím, 376 5
August, wong, 558 1

August emperor, wóng shéung, 558 3
August empress, wóng hau, 562 48
August empress mother, wóng tʻái hau, 562 45
August heaven, wóng tʻín, 558 4
August hon'ble ladies, wóng kwai fí, 562 57
August sovereign, wóng tai, 558 2
Aunt, paternal, kú mò, kú tsz', 105 47,48
Aunt, maternal, í mò, í tsé, 105 71,72
Aurelia, kín, 461 46
Austria, *n* Ó tí lí á, Ma ying kwók, 409 3
Authority, imperial, yam ting, 79 42*b*
Autumn, tsʻau, 389 2
Autumnal assizes, tsʻau sham, 570 16
Auxis, fá chʻí, 484 105
Avá, *n* Awá, 406 2
Avail of, to, í tsz', 66 52
Avedavat, brown, múi fá tséuk, 472 2
Avedavat, spotted, síú hung néung, 472 3
Avenue, yung tò, 313 3
Averse to move, *n* pat hò' tung, 73 52
Averrhoa, yeung tʻò, 443 6
Avoid, to, kí, 23 8
Avoid, to, kwán fong, 329 141
Await to, toi, 187 44
Away, move, í hoi há, 139 93
Awl, *n* chui, 293 4
Awn (beard) of grain, kuk tsʻéung, 437 10
Awning, pʻung, 320 5
Awning, bamboo, chuk lím, 134 1
Awning, cloth, pò chéung, 134 2
Awning-maker, *n* pʻáng tséung, 278 5
Ax, fú tʻau, 293 5
Axilla, yik, 516 21
Axis, chik kʻü, 400 5
Axis, or spotted deer, kam tsʻín luk, 467 25
Axle, chau, 293 6
Axle-cheeks, *n* fuk tʻò, 330 3
Axle, poles of the, wai chau, 330 2
Axletree, chau, 329 1
Azalea Indica, tò kün fá, 452 7
Azolla, *n* pʻing, 458 40
Azure blue, tʻin tsʻing, 304 12
Azure sea (Koko-nor) *n* Tsʻing hoi, 423 18
Baby, to feed a, wai tsai, 163 60
Bachelor's button, pák yat hung, 453 35
Bachelor of arts, sau tsʻoi, 595 229
Bachelor of medicine, í shang, 498 4
Back and forth, to go, wóng fán, 195 10
Back and forth, wóng loi, 320 10
Back, come, fán lai, 58 40
Back out, to, fán hau, 248 15
Back, put it, chai fán chʻü, 143 187
Back-splint, tʻung muk, 530 19
Back, the, *n* púi, 522 161
Back, the, pui tsek, 72 30
Backbone, *n* tsik lü kwat, 522 161
Backwards, to move, túi hang, 186 39
Bad, ngai, 286 2; 291 42
Bad, *n* pat shín, 123 1; ók, 15 81
Bad breath, *n* tsʻé hí, 510 5
Bæckia frutescens, *n* yung shai fá, 452 8
Bag, a, tʻoi, páu, 460 1
Bag around the heart, sam pʻáu lók, 522 138
Bagrus, kóm ü, 487 192
Bait, ní, 145 217
Bake, to, kuk, 165, 86; kóng, 278 6
Balances, pair of, *n* tʻín pʻing, 385 3
Balances, standard, sz' má pʻing, 191 5
Bale, páu tsai, 237 15
Bale a boat, fú shui, 320 6
Bale of goods, *n* yat páu fó, 200 25
Balistes, mók pʻí yéung, 481 48
Balistic platform, nú tʻoi, 313 4
Ballast, át tsʻóng shik, 320 7
Ballast, shün chui, 201 26
Balustrade, lán kón, 131 2
Bamboo, chuk, 440 4
Bamboo rat, chuk shü, 470 70
Bamboos, chuk kón, 201 27
Bamboo shoots, chuk sun, 447 1
Bamboo splints, chuk mít, 278 8
Band, tʻó sín, 293 7
Band fish, hung tái, 480 5
Band of men, a tái fó, 125 9
Bandage the head, to, *n* lak tʻau, 44 28
Bandages, *n* kwó lím, 529 14
Bandana handkerchiefs, hók yung kan, 252 37
Bandbox, mò hóp, 146 8
Banian fig, yung shü, 440 10
Banish, to, *n* fóng lau, 117 15
Bank, shang fóng, 201 28
Bank or shore, ngón, 219 223
Banks of ocean, hoi pʻóng, 479 1
Banker's shop, *n* ngan tím, 259 7
Bankruptcy, chít pún, 201 29
Banquets, *n* ín héung, 583 3
Banqueting House overseer, kwóng luk tsz' shü ching, 593 169
Bantam cock, ai kai, 472 12
Bar boats, tuk shui shün, 221 6
Bar of a door, mún shán, 131 3
Bar of a window, chʻéung át, 131 4
Bar of a grate, tít chʻü, 132 26
Barbadoes millet, léung, 449 46
Barbarous, ngau, 29 27
Barbel, ká ü, 480 6
Barber, *n* tʻai tʻau sz' fú, 278 7
Barber, *n* tʻai tʻau lò, 151 3
Barber's call, *n* ló yan, 293 8
Bards, Of, n *Sò yan*, 121
Bargained, ting, 137 43
Bargain money, ting ngan, 207 93
Bark, shü pʻí, 436 1
Bark, to, fai, 465 49
Barley, tái mak, mau mak, 447 2
Barometer, fung ü cham, 135 3
Baron, a *n* nám, 592 152

Barracks,	ú,	39	85	Beam of the nose,	pí léung,	524	192
Barrel,	pʿí pʿá tʿung,	135	4	Beam of a plough,	lai ün,	334	12
Barrel of a quill,	mò kún,	213	170	Beam of a ship,	kwai chan,	321	27
Barrenness,	mò tsz',	96	63*f*	Bean curd soup,	tau fú fá,	296	45
Barrier,	kwán cháp,	308	11	Bean, broad,	pín tau,	447	14
Barter, to,	ún,	241	35	Beans,	tau kók,	160	3
Barter, to,	í fó yik fó,	242	38	Beans, *n*	tsʿám tau,	447	4
Base (quality)	tai,	286	2	Beans, soy, *n*	pák tau,	447	6
Base of a triangle,	kau,	395	16	Bean sprout greens,	tái tau ngá tsʿoi,	449	40
Base of a pillar,	chʿó, chʿü tun,	313	5	Bear, to,	shang, 465 55;	439	44
Base of a plough,	lai tai,	333	2	Bear, a *n*	hung,	467	7
Basement room,	tí há ké fóng,	134	48	Bear up, to,	fung chü,	65	42
Basil, fragrant,	tsz' tsʿoi,	447	3	Bear white, a *n*	pʿí,	467	8
Basilar process,	ün kwat,	516	13	Bear's paw, *n*	hung pún,	464	33
Basin, wash hand, *n*	mín pʿún,	135	5	Beard, the,	sü,	519	84
Basket,	kóng,	135	6	Beard of grain,	kuk tsʿéung,	437	10
Baskets,	lám lap,	278	8	Beat the breast to, *n*	chʿui hung,	70	8
Basket, covered,	hóp ló,	135	7	Beater, *n*	chan ting,	529	15
Basket, eared,	tsʿó,	333	6	Beat, to,	kik, 359 25; tá,	65	26
Basket, fish,	ü káp,	293	9	Beat to death, to,	au sz',	548	293
Basket, globular,	chung tʿím,	334	11	Beat together, to, *n*	chung lín,	204	59
Basket-maker,	chuk hí sz' fú,	278	8	Beats, heart, *n*	sam hau tʿíú,	71	23
Basket, market, *n*	kung lám,	135	8	Beautiful,	kai,	38	80
Basket, money,	ló tsai,	135	9	Beautiful, *n*	tsʿing sau,	73	53
Basket, open worked rattan,	shó ngán tʿang lap,	135	14	Beautiful,	mí,	75	90
Basket, partition, *n*	kák lám,	135	11	Beautiful color,	kíú ím,	266	39
Basket, peddling, *n*	tám ló,	135	10	Beautiful, very, *n*	tsʿím tsʿím,	66	54
Basket, rattan,	tʿang lám,	135	13	Beauty is lost,	mò wan,	35	61
Basket, refuse paper,	chí lap,	135	12	Because, *n*	hai, 74 70; yan wai,	52	36
Basket, round osier,	tʿün,	333	3	Because,	ché sé,	101	59*c*
Basket, round splint,	chʿü,	333	5	Become ripe, *n*	shing shuk,	341	10
Basket, splint,	chʿün,	333	4	Become white,	chün pak,	70	9
Basket, sprout,	tʿíú,	333	8	Bed, *n*	chʿóng,	157	5
Basket, sunning,	shái pʿún,	334	9	Bedbug,	chʿau chʿung,	493	5
Basket, tall sprout,	kwai,	334	10	Bedding,	pʿò pʿí,	157	5
Basket, tray, *n*	lí,	135	15	Bedroom, empress' *n*	tsíú fóng,	313	6
Basket, wheat,	mak lung,	333	7	*Bedroom, Of the, n*	*Fan fóng,*	156	
Baste, to, *n*	hóng,	155	81	Bee,	mat fung,	493	6
Bat,	fí shü,	467	6	Bee, drone,	mat nò,	493	8
Batavia,	Ká lá pá,	416	2	Beef,	ngau yuk,	160	5
Bath, a,	sai shan shui,	151	4	Beef, boiled,	shap ngau yuk,	160	6
Bathe, to,	sai shan,	151	5	Beef, roast,	shíú ngau yuk,	160	7
Bathing dress,	sai shan shám,	151	5	Beef, rolled,	kün tʿung ngau yuk,	160	8
Bathing room,	sai shan fóng,	131	5	Beef, salt,	hám ngau yuk,	160	9
Bathing-tub,	sai shan pʿún,	135	16	Beefsteak, *n*	tít pʿá ngau yuk,	160	10
Batter,	mín líú,	160	4	Beef suet,	ngau kwat sui,	167	127
Bauhinia,	lun káp,	441	36	Beer,	pé tsau,	161	14
Bavaria,	Pá wá lí á,	409	4	Beeswax,	mat láp,	201	31
Bay horse,	chʿik má,	468	40	Beetle,	chü tsai chʿung,	493	11
Be careful,	síú sam,	145	230	Beetle, (a farmer's)	yau,	334	13
Be thou, *n*	ü wai,	113	14	Before, (in time)	sín shí,	79	38
Bead tree, *n*	mò wán shü,	442	50	Before,	tsʿín,	149	62
Beads,	chü,	201	30	Beg, a *n*	pák hak,	585	7
Beads, court, *n*	chʿíú chü,	151	6	Beg, to,	kʿoi shik,	125	6
Beads, aromatic, *n*	héung chü,	151	7	Beg to,	hat,	418	10
Beak,	tsui,	460	3	Beg to ask, I,	tsʿing man,	46	65
Beam, carrying, *n*	tám kón,	135	17	Beg to take leave, *n*	kò tsʿz'	77	10
Beam of a house, *n*	léung,	293	4	Beg the favor,	han yan,	232	11
				Beggar,	hat í,	125	6

Begin, to, *n*	hí shau, 2 4; mai shau, 3	12	
Begin and not finish, *n*	yau t'au mò mí, 46	69	
Beginner, a,	ch'ò hók shau, 65	28	
Beginning, *n*	ch'í ch'ó, 17	5	
Beginning, *n*	yap shau, 66	56	
Beginning, middle, and end, *n*	mang, chung, kwai, 404	9	
Begonia discolor,	ch'un hoi t'óng, 452	9	
Behind,	hau, 143	166	
Behind, left,	lau, 73	62	
Being	yau, 27 10; wai, 31	36	
Belfry,	chung lau, 313	7	
Belgium,	Pí lí cham, 409	5	
Believe,	sun, 78	12	
Bell, great,	chung, 360	29	
Bell, hand,	chung tsai, 135	18	
Bell, sistrum,	kam shun, 360	32	
Bellow, to, *n*	hau, 465	49	
Bellows, water, *n*	shui p'ái, 334	14	
Bellows,	fung séung, 136	19	
Bells, long, *n*	tók, 360	30	
Bells, wind,	fung ling, 360	31	
Bells of horses,	má ling, 330	4	
Belly, *n*	t'ò, 515	1	
Belone,	hók tsam, 482	57	
Belong, to	shuk, 347	39	
Below,	há, 99	46	
Bend forward to,	fú shan, 187	40	
Bend head, to,	tai t'au, 45	53	
Bend round, to,	kün, 464	36	
Bend sails, to,	yéung kwá kí, 326	104	
Beneath the earth,	yap tí, 218	232	
Beneath the screen, *n*	lím há, 69	91	
Benevolence,	yan, 116	3	
Benevolent, *n*	yan, 565	29	
Benevolent art,	yan shut, 497	2	
Benevolent tiger, *n*	tsau ü, 470	83	
Bengal,	Ming ngá lá, 407	6	
Benign, emperor, *n*	Yik wóng tai, 563	3	
Benignant,	mín fún, 61	25	
Bent, can be,	hó huk, 516	9	
Bequeath, to, *n*	wai há, 74	80	
Bereaved, *n*	kú, 538	89	
Beside,	pín, 154	49	
Besides,	ch'ü, 195	8	
Besides,	pít yau, 416	4	
Besides, *n*	ling ngoi, 171	19	
Besides these,	ts'z' ngoi, 408	12	
Besides these,	shé ts'z' í ngoi, 429	1	
Besom flat,	t'íú chau, 334	15	
Besom, round straight,	sò chau, 334	15	
Best,	chí shín, 499	6	
Best,	tsui hò, 46 68; chí hò, 131	13	
Best article,	yau kái, 201	34	
Best plan,	pat ü, 69 105; 243	44	
Best quality,	shéung hò, 164	82	
Besure,	tsz' ín, 256	53	
Betel nut, *n*	pan lóng, 201	32	
Betel leaf,	lau íp, 447	12	
Betray, to,	lau sít, 543	202	
Betroth, to,	shing yan, 89	61	
Betrothed wife,	p'úi shat, 94	49	
Betrothed, second, *n*	t'ín fong, 95	52	
Better, had,	pat ü, 244	45	
Between,	noi, 186	39	
Between,	kán, 402	16	
Bevel, carpenter's,	tau kók, 293	10	
Beverage,	hò yam, 162	32	
Beyond measure,	kwó tò, 79	36	
Beyond sea,	ngoi yéung, 202	40	
Beyond the reach,	fí shó k'ap, 111	26	
Bezoar,	ngau wóng, 201	33	
Bib, a,	hau shui kín, 151	8	
Biche-de-mer,	hoi sham, 201	34	
Bid, to,	fan fú, 149	60	
Bilge-water, *n*	shui tsik, 320	8	
Bill, a,	tán, 256	53	
Bill of birds,	tsui, 460	3	
Bill of exchange,	úi tán, 201	35	
Bill, hedge, *n*	kít, 334	18	
Bill-hook, *n*	chat, 334	16	
Bill-hook, crooked *n*	ai lím, 334	17	
Billet of wood,	muk p'ín, 361	42	
Billet of wood, *n*	ch'ái, 70	3	
Billet, *n*	káp tsím, 569	12	
Billion, a, *n*	yat tsz', 376	18	
Bills, *n*	tán, 569	12	
Bilúchí,	Pí lò chí, 407	6	
Bin, *n*	uk, 309	32	
Bind books, to, *n*	ting chóng shü, 278	11	
Bind, to,	hai, ch'ín, 35 59,60		
Bind on, to,	p'óng kan, 149	64	
Bind sheaves, to,	chát ch'uk, 342	13	
Bind the head, to, *n*	páu t'au, 44	27	
Bind together, to,	má, 295	38	
Bind up the hair, to, *n*	ch'uk fát, 70	6	
Bind up, to,	páu chuk, 213	161	
Binnacle,	shün mí p'áng, 320	9	
Bird of paradise, *n*	tséuk wóng, 472	5	
Birds, n	*Fi k'am lui,* 471		
Birds,	tséuk tsai, 160	11	
Birds and beasts,	k'am shau, 61	7	
Birdsnests, *n*	ín wó, kún ín, 201	36	
Birdsnests, feathery, *n*	mò ín, 202	37	
Birth,	yan shang, 355	9	
Birth, *n*	ch'ó shang, 17	7	
Birth, to celebrate a,	yam kéung tsau, 185	21	
Biscuit,	mín p'ing kón, 160	12	
Bister color, *n*	chü kón shik, 303	3	
Bistuory,	wán hau tsím tò, 531	27	
Bit of a bridle,	hám, 330	5	
Bit of fat, a	kín fí ní, 189	61	
Bitch,	kau mò, 467	9	
Bite, to,	ngáu, 545	234	
Bitter peach, *n*	lang fán t'ò, 445	54	
Bitterness,	fú, 571	9	
Bivalve shells, *n*	kóp, hín, p'ong, 492	43	
Black color, *n*	tsò, 208; 108 hak, 303	4	

Black sea	Hak hoi,	408	10
Black snake,	ú shé,	477	4
Black spots on the face,	má mak,	73	61
Blackbird,	shán ú,	472	4
Blacking, *n*	mak shui,	202	38
Blacklead,	hak ün,	202	39
Blackletter printer,	fát t'íp tséung,	278	9
Blacksmiths,	tá t'ít tséung,	278	10
Bladder, gall,	tám,	516	14
Bladder, urinary,	p'óng kwóng,	516	15
Blade, a,	yan,	334	17
Blades, two,	léung hoi,	140	107
Blame, *n*	pín,	15	81
Blanket,	pák chín,	158	15
Blanket, cow,	ngau í,	334	19
Bleaching,	p'íú shái,	286	3
Bleareyed,	lán ngán,	47	5
Bleat, to, *n*	mé,	465	49
Bleeding of the nose,	lau pí hüt,	52	29
Blend, to,	wó mái,	289	23
Blenny,	ú ü,	480	7
Blessed,	hang,	561	35
Bletia hyacinthina,	tsz' lán,	452	11
Bletia Tankervilliæ,	hók ting fá,	452	12
Blindness, *n*	máng ngán,	47	10
Blindness,	kú,	502	14
Blindness, or closed, eye, *n*	mat ngán,	47	11
Blinds, *n*	ngau pák íp,	131	7
Blinds, Venetian,	pán lím ch'éung, mún,	131	8
Block tin,	tau sik, fá sik,	435	34
Blood,	hüt,	508	1
Bloodsucker,	má wóng k'í, k'í ná,	491	23
Blood-vessels,	king lók, lók mak,	516	16
Blossom,	fá,	438	27
Blotched nose, *n*	tsau chá pí,	52	27
Blotter,	ts'ò pò,	206	85
Blow, a, *n*	pán,	72	32
Blow, a,	tá chóng,	526	3
Blow an instrument, to,	ch'ui,	356	1
Blowpipe,	tang ch'ui,	294	11
Blue color, *n*	lám,	304	9
Blue black,	lò lám,	303	8
Blue vitriol,	tám fán,	434	9
Blunt,	tun,	291	41
Boa of Yunnán, *n*	móng, k'ü shé,	477	5
Boar, a	chü kung,	467	10
Boar, wild, a	yé chü,	467	11
Board of Accountants,	Pí Pò,	594	202
Board of Agriculture,	sz' nung sz',	598	286
Board of Civil Office, *n*	Lí pò,	576	1
Board for documents,	sau man kún,	595	228
Board of Exchequer,	Fú pò,	589	83
Board of Exchequer,	Kam pò,	591	123
Board for H. I. M. carriages,	ká pò,	591	118
Board for H. I. M. gardens,	yü pò,	604	458
Board of Revenue, *n*	Ú pò,	577	3
Board of Punishments, *n*	Ying pò,	580	9
Board of Rites, *n*,	Lai pò,	578	5
Board of Sacrifices,	Ts'z' pò,	603	421
Boards, Six Supreme, *n*	*Luk Pò*,	576	
Board of War, *n*,	Ping pò,	579	7
Board of Works, *n*	Kung pò,	581	11
Boat, crab,	fái hái,	321	26
Boat, dragon, *n*	lung shün,	320	12
Boat, fast,	fái t'ing,	321	19
Boat, ferry,	wáng shui tò,	321	15
Boat, fishing,	kú shün,	321	23
Boat, flower, *n*	fá t'ing,	321	20
Boat, lodging,	tsz' t'ung,	321	16
Boat, passage,	tò shün,	321	21
Boat, píntán, *n*	pín tán,	321	17
Boat, pleasure,	ch'á,	321	18
Boat, post,	chám shün,	321	22
Boat, rice,	ch'án shün,	320	11
Boat, salt,	ím shün,	321	24
Boat, ship's,	sám pán,	326	90
Boat, sín,	sín shün,	321	25
Boat, skin,	p'í shün,	321	14
Boat, small tanka,	síú t'ing,	320	10
Boat (people), tanka *n*	t'án ká,	320	13
Bodily indisposition,	shan t'ai 'm shóng,	83	7
Bodkin, printer's,	káp níp,	294	12
Body, Collective parts of,	*Pak t'ai*,	70	
Body, a dead,	shí,	554	12
Body-guard,	kam í wai,	591	124
Body-guard with blue feathers,	lám ling shí wai,	593	171
Body, human, *n*	yan shan,	75	91
Bohea hills, *n*	Mò í shán,	224	1
Boil food, to,	shap,	139	101
Boil food, to,	p'ang,	162	29
Boil within a vessel, to,	tun,	162	38
Boil water, to,	pò shui,	139	99
Boiling water, *n*	kw'an shui,	180	8
Boisterously,	kw'óng,	121	2
Boisterous wind,	fán fung t'ái,	131	4
Bold,	tái tám,	72	44
Bold face, *n*	mín ch'un kwóng,	63	60
Boletus,	muk í,	457	15
Bolivia,	Pó lí wá,	415	8
Bolster,	ch'éung cham t'au,	158	13
Bolt of a plough,	lai kín,	334	20
Bombasin,	ü pò,	202	40
Bombay,	Mang mái,	407	6
Bombay ducks, *n*	kau t'ò kón,	481	42
Bombax,	muk mín shü,	440	17
Bombazetts,	ü shá tsai,	243	43
Bombazetts, figured,	ch'é fá ü ch'au,	243	43
Bond, a,	ling,	191	4
Bone on corner of head,	pan kwat,	523	176
Bones of head, *n*	t'au kwat,	516	17
Bones and joints,	kwat hoi,	75	89
Bonnet,	mò,	146	8

Bonnet, ancient, *n* kún, pín, 146 3,4
Bonnet, court, *n* pín, 146 2
Bonnet-cylinder, *n* mò lung, 146 7
Bonnet-ring, *n* mò hùn, 146 5
Bonnet-strings, mò pʻán, 146 6
Book, one set of a, *n* yat tò shü, 8 4
Book, to, shéung pò, 248 15
Book of Changes, *n* Yik King, 14 70
Book of Rites, *n* Lai Kí, 354 7
Bookbinder, *n* ting chóng tséung, 278 11
Book-case, shü kwai, 136 20
Book-keeper, chü pò, 599 329
Book-keeping, sz' lí shò muk pò, 202 41
Bookseller's shop, shü pò, 8 3
Book-stand, shü ká, 136 21
Bookworm, tò ü, 493 12
Boops, pán lò, 488 217
Boot-jack, tʻüt hʻéu pán, 151 11
Boots, a pair of, yat túi hʻéu, 146 9
Boots, satin, sz' hʻéu, 146 11
Borax, pʻang shá, 430 11
Border, a, pín lán, 254 43
Border, to, lín, 408, 7; fú, 413 8
Bore, to, chʻün, 51 8
Boring, chui tsün, 286 4
Born into the world, shang tsoi shai, 90 79
Born of heaven, tʻín chí shó shang, 560 32
Borneo, *n* Man loi, Pó ló, 416 3
Borneo perfume, Pó ló heung, 203 54
Borrow, to, tsʻé, 404 10
BOTANY, *n* Tsʻò MUK, 436
Both, léung, 213 158
Both, a pair, *n* shéung, 68, 76; kái, 92 7
Bottle gourd, *n* ú lò, 448 30
Bottle squash, kóng ú, 451 90
Bottles, wine, tsau tsun, 136 22
Bottom, tai, 138 59
Bottomry, tín shün, 202 42
Boundary of land, kái han, 308 11
Bounty, *n* shéung ngan, 202 43
Bovine, ngau lui, 461 11
Bow, a, yat yap, 185 29
Bow, a, *n* kung, 367 15
Bow, to, tun shau, 182 2
Bow, to, *n* yap, 186 34
Bow (a fiddle), to tsʻó, 356 1
Bow, cotton, tʻán kung, 294 13
Bow, strong, má kung, 366 5
Bow-case, *n* sui, 368 20
Bow-glove, tít, 367 17
Bow-maker, kung tsín tséung, 278 12
Bowels, *n* tò fuk, 70 5
Bowing his head, pá tʻau, 187 40
Bowing of cotton, *n* tʻán mín fá, 286 5
Bowl, ün, 136 23
Bowl, dessert, ping pʻún, 136 24
Bowl, soup, tong un, 136 25
Bowl, lacker, tsʻat pʻún, 294 14
Bowl, paint, ngán shik pút, 294 15
Bowsprit, tʻau pak, 321 29
Bowsprit-bumpkin, tʻau pak wáng, 321 30
Bowstring, kung ín, 367 15
Bows, shün tʻau, chʻéung tsui, 321 28
Box, painter's, yau tsʻat séung, 294 17
Box, rattan, tʻang hóp, 136 28
Box, paint, ín shik pʻún, 294 16
Boxes, lacquered, tsʻat séung, 136 26
Boxes, partition, *n* tsʻat man kü, 136 27
Boy, yau í, 88 43
Boy, one poor, *n* yat kó síú chʻung, 185 20
Boyhood, up to, kung lóng tái líú, 185 23
Brace in a building, chang kók, 313 8
Brace of a carriage, ngai, 330 6
Brace up, to, *n* tʻók chü, 74 76
Bracelets, *n* chʻün, ák, 151 12,13
Bracer (in archery) *n* kau, 367 18
Brain stone, lóng kón, 430 21
Brains, nò tséung, 71 17
Brains, nò, 516 18
Bran bread, *n* hóng mín tʻau, 160 13
Branch, chí, 436 2
Branches of cycle, 12, *n* chí, 388 1
Branded marks, sik tsz', 547 281
Brass, wóng tʻung, 202 44
Brass-leaf, *n* tʻung pók, 202 45
Brassica, *n* pák tsʻoi, 447 13
Brave, kóng, 93 25
Brazil, Pí lí sé lí, 415 8
Brazil nut, ú tʻò, 446 91
Bread, *n* mín tʻau, 160 13
Breadth, extending in, ping pʻai, 129 9
Breadth, fút, 191 5
Breadth, kwóng, 396 1
Break asunder, *n* chít pʻing, 71 25
Break engagement, not, pat yik í, 207 93
Breakfast-table, Of the, n Tsò shín lui, 173
Breakfast, tsò chʻá, 173 1
Bream, pín u, 480 9
Breaming, *n* tám shün, 321 31
Breast, *n* hung tʻóng, 71 22
Breast-bone, hung kwat, 523 163
Breast-pin, hung cham, 146 12
Breath, hí, 429 1
Breathe, to, fú hap, 74 67
Breccia red marble, *n* fá yui shik, 431 40
Breeches, *n* ngau tʻau fú, 147 13
Breed to, tsz' shang, 544 228
Breed, to, shang, 90 57
Breed or domesticate, to, chʻuk, 281 36
Breeze, a, fí móng, 494 37
Bribe, to receive a, *n* shau tsʻoi, 551 344
Bribery, *n* shau chóng, 546 254
Brick a, *n* tsʻing chün, 313 9
Brick red, tsʻing lín, 305 51
Brickmakers, chün ngá sz' fú, 279 14
Bride, *n* san fú, san pʻò, 94 45,46
Bridge, kíú, 308 12
Bridge, floating, fau kíú, 398 13

Bridge, suspension, *n* tíú kíú, 308 14
Bridge of a guitar, ch'ü, má, 365 85
Bridge of the nose, pí léung, 51 18
Bridle, pí, 330 7
Brig, a, léung chí wai shün, 321 32
Bright, tsing, 37 73
Bright, ling, 136 37
Bright yellow, wóng kít, 201 31
Brightness, fai, 32 43
Brilliant, kwóng wát, 267 45
Brilliant, ming léung, 289 29
Brilliant, *n* chéung, 564 7
Brilliant, very, fan ngoi kwóng, 137 50
Brimstone, lau wong, 203 46
Bring, to, ning, 150 85
Bring here, to, ním lai, 135 11
Bring here, to, t'ai lai, 174 8
Brinjal, fú kwá, 448 25
Bristles, chü tsung mò, 203 47
Bristles, chü tsung, 136 33
Broad, fút, 70 2
Broad locust, *n* shím, tíu, 494 23
Broad supporter, p'í kín, 529 16
Broadcloth, tái yung, 203 48
Broadcloths, *n* tái ní, 233 4
Broadcloths, fine, í chéuk tái ní, 236 13
Broken down, king t'úi, 192 5
Broken open, *n* lut líú, 148 51
Broker, *n* king kí yan, 233 1
Bromelia, fán lai chí, 443 10
Bronchocele, ngó hau, hau pí, 503 17
Broom, bamboo, chuk sò, 136 30
Broom, coir, *n* yé í sò, 136 31
Broom, clothes', í fuk sò, 152 14
Broom, hemp-root, má k'éung sò, 294 19
Broom, straw, wó kón sò, 136 32
Broth, t'óng, 161 15
Brothels, frequenting, suk ch'éung, 552 374
Brother, elder, chéung hing, 98 20
Brother, elder, á kó, 98 21; tái lò, 98 24
Brother, younger, tai, sai lò, 98 22
Brother, wife of elder, tái sò, á sò, 104 29,30
Brother, wife of younger, tai fú, 104 32
Brother, wife of younger, sai sham, 104 33
Brothers, Of, n *Hing tai*, 97
Brothers, uterine, t'ung páu hing tai, 97 1
Broussonetia, *n* chü shü, 441 42
Brown color, *n* tsung shik, 304 16
Brown (fried) nün, wóng tsing, 165 88,104
Brownish red, ché shik, 305 45
Bruise, sün shéung, 503 31
Brunswick Rocks, U t'au shik, 222 7
Brush, to, ts'át, sò, 152 14,17
Brush down, to, líú, 133 47
Brush up, to, fat, 132 30
Brush, brass-wire, t'ung sz' ts'át, 294 20
Brush, clothes', í fuk ts'át, 136 33
Brush, hair, fát ts'át, 152 17
Brush, lacker priming, ts'at shán, 294 23
Brush, priming, sz' kan, 294 21
Brush, shaving, *n* sò ts'át, 152 15
Brush, small priming, síú shán, 294 22
Brush, tooth, ngá ts'át, 152 16
Bryophyllum calcynum, tang lung fá, 453 21
Bubo, ü hau, 503 18
Buck, ká, 467 12
Bucket, *n* tíú t'ung, 136 34
Bucket, irrigating, fú tau, 334 21
Buckle, a k'au, 147 14
Buckwheat, sám kók mak, 447 14
Bud, flower, lui, púi, 436 3
Bud, leaf, ün, 436 4
Budhist, shím sang, 124 16
Budhist seal keepers, sang luk sz' ching yan, 595 220
Budhistic fish, *n* puk ü, 361 43
Buffalo, shui ngau, 467 13
Bugis, Mò kat tsz', 416 4
Bugs in wood, muk shat, 493 13
Build mud walls, chuk, 27 12
Buildings, Parts of, n *Kung shat mat líú*, 313
Bulging, fuk, 357 3
Bull, ngau kung, 467 14
Bull's eye, tik, 367 16
Bullace, noi, 443 5
Bulwarks, hón p'óng, 322 33
Bundle, a, páu tsai, 255 48
Bunting, ü pò, 243 43
Buoy, fau fú, 203 49
Buried in obscurity, mái mút, 120 6
Burmah, *n* A'wá, 406 2
Burn, to, shíú, 135 12
Burn, to make the fire, lau lò, 139 102
Burns, fó shéung, fó chéuk, 503 19
Burning wells, fó tsing, 430 13
Burnish, to, ín kwóng, 294 24
Burnish, to, tá mó, 136 38
Burnisher, agate, má nò ín, 294 24
Burnisher, iron, tò kam páng, 294 25
Burnishing, kwát séuk, 286 6
Burrowing spider, t'ò chí chü, 496 79
Burrow, üt, 460 4
Burst, have, páu líú, 139 97
Burst forth, to, fát, 405 17
Business, sz' kón, 168 4
Business, trifling, sé tsín sz', 83 10
But, tsung hai, 170 10
But, nái, 35 64; tán, 525 1
But, wai, 117 15
But, tai, 385 2
But there are, tán hai, 224 1
Butcher, t'ò yan, 279 15
Butcher bird, k'í, pák líú, 476 92
Butter, *n* ngau nái yau, 161 16
Butterfly, ú típ, 493 14
Butterfly, atlas, fá lo tái kik, 493 15
Buttocks, pí kú, 521 120

Button,	nau,	147	15
Button, to,	kau nau,	152	18
Button of a cap,	mò ting,	146	7
Button-hole,	nau mún,	147	15
Buying up the whole,	mái tsun,	207	95
Buzzard,	fuk,	473	39
By,	í, 73 63;	286	3
By all means,	ts'ín mán,	241	36
By and by, *n*	mán mán,	3	11
By means of it,	tsik ts'z',	460	1
By the acre, reckoned,	í mau shò kai,	343	17
CABBAGE,	yé ts'oi,	161	17
Cabin,	shün mí fóng,	322	34
Cabin, poor woman's,	luk ch'óng,	308	15
Cabinet, the, *n*	Noi Kok,	567	1
Cabinet-maker, *n*	káp mán sz' fú,	279	16
Cable,	náu lám,	322	35
Cable, *n*	náu lín,	203	50
Cabreta Point,	Kai king t'au,	220	3
Cackle, to, *n*	kai t'ai,	465	49
Cactus,	shan sín chéung,	457	16
Cage, bird,	tséuk lung,	136	35
Cairngoram stone,	ch'á tsing,	432	58
Cake,	ping,	161	19
Cake, wheaten, *n*	mín ping,	161	18
Cake, wine, *n*	tsau ping,	161	20
Cakes, meat,	wan t'an,	301	144
Cakes, octo-angelic,	pát sín kò,	513	21
Caladium,	tsz' kú,	448	16
Calamities,	wán nán,	100	55
Calamus,	shá t'ang,	442	45
Calcareous spar,	hón shui shik,	430	14
Calculate, to,	tá kwó,	253	38
Calculus,	shá lam,	505	66
Calcutta,	Kú lí kat tát,	407	6
Calenderer, *n*	shín pò sz' fú,	279	17
Calendering roll,	kwóng pò chau,	294	27
Calendering stone,	shín pò shik,	294	26
Calf,	tuk, ngau tsai,	467	15
Calf of leg,	kéuk nóng,	520	104
Call him here,	kiú k'ü lai,	135	18
Call in question, to, *n*	sz' í,	18	9
Call on, to,	t'ám,	233	3
Call out, to, *n*	yéung shing,	132	20
Call to arise, to,	kiú hí shan,	159	29
Called,	ch'ing,	75	91
Called,	kiú,	91	79*d*
Called,	wai,	121	28
Called,	hò üt,	124	9
Calling each other,	séung ch'ing,	99	29
Calls,	fú fún,	74	72
Calm,	mò fung,	328	135
Calm,	fung tsing,	403	3
Calm retirement, *n*	ts'ing fuk,	82	6
Calyx,	ngók,	436	5
Cambodia, *n*	Tung pò,	407	4
Cambric,	ká shá pò,	250	27
Camel,	lók t'ó,	467	16
Camellia, variegated, *n*	shuk ch'á,	452	13
Camellia, laich'un,	lai chun ch'á,	452	14
Camlets,	ü shá,	203	52
Camlets, Dutch,	ü t'ün,	203	53
Camlets, English,	ü tün tsai,	243	42
Camlets, silk,	sín tsau,	264	21
Camphor,	chéung nò,	203	54
Camphor tree,	chéung muk, nám muk,	440	11
Campoi tea, *n*	kán púi,	225	3
Can, oil,	yau p'ing,	136	36
Can,	tak,	8	5
Can you do,	úi 'm úi,	163	56
Canada,	Kón ná tái,	414	6
Canal, Grand,	Wan Hó,	425	27
Canal commissioner, *n*	cháp kún,	586	8
Canary bird,	shí shan tséuk,	472	6
Cancer of the breast,	yü yung,	503	20
Candareen, a,	yat fan,	171	16
Candle moth,	tang ngó,	495	62
Candlestick,	lap chuk p'ún,	136	37
Candlestick,	chuk t'oi,	136	38
Candlestick,	lap chuk tan,	137	39
Candle-shade,	tang cháu,	137	40
Cane,	pín kón, 152 19;	203	55
Cangue, *n*	ká,	533	1
Canine teeth,	fú ngá,	523	170
Canister, tea,	ch'á íp kún,	137	41
Canna indica,	pat kún tsz',	454	51
Cannarium, *n*	kóm lám,	444	39
Cannot,	tsít pat hó,	226	5
Cannot,	pat nang,	288	19
Cannot long, *n*	pat hó í kau,	117	21
Cannot move,	pat nang kü,	69	93
Canthus, external,	ngoi ts'z',	516	20
Canthus of eye, internal,	ngán t'au,	516	19
Canton, *n*	Kwóng tung sháng shing,	127	1
Canton, *n*	Kwóngchau fú,	402	14
Cantonment,	chái,	309	22
Canula for ligatures,	tò sín kún,	532	22
Cap, a,	yat ting mò,	147	16
Cap of a mast,	wai mò,	322	36
Cap of manhood,	kún,	32	42
Cap, to,	kún,	355	9
Capacities,	ts'oi,	112	5
Capacious,	fuk tái,	312	70
Cape, the,	Káp,	412	5
Capillaries,	síú hüt kan,	516	21
Capillary,	hò,	531	25
Capital city, *n*	king tò,	402	12
Capital, invested,	pún ts'ü sik,	195	7
Capital,	pún ts'ín,	208	104
Capital of a pillar,	ch'ü típ,	313	10
Capon,	sín kai,	161	21
Capstan, *n*	káu p'ún,	322	37
Capsule of lens,	ngán chü t'oi,	516	22
Captain,	shün chü,	322	38
Captain,	shau pí, shau fú,	596	234
Car, great,	tái lók,	330	9

Car, sword,	tò kü,	330	8
Car, scaling,	káu kü,	330	10
Carambola,	yéung t'ò, sám ním,	443	6
Caranx,	há ch'í,	484	108
Carapace,	kái,	461	5
Caravansary, *n*	yik,	308	16
Caraway, *n*	ú sui,	448	17
Carbonaceous powders,	pák ts'ò séung,	514	22
Carbuncle,	yé ming chü,	503	21
Carcharias,	shá, shá ü,	487	184
Card, a, *n*	yat típ,	182	2
Card box,	t'íp hóp,	152	20
Card, lease, *n*	tsò t'íp,	128	7
Cardiac orifice,	wai kún hau,	516	23
Cardinal bird,	kò kai kún,	472	8
Cardinal points,	sz' fóng,	205	69
Carding,	chan shát,	286	7
Care, first,	sín shan,	114	19
Care, take,	pí sam kí,	165	96
Careful rubbing,	sai sai mók,	525	3
Carefully, *n*	yung sam, 3 8; sai sam,	6	24
Cares, vexatious, *n*	fán nò,	72	36
Cargo, discharge,	hí fó,	222	10
Carica,	muk kwá,	444	49
Carmine,	kam ü hung,	304	21
Carnation,	ch'ik shik,	304	22
Carniverous animals,	shik yuk lui,	466	1
Carol, to, *n*	ch'éung,	465	49
Carp, *n*	lí ü,	480	11
Carpal bones,	sui kwat,	517	24
Carpenter,	muk tséung,	279	18
Carpet,	tí chín,	137	42
Carriages and Sedans, n	*Kü yü lui,*	329	
Carriage-box,	kü séung, pan fuk,	330	11
Carriage, imperial,	kü lín,	330	12
Carrier, letter, *n*	tái sun yan,	214	174
Carriage, sedan,	má kü kíú,	330	13
Carrot,	hung ló pák,	161	22
Carry an umbrella,	tám ché,	154	60
Carry away, to,	ning h'ü,	174	8
Carry along with,	káp tái,	404	11
Carry by a pole, to,	kóng,	330	16
Carry between two, to,	t'oi,	145	218
Carry here and there,	pún wan,	339	106
Carry off and on,	pók hoi mai,	326	90
Carry on arm, *n*	wán,	135	8
Carry passengers,	wan hák,	331	21
Carry passengers,	tò hák,	321	15
Carrying beam, *n*	tám kón,	135	17
Cart,	há chák kü,	330	14
Cartilages, *n*	ts'ui kwat,	517	25
Cartilage, ensiform, *n*	kau mí,	517	26
Cartilage of the nose,	pí ch'ü,	51	20
Cartilages of eyelids,	muk kóng,	523	166
Cartilages of ribs,	ying,	522	151
Cartwright,	ü tséung,	279	19
Carum, *n*	ün sai,	448	17
Caruncula lachrymalis,	ngán t'au yuk,	517	27
Caruncles,	kai há kún,	465	50
Carve, to,	kót hoi, kái,	176	9,16
Carved lotus,	hak lín,	318	75
Carver of wood,	sai fá muk tséung,	279	20
Carves ingeniously,	tsing téuk,	282	50
Carving knife,	tái ts'án tò,	139	103
Case for a fan,	shín ch'áp,	153	42
Case for Chinese type,	lít tsz' tái ká,	294	28
Case knife,	ngau yuk tò,	139	104
Case, type,	tsz' p'ún,	294	29
Cases, several,	kí shüt,	18	10
Cash, a, *n*	yat lí,	385	2
Cash, a, *n*	yat ts'ín,	258	3
Cask,	muk t'ung,	289	26
Casket,	shau shik séung,	152	21
Caspian sea,	Lí hoi,	408	7
Cassia buds,	kwai tsz',	203	57
Cassia, native,	t'ò kwai p'í,	203	56
Cassia tree,	kwai shü,	440	12
Cast away, to,	hí,	538	98
Cast (metal), to,	kú chü,	257	3
Cast net, to,	t'ó móng,	327	116
Castanet boards, *n*	p'ák pán,	361	42
Casting,	yung chü,	287	8
Casting plates, *n*	tò sik pán,	299	116
Castor,	'ng mí ká,	137	34
Cat,	míú, ká lí,	467	17
Cat-heads,	náu kat,	322	39
Catamenia,	üt shui, king shui,	503	23
Cataract of the eye, *n*	luk shui kún t'ung yan,	50	48
Catarrh,	shéung fung,	503	24
Catch, to, *n*	láu,	122	18
Catches, *n*	máu,	135	17
Catch cold, to,	láng chéuk,	74	70
Catch birds, to, *n*	wók k'am,	281	35
Catch fish,	pò ü,	321	23
Caterpillars on trees,	tò ch'ung, hít,	493	16
Caterpillars, smooth,	ú chuk, ts'ing ch'ung,	493	17
Caterpillar, hairy,	kau mò ch'ung,	493	18
Cathartic,	sít sé chí tsai,	514	23
Catkin of willow,	lau sui,	436	6
Catling,	kím tò,	532	28
Cat's tail,	p'ò,	459	68
Cat's-tail grass,	kau mí ts'ò,	459	51
Cattle,	ch'uk ch'án,	545	234
Cattle,	ngau lui,	344	22
Catty, a, *n*	yat kan,	385	1
Cauliflower,	fá yé ts'oi,	448	19
Caulking,	tá cháng,	322	40
Cause (or make), to,	chí,	403	4
Cause, a,	ün,	95	60
Cause, to,	sz',	289	24
Causelessly,	mò kú,	547	277
Caustic,	ngái yung,	514	24
Cavalry, controller of,	kí tò wai,	592	137
Cavity,	üt ch'ü,	515	2
Cavity of the ear,	í lung,	56	2
Cayenne pepper,	lát tsíú, fá tsíú,	448	20

Cease,	yau,	40	90
Cease, to,	ting,	74	67
Ceiling,	t'ín fá pán,	131	9
Celebes,	Sai lí wá,	416	4
Celebrated,	ming,	498	3
Celery,	t'óng hò,	161	23
Celestial august one,	t'ín wóng,	559	10
Celestial court, *n*	t'ín t'ing,	561	36
Celestial king,	t'ín wóng,	559	19
Celestial phenomena,	t'ín man,	110	23
Celestial Mts., *n*	T'in shán,	423	19
Celestial sphere,	wan t'ín,	397	2
Celestial sovereign,	t'ín tai,	559	15
Celestial steps, *n*	t'ín kái,	561	36
Cells of convents,	shín fóng,	314	11
Cells of a hive,	wò mat,	493	9
Cellular dropsy,	shui chung,	502	9
Cellular tissue,	móng kò,	517	28
Celosia cristata,	kai kún fá,	453	22
Cementing,	chím t'íp,	287	9
Censers,	héung ón,	137	44
Censor, *n*	yü sz',	604	451
Censor in attendance,	shí yü sz',	596	252
Censor in palace,	t'ín chung shí yü sz',	601	373
Censor in waiting,	chí shü shí ü sz',	587	21
Censorate, *n*	Tò chát yün,	601	381
Censorate,	yü sz' t'oi,	604	452
Cent, a,	sín sz',	171	16
Centipede,	pák tsuk, 'ng kung,	494	19
Centipede with angular legs,	yau ín,	494	20
Centre,	chung 11 32; sam,	331	29
Centre, *n*	sh'ü,	393	8
Centre-bit,	shing tsün,	295	30
Centre-region (Honan)	Chung chau,	421	4
Cepola,	hung tái,	480	5
Cerambyx,	ngau lóng,	494	21
Cercis siliquastrum,	tsz' hing,	452	15
Cerebellum,	síú nò tséung,	517	29
Cerebrum,	nò tséung,	517	30
Ceremonial dress,	lai fuk,	149	59
Ceremonial Forms, *n*	Í Lai,	354	6
Ceremonial regulator,	tái tít tsung,	600	353
Ceremonial Rites, *n*	*Lai i*	353	
Cereus,	shan sín chéung,	457	16
Certainly, *n*	kwó t'au, 2 5; kwó ín,	46	67
Certainly,	pít,	85	23*d*
Certainly,	tün,	88	40
Certainly,	tsz' ín,	244	46
Certify, to,	lap kü,	129	9
Cerumen, excessive,	shap í,	503	25
Cerumen, defective,	kón í,	503	26
Cerumen,	í láp, í shí,	517	31
Cervical vertebræ,	king kwat,	524	187
Cestracion zebra,	máu í shá,	487	185
Cetonia,	kam kwai tsz',	493	11
Chaff,	hók, 335 32; hóng,	437	11
Chaff balls,	fú,	361	45
Chaff-cutter,	ch'at, cháp,	334	22
Chaffinch,	kam sz' ts'z' tséuk,	472	9
Chains,	t'ít lín,	295	31
Chains of a ship,	kai yik,	322	41
Chair, *n*	tang kwá í,	137	46
Chair, arm, *n*	hün shau í,	137	48
Chair, basket,	lám yü,	330	16
Chair-bearers,	kíú fú,	332	41
Chair, camp, *n*	má cháp,	137	47
Chair, easy, *n*	hók sz' í,	137	45
Chair, elbow, *n*	káu í,	137	49
Chair, shoulder, *n*	kín yü,	330	15
Chaldrons,	wák,	316	38
Chalk,	fo shik fan,	430	15
Chalk-line, *n*	shing, mak tau sín,	295	32
Chamber, guest,	hák t'ing,	131	10
Chamber-lamp,	óm tang,	159	26
Chamber of eye,	ngán tsín fóng,	517	32
Chamber-pot,	pín ú,	159	26
Chamberlain,	shéung ts'am kuk,	596	244
Chamois,	yung ít, 358 17; ling yéung,	467	18
Champa, *n*	Chím shing,	407	4
Champaca,	yéung kau ngá,	455	74
Champagne,	sám pín tsau,	161	24
Chancellor, high, *n*	tái hók sz',	567	1
Chancellor of palace,	tín hók sz',	601	372
Chandelier,	chí tang,	137	50
Chandler,	kíú chuk sz' fú,	279	21
Change,	koi chün,	160	10
Change, to,	ún kwó,	139	103
Change, to,	t'ai kwó,	142	149
Change purpose, to,	úi sam,	90	70
Change purpose, to,	yik,	115	9
Changeable, *n*	shím,	264	14
Changed already,	í king kwó,	158	12
Changer of money,	pín ún yan,	201	28
Channels,	shui lò,	316	46
Channel or track,	shui tò,	325	80
Chapter, *n*	p'ín, 1 1; kün,	436	1
Char, to,	shíú tán,	153	41
Character, this, *n*	ní kó tsz',	17	2
Characteristics,	t'ái tò,	122	12
Characters, parts of, *n*	wing tsz',	22	7
Charge, at the,	tsz' lí,	192	5
Charges and expenses,	p'ún fai shai yung,	253	38
Chariot, war,	ping kü,	331	17
Chariot, general's war,	yung kü,	331	18
Charioteer,	yü,	331	19
Charioteer, field,	t'ín puk,	369	1
Charioteering Illustrated, *n*	*Yü háu*,	368	
Charmed, to be,	tám,	122	16
Charming elqouence, *n*	hau kôk ch'un fung,	55	34
Charring of timber,	tsíú muk,	287	10
Chase,	mai pán ká,	295	33
Chaste,	ching, tsít,	93	14,29
Chattels of emperor,	ü mat,	561	34
Chatter, to, *n*	ü,	465	49

Chau, Ritual of, *n*	Chau Lai,	15	74
Cheap,	p'ing,	234	7
Cheaper,	üt fát íú p'ing,	240	33
Cheat,	kwai kwat yan,	126	14
Check disease,	át ping,	509	4
Checks (cloth) *n*	k'í p'ún pò,	250	28
Cheeks,	káp,	517	34
Cheeks,	hi, 367 12; lím,	75	90
Cheek-bones,	k'ün kwat,	72	40
Cheek-bones,	k'ün,	517	35
Cheese, *n*	ngau nái ping,	161	25
Chekíang,	Chít kóng,	421	7
Chemist,	tán ká,	514	25
Cherish, to,	yéung,	93	13
Cherish, to,	ts'ün,	116	13
Chess-board,	k'í p'ún,	250	29
Chest, the,	ót kón,	524	180
Chest, treasure,	káp mán,	137	51
Chest, tea,	ch'á séung,	137	52
Chestnut,	fung lut,	443	7
Chéung, a, *n*	yat chéung,	381	1
Chew, to,	hau tséuk, 53 15; ít,	466	1
Chicken,	kai tsai,	472	10
Chicken, rolled,	chí toi kai,	161	26
Chicken, boned, *n*	t'an kwat kai,	161	27
Chicken pox,	shui p'áu,	507	119
Chief attendant,	li muk,	593	751
Chief censor,	t'ái sz',	599	311
Chief director of guards,	wai wai hing,	603	435
Chief examiner, *n*	chü háu,	588	42
Chief general of military,	king léuk tái tséung kwan,	592	141
Chief guardian,	t'ái shau,	599	313
Chief in an office,	ching tóng,	587	27
Chief keeper of treasury,	fú tái sz',	589	84
Chief mate,	fó chéung,	325	80
Chief military secretary,	chü kún kí í man tsz',	588	46
Chief minister of state,	p'ing chéung sz',	594	205
Chief of commissariate,	tuk léung tò,	603	424
Chief of the A. M.	kái yün,	591	121
Chief of the literati, *n*	chóng yün,	587	35
Chief of tsun sz',	úi yün,	603	433
Chief officer of Boards,	'ng pò tuk yau,	594	190
Chief overseers,	t'ái kám,	599	314
Chief palace,	ching kung,	562	55
Chief priest of Taou, *n*	tò luk sz' ching yat,	601	384
Chief secretary,	chü shü,	588	43
Chief secretary, *n*	shéung shü,	596	236
Chieftain, *n*	shing yan,	307	1
Child,	í tsz',	89	59
Child,	sai man tsai,	133	42
Childish,	síú í,	88	31
Childless,	mò tsai mò sün,	87	25
Childlike sports,	síú í hò fán tau,	88	34
Children,	hoi tsz',	159	22
Children of concubine,	shü tsz',	89	57
Children of wife,	tik tsz',	89	56
Chili, *n*	Chí lí,	415	8
Chilí province, *n*	Chik tai shang,	421	1
Chimney,	ín t'ung,	131	11
Chimonanthus fragrans,	láp múi fá,	452	16
Chin, *n*	há p'á,	74	76
Chin, base of,	hoi,	517	37
China, *n*	Chung kwók,	407	3
China, *n*	Chung hwá, wá há,	421	1,4
China aster,	kóng nám kuk fá,	453	20
China root,	fuk ling,	204	58
Chinese, a,	Hón yan,	567	1
Chinese books, *n*	T'óng shü,	4	17
Chinese empire, *n*	Tái Ts'ing kwók,	407	3
Chinese language, *n*	T'óng wá,	1	2
Chinese officers, *n*	Hon fú,	264	20
Chinese pepper,	ch'ün tsíú,	450	64
Chinese, the,	T'óng yan,	157	7
Chintz,	fá pò,	248	17
Ch'rocentrus,	pò tò,	483	90
Chirrup, to, *n*	ts'ò,	465	49
Chirurgery, *n*	shau fát,	525	1
Chisel, flower,	fá tsók,	295	36
Chisel, large,	tái tsók,	295	34
Chisel, stone,	shik tsók,	295	35
Chisel, tile,	kái chün tsók,	295	37
Chisel, to,	tsók,	288	16
Chives,	hái,	448	22
Chloranthus inconspicuus,	kai chau lán, chü lán,	452	17
Chloranthus monostachys,	pák chü lán,	452	18
Chocolate,	chá kú lat,	161	28
Chœtodon, *n*	tsím tsui láp,	480	23
Cholera, *n*	t'ò sé, fók lün,	503	27
Cholic,	sam fuk káu t'ung,	503	28
Choose, to,	kán,	61	29
Chopsticks, *n*	fái tsz',	137	53
Chord, a, *n*	t'ung ín,	396	20
Chorion,	p'í,	437	12
Choroid coat,	ngán tsing noi hak p'í,	517	38
Chowder,	ü kang,	161	29
Chronic disease,	kú ping,	504	47
Chronic ophthalmia,	ün nín wán ngán,	506	103
Chronological,	tsui shí,	214	175
Chrysalis of a mantis,	píú síú,	461	6
Chrysalis of silkworm,	kín,	461	6
Chrysanthemum sinense, *n*	kuk fá,	452	19
Chrysophris,	toi mò pán,	482	60
Chrysoprase, *n*	fí ts'ui yuk,	430	16
Chulan tea, *n*	chü lán ch'á,	225	3
Chunam, *n*	t'ung yau fúi, fúi shá,	204	59
Churn,	ngau yau ch'ung,	137	54
Cicada,	shím, tíú,	494	23
Cider,	p'ing kwó tsau,	162	30
Cigars,	má kú ín,	204	60
Cilia,	k'ün mò,	517	39

Cimex,	ch'au ch'ung,	493	5
Cinchona bark,	kam kai lak,	514	26
Cinder of saltpetre,	síú t'oi,	404	11
Cinder, to a, *n*	shing tán,	229	7
Cinders, iron,	t'it shí,	434	6
Cinnabar,	chü shá, tán shá,	434	5
Cinnabar color,	chü shá,	304	23
Cinnamon,	yuk kwai,	204	61
Cinnamon rose,	tséung mí,	456	111
Cipher, *n*	ling,	376	18
Circle,	wán,	393	8
Circuit of the heavens,	chau t'ín,	75	91
Circuit commissioner of justice,	t'ai ying ón chát sz',	601	364
Circuit justices of peace,	ts'un kím sz',	603	411
Circular,	ün,	313	1
Circulate, to,	p'ái,	214	176
Circulation,	chün tung,	253	41
Circumference,	chau wai,	382	8
Circumstances, according to,	ts'ui kí ying pín,	189	64
Citron, *n*	fat shau, héung ün,	443	8
Citrus,	ch'áng,	444	40
Citrus, *n*	fat shau,	443	8
Cives, *n*	kau ts'oi,	162	31
Civet, *n*	ling míú,	467	19
City,	shing,	308	17
City of Canton,	Üt sháng,	199	6
City, provincial, *n*	sháng shing,	127	1
Civil laws, *n*	lí lut,	536	47
Civil officers,	man kún,	592	151
Civil service,	man chik,	576	1
Civilian,	man kún,	536	49
Clam,	shá pák,	490	3
Clamps,	má ting,	295	38
Clandestine,	yan pai,	537	82
Clang,	ch'áu,	359	28
Clap of thunder,	sun lúi,	58	38
Clapper of a drum, *n*	í,	358	16
Claret,	hung tsau,	162	32
Clarion,	chát kók,	363	59
Clarinet,	shü tik,	364	66
Clarinet, copper,	só nát,	363	62
Clasp,	tái kau,	152	22
Clasp, to,	káp, 324 71; lui,	439	36
Class with, to,	lui,	212	153
Class, highest,	shéung pan,	123	1
Class (in science),	lui, 403 3; pò,	490	1
CLASSES OF MEN, *n*	YAN PAN,	109	
Classes of people, four,	sz' man,	340	2
Clavicle, *n*	ch'ü kwat,	517	40
Claw,	chau,	461	7
Clay,	nai,	258	3
Clean,	kón tsing, 154 50; kít tsing,	133	44
Clean out, to, *n*	ts'ü kón tsing,	59	45
Cleanse, to,	kik h'ü kau,	217	206
Clear oil,	ming yau,	294	21
Clearly ascertained,	ím ming,	221	5
Clear sound,	ts'ing,	4	13
Clearly distinguishing, *n*	fan tsing,	5	23
Cleave in two, to,	fat há,	437	14
Cleaver,	ch'ái tò,	137	5
Clepsydra, *n*	tik lau,	391	9
Clerk,	king lik, king t'ing,	592	143
Clerk in office of supervisors,	chím sz' fú luk sz',	587	26
Clerk to secretary of a district,	tín kwan shü tsó,	601	371
Clerk, under,	tín tsik,	601	368
Clerodendrum squamatum,	tang lung fá,	453	21
Clever,	kwái ling,	88	44
Climb trees, to,	tang shü,	471	1
Climbing cords, *n*	pán sók,	530	17
Cloak, rain, *n*	só í,	149	61
Cloak,	tái lau,	147	18
Clock,	shí shan chung,	137	56
Clog, *n*	k'ik hái, shui hái,	147	19
Clogged,	sak,	131	11
Close,	mat,	132	26
Close, to	sak mái, 59 44; chü,	315	24
Close and lock, to, *n*	só yéuk,	543	198
Close adjoining,	tsíp kan,	314	13
Close regimen,	tsít kái,	117	25
Close the ear,	am mái í,	57	28
Close the eyes,	hóp ngán,	48	22
Close the mouth, *n*	kám hau,	53	4
Close to the ground,	t'íp tí,	341	11
Closed,	ím,	131	15
Closed eyes, *n*	ming muk,	49	47
Closet,	fong tsai,	131	12
Cloth clothes,	yung fuk,	149	52
Cloth piece goods,	pò p'at,	204	63
Clothes' horse,	í ká,	152	23
Clothes' mender,	chik pò sz' fú,	279	22
Clouds,	wan,	403	2
Cloudy (color) *n*	á,	303	
Cloves, *n*	ting héung,	204	64
Clownish,	ü,	90	77
Clue a line, to, *n*	sz' líú,	324	72
Clupea,	sám lai,	483	92
Cluster of flowers,	tó fá,	153	45
Coach, easy,	ón kü,	331	20
Coach, stage,	tò kü,	331	21
Coal,	múi, shik tán,	430	17
Coals, dig,	kwat múi tán,	280	25
Coarse,	tsò,	209	120
Coarse metal,	pí,	435	24
Coast, along the,	ün hoi,	413	6
Coat, a, *n*	yat kín tái shám,	147	21
Coat, great,	ch'éung páu,	147	20
Coat, long, *n*	ch'éung shám,	147	22
Cobbler,	pò lán hai ché,	280	23
Cobitis,	shá chui,	484	104
Cobra de capello,	p'ók kí háp,	477	6
Cochin,	Kú ching,	408	11
Cochinchina, *n*	Üt nám, O'n nám,	407	4
Cochineal, *n*	ngá lán mai,	204	65

Cochineal color, ngá lán sik, 304 24
Cochlea, í noi ló kwat, 517 41
Cock, kai kung, 472 11
Cock, Bantam, ai kai, 472 12
Cockchaffer, wóng shá ná, 494 24
Cockle shell, ló sz', 490 4
Cockroach, ká chát, 494 25
Cockscomb, kai kún fá, 453 22
Cocoanuts, yé tsz', 204 66
Codicil, *n* shüt típ, 570 14
Coffee, ka fí, 162 33
Coffee-mill, ka fí mó, 137 57
Coffin, *n* kún tsoi, 280 24
Coffin-maker, *n* tau shau pán sz' fú, 280 24
Coins, *n* ts'ín, 257 1; 204 67; 262 14
Coir broom, *n* yé í sò, 136 31
Coir, made of, í ts'ung tá shing, 203 51
Coir palm, ts'ung shü, 440 15
Cold, hón hí, 405 15; hón, 90 78
Cold, to take, láng chéuk, 74 70
Cold water, tung shui, 155 79
Cold weather, t'ín lang, 146 10
Collar, fung ling, 147 23
Collar, *n* k'am t'au, 150 1
Collar bone, *n* só tsz' kwat, 517 40
Collar of coat, shám ling, 152 24
Collating, k'ím p'ín, 287 11
Collect, to, kít, 403 2; tsui, 39 88
Collect debts, not, chéung tò 'm shau tak hí, 253 41
Collect flowers, to, ts'oi fá, 282 46
Collect together, to, wan tsap, 211 145
Collects (as cream), king, 162 35
Collective parts of body, n *Pák t'ai*, 70
College, *n* shü ün, 309 20
College imperial, kung ün, 309 21
College of emperor, *n* p'ik yung, 309 19
College of prince, *n* p'ún kung, 308 18
College of revisors, sau shü ün, 595 227
Collegiate inspector, kám yün, 591 126
Colliers, ts'oi múi yan, 280 25
Colonel, ts'ám tséung, ts'ám fú, 602 388
Colonel, fú tséung, 589 81
Colonel of a regiment, híp t'oi, híp shau, 590 98
Colonial Office, n *Lí Fán Yün*, 582
Color of face, hüt shik, 63 56
Coloring stuff, ngán líú, 288 18
Colors, Names of, n *Ngán shik ming*, 302 1
Colors, primary, *n* ching shik, 303 1
Colt, k'ü má tsai, 467 20
Colter-plough, *n* lai tò, 334 23
Columbia, Kó lun pò á, 415 8
Columbus, Kó lun pò, 414 3
Column, ch'ü, 314 12
Comb, *n* shó, pí, 152 25,26
Comb-makers, ching shó sz' fú, 280 26
Comb, tortoise-shell, toi múi shó, 152 27
Comb of bird, kún, 461 8
Combine, to, chóng, 19 2; hóp, 218 229
Combine (collect), tsik tsü, 429 1
Come again, *n* fán lai, 7 29
Come at dawn, t'ín mung lung lai, 151 3
Come down to, lau tò, 84 15
Come from, ch'ut, 55 47
Come from abroad, tsz' loi lò, 218 220
Come let us go, séung ts'ing h'ü, 167 142
Come out or disappear, *n* lat, 251 33
Come to call, lai tám ní, 233 3
Come to dinner, yap tsik, 175 3
Come to maturity, not, *n* mí tsuk, 70 10
Come to pay respects, tak loi hau ká, 184 8
Come to, to, chí, 13 57; lam, 67 71
Coming in contact, chik pik, 404 7
Command, to, ming, 15 73; fan fú, 78 11
Command, to, *n* ü, ling, 268
Commandant, tséung kwan, 602 393
Commander-in-chief, ling kwan, tséung kwan, 593 177
Commander-in-chief, sz' ping tséung kwan, 598 307
Commander-in-chief, tò tuk, 601 375
Commander-in-chief, tò t'ung, 601 376
Commander of body guard, shí wai sz', 596 253
Com. of national armies, t'ín há ping má yün shui, 601 367
Commander of van, ts'ín ts'ung kwan, 602 397
Commands, imperial, shéung yü, 558 8
Commelina, tám chuk íp, 453 23
Commence, to, chí, 14 67; shau, 85 23*b*
Commence, to, *n* mai shau, 3 12
Commence, to, hoi shau, 65 29
Commence to learn, ch'ó hók, 19 1
Commence life, to, ch'ut shan, 142 146
Commences at home, yau ts'an, 117 19
Commentary, chü, 15 76
Commerce, mau yik, 204 68
Commerce, trade, shang í, 201 29
COMMERCIAL AFFAIRS, *n* MAU YIK, 190
Commercial Articles and Terms, n *T'ung shéung ming tsz'*, 198
Commissary, *n* léung tò, 593 172
Commissary of grain, *n* léung chü tò, 593 173
Commission, to (or request) pái tók, 242 36
Com. for admonishing, sün ü sz', 597 273
Com. for admonishing other officers, king tsun yün sz', 592 145
Commissioner for defense of state, fóng yü sz', 589 71
Com. for inspecting the army, kám kwan sz', 591 128
Com. for military operations, king léuk sz', 592 142
Com. for observation, kún chát sz', 592 150
Commissioner for regulating gov., *n* pò ching sz', 595 210
Com. for soothing, sün fú sz', 597 272

Commissioner for transporting salt, *n* ím wan sz', 591 115
Commissioner, imperial, yam ch'ái, 268 1
Com. for transports, chün wan sz', 588 48
Com. of customs, hoi kwán, 590 104
Com. of finance, (prov.) hang t'oi sing, 589 88
Commissioner of grain, chí suk noi sz', 587 22
Commissioner of H. I. M. guard, lün í wai kún kwan sz', 593 183
Com. of H. I. M. rule, tsít tò sz', 602 398
Com. of justice, ít sz', ít t'oi, 591 117
Com. of privy council, sh'ü mat sz', 597 268
Commissioner of the cavalry, má kwan tò chí fai sz', 594 186
Commissioner of the police, chai chí sz', 586 2
Commissioner to suppress rebellion, chíú tò sz', 587 30
Commit to memory, *n* k'i, 16 85
Commodity, a, fò, 207 95
Common dishes, ká shéung sung, 167 125
Common people, shéung yan, 546 265
Common use, t'ung yung, 144 190
Common use, shí shéung shai, 257 1
Commonly, p'ing shí, 168 2
Communicate, to, *n* shí, 118 2
Compact coal, kín tán, 230 7
Company's woolens, kung sz' tái ní, 234 5
Comparative Compendium, *n* I Shü U'i Ts'ám, 499 6
Compass, ló king, 205 69
Compasses, *n* kw'ai, kí tsín, 295 39
Compassionate, sut, 38 83
Compensation, ch'au kung, 220 2
Complement of an arc, ü ú, 396 20
Complete, all, k'ü ts'ün, 157 5
Complete, pí, 15 77; shing, 30 32
Complete a cycle, tang fá káp, 78 24
Completed, (past tense) líú, 36 70
Completion, chung, 372 1
Complex numbers, *n* sham shò, 377 20
Complexion, *n* mín shik, 61 26
Compliance, ts'un, 40 91
Complicate, to, ts'ò lün, 218 224
Compliments, *n* ts'ing ón, 77 9
Comply, ought to, tong t'ai, 89 59
Compose types, to, *n* chap tsz', 280 27
Composing in Chinese, *n* nón tsz', 287 12
Composing-stick, chap tsz' ká, 295 40
Composing types, *n* chap tsz', 287 13
Compositors, *n* pái pán yan, 280 27
Compound, to, p'áu chai, 499 9
Compounded medicine, *n* tsai, 513 16
Comprador, *n* mái pán, 168 1
Comprador's man, *n* mái pán cháu, 168 2
Comprehend, to, shik, 110 23
Comprehensive Arithmetic, *n* T'ung Tsung, 374 7
Compress, to, pik shat, 300 122
Compresses, *n* t'íp pò, 531 24
Computations, t'úi ch'ak, 397 2
Compute, to, sün, 240 30
Computed together, kóp kai, 400 4
Conceal, to, yau nik, 545 235
Conceal, to, ts'óng nik, 553 393
Conceal, to, ch'óng nik, 272 9
Conceal, to, fuk, 328 132
Concealed, to lie, kwai yau, 120 19
Conceive, (think) t'ai, 241 35
Concert, in, p'úi, 359 26
Conch, *n* hoi ló, 364 67
Concha, pai, í mún, 518 42
Concord, muk, 84 23*a*
Concrete, tsik, 437 18; kít, 214 179
Concubine, *n* ts'íp shí, 93 20
Concubine, *n* ü fú yan, 95 57
Concubine, father's, *n* shü mò, á tsé, 103 13,14
Concubine, prince's, hau fí, 562 51
Condyles of the femur, lín hoi, 518 43
Cone, earthen, *n* hün, 364 74
Cone shell, kai sam ló, 490 5
Confectioner, mat tsín sz' fú, 2-0 28
Confer titles, to, *n* fung tséuk, 566 36
Conferva, hoi ts'ò, 457 17
Confesses his guilt, tsz' chí yau tsúi, 89 58
Confidence, insure, ts'ü sun, 207 93
Confiscated to gov., mút kún, 272 10
Conform to this, to, chun ts'z', 39 83
Conforms to reason, tsun tò, 114 20
Confounded, not to be, *n* pat yung lun, 12 36
Confront, to, toi túi, 554 405
Confucius, *n* Hung tsz', 111 30
Confucius' Conversations, *n* Lun Yü, 13 58
Confucius' school, director in, yü hók ching t'óng, 604 456
Confusion, in, lap lap lün, 71 28
Confusion, to act with, *n* shau móng kéuk lün, 67 59
Congeal solid, to, ying shat, 404 6
Congee, *n* pák chuk, 162 34
Conger eel, *n* mán lai, 481 47
Congestion, break up, p'ó tsik tsü, 510 5
Congo tea, *n* kung fú ch'á, 229 7
Conglomerate, mán shik, 430 18
Congratulate, to, chuk shau, 79 40
Congratulations, chuk, 563 61
Congratulatory cards, *n* hó píú, 568 4
Conjunctiva corneæ, ngán k'oi noi mók, 518 45
Conjunctiva oculi, ngán tsing mók, 518 44
Conjunctiva palpebræ, ngán ngoi tsing mók, 518 46
Conjunctivitis, ngán k'oi noi mók ch'ik ít, 503 29
Conjunction with, úi t'ung, 273 11
Connive, to, tsung yung, 552 367
Consent, hang, 78 28; wan hang, 90 71
Consent or not, hang 'm hang á? 253 40

Consequently,	kú,	196	14
Consider, never,	pat sz',	80	42*e*
Consign over, to,	pò ü,	568	4
Consistence, no,	'm mái,	164	67
Consist of, to,	tsik,	206	81
Consoo charge,	hóng yung,	235	11
Consort, prince's,	wóng hau,	562	48
Conspicuous,	kung,	564	17
Constables,	pò ting,	595	211
Constant,	pat yik,	86	23*g*
Constant, remaining,	séung shau,	94	34
Constant, the men,	lít,	123	2
Constantly,	chün tung,	253	41
Constellations, sea of,	Sing suk hoi,	425	25
Constipation,	tái pín pai,	503	32
Constitute,	shing,	429	1
Constitute,	tsoi ü,	347	2
Constitution deranged,	yam yéung tsóng hí,	512	13
Constitution, good,	yik chóng,	184	18
Construct, to,	ká, 279 18: chi,	281	36
Construct houses, to,	táp shing,	278	5
Consult about that,	cham chéuk,	256	52
Consummate, to,	wing ts'ü,	90	69
Consumed, used,	sái 137 52; síú,	236	13
Consumption,	lò ching,	503	30
Contagion,	wan yik,	503	33
Contain, to,	shing, 328 126; tsoi,	294	14
Contempt,	míú ún,	274	12
Contend, to,	tsók ch'au yan,	94	43
Contents of body, *n*	'ng fú luk chóng,	71	18
Contentious,	chang,	113	11
Conterminous, *n*	tsíp,	406	1
Continent,	tái chau,	402	16
Continually, *n*	pat hít,	71	23
Contraband,	fán kam,	205	70
Contraband goods,	wai kam fó,	192	5
Contracted, *n*	shuk,	25	4
Contracted or mean,	hak pók chí sz'	112	11
Contrary flowing,	yik lau,	328	130
Contrary to terms,	wai yéuk,	206	86
Contrition,	fúi,	273	11
Control, to,	kún,	235	8
Control, general,	t'ung lí,	322	38
Controler of district,	kwan wai,	592	160
Contumacious spirit,	wai k'óng sam,	274	12
Contusion,	sün shéung,	503	31
Convene, to,	chíú tsap,	119	2
Convenient,	pín,	149	52
Convenience, at your, *n*	ts'ui pín,	6	27
Convent of Taouists,	kún,	309	23
Converge, to,	ying ú chung,	11	32
Converse, to,	tsui wá,	131	10
Conversation,	tám,	31	37
Conversation, Exercise in, n	*Tsáp ín,*	1	
Conversation, *n*	kóng shüt wá,	2	4
Conversation, in,	hang tám,	561	39
Conversation on Medicine, n	*Í hók lun ü,*	497	
Convicts, transported,	tò lau yan,	534	21
Convoy,	ú fó shün,	205	71
Convulsions,	hán,	503	34
Convulsions of hands and feet,	shau tsuk tsít tsung,	503	35
Cook, a,	ch'ü tsz'	160	7
Cook, a,	tsò ch'ü,	169	7
Cook, to,	ch'ui ts'ün,	437	14
Cook, to, *n*	lung,	161	27
Cook, food to,	ch'ü fán,	172	21
Cook thoroughly,	p'ang t'íú,	216	200
Cooked,	shuk shik,	161	17
Cookia,	wóng p'í,	446	92
Cool,	tám léung,	143	171
Cooler,	léung kwó,	144	196
Coolie, *n*	kún tím,	133	47
Coolie orange, *n*	ch'áng,	444	40
Coolie-mandarin orange,	kóm,	444	42
Coolness, *n*	wan léung,	511	10
Cooper,	fú t'ung lò,	280	29
Copper virgin,	tsz' ín t'ung,	434	8
Copper, pure,	shun t'ung,	435	24
Copper,	t'ung, ch'ik kam,	434	7
Copperas,	tsò fán, ts'ing fán,	434	11
Copy, to,	ch'áu sé,	214	175
Copy of a book, a, *n*	yat t'ò,	8	4
Copy Plates, *n*	fát típ,	24	16
Copyist,	pat típ shik,	594	204
Coral, madrepore,	lóng kón,	430	21
Coral, red,	shán ú,	430	19
Coral, white,	shik fá,	430	20
Cord,	shing,	149	64
Cordage,	shing, 209 120; lám,	205	73
Corea, *n*	Chíú sín, Kò lí,	407	5
Coreopsis,	kau lí ming,	457	18
Cork,	chat,	137	58
Corkscrew,	tsau tsün,	137	58
Cormorant,	lò tsz',	472	14
Corn, a,	kai ngán,	508	150
Corn department,	ts'óng pò,	602	408
Cornea, *n*	ngán ngoi tsing,	518	47
Corneitis,	ngán ngoi tsing ch'ik ít,	505	81
Cornelian,	hung má nò,	430	22
Cornelians,	má nò shik,	205	74
Corner,	kók,	143	174
Corner of eye,	ngán mí, ts'z',	516	20
Cornice of a room, *n*	fá pán kéuk,	314	13
Corniee of the eaves,	ím hau sín,	314	14
Corol of a flower,	pá,	433	7
Corporal,	ngák ngoi ngoi wai,	594	192
Correct,	ching,	366	1
Correet, to,	koi,	300	121
Correspondent (mercantile), *n*	fó kí,	241	36
Corset,	mán hung,	152	28
Cosecant,	ü kót,	396	20
Cosine, a,	ü ín,	396	20
Cosmetic, *n*	shui fan,	152	29
Cossacks,	Há sát hak,	424	19

Cost, what is the,	kí tó ngan,	147	20
Costæ,	híp lak kwat,	522	148
Costly,	kwai,	147	31
Costume,	í fuk,	147	24
Cotangent,	ü ts'ít,	396	20
Cottages,	máu uk, 309 24; síú lò,	67	69
Cotton plant,	mín shü,	440	16
Cotton tree,	muk mín shü,	440	17
Cotton thread,	mín shá,	140	122
Cotton wool,	mín fá,	205	75
Cotyledon serrata,	tò shéung yéuk,	453	24
Couch,	káu tsz' ch'óng,	138	59
Couch grass,	máu ts'ò,	459	59
Couchant tiger,	fuk fú,	361	41
Cough,	k'at sau,	503	36
Could not sleep,	tò fan 'm chéuk,	159	30
Council chambers, *n*	kung shò,	309	25
Count, to, *n*	kai sün,	66	53
Count by the fingers, to, *n*	wat chí,	66	53
Countenance,	ngán,	74	82
Countenance, the,	mín yung,	60	7
Counter, *n*	chéung kwai,	198	2
Counterfeit, to,	ngai ts'ò,	551	358
Counterpoise of steel-yards, a,	ch'ui,	385	3
Counting-room,	chéung fóng,	191	5
Country, a,	kwók, 202 43; póng,	28	17
Country, whole,	t'ung kwók,	344	23
Couple, to, *n*	p'úi,	92	1
Coupling,	ping,	376	17
Course, matter of,	tsz' tóng ü tsz',	184	16
Course, same,	yat tò,	398	5
Course, what, *n*	mat yé hò,	6	27
Courses, water,	shui tò,	325	10
Court, celestial,	t'ín ch'íú,	270	4
Court in a house,	t'ín tsing,	314	15
Court of worthies,	tsap ín yün,	602	391
Court of Representation,	t'ung ching sz',	603	426
Court, palace, *n*	tán ch'í,	314	16
Court-martial,	t'úi kún,	603	422
Court-yard,	t'ing,	314	17
Courtier,	ch'íú hau,	587	32
Courtier's sons,	ch'íú kún tsz' sün,	587	31
Cousins of same surname, *n*	tik t'óng hing tai,	97	2
Cousins of different surnames, *n*	píú hing,	106	96
Cousin's son,	píú chat,	107	118
Covers,	k'am koi,	173	4
Covers, *n*	ts'un,	140	109
Covers, dish,	ko'i,	138	60
Cover goods, to,	páu fo,	206	83
Cover over, to,	ngoi ch'á,	160	4
Cover or shield, to,	pai,	517	26
Cover the face, to,	ím mín,	67	74
Cover the mouth, to,	ím hau,	188	51
Cover, to, (as a drum)	mún,	357	4
Covering of chin,	hoi,	517	37
Covering, a,	ngoi í, 436 1; hók,	437	16
Coverlet,	fá pí mín,	158	11
Covetous,	chung ts'oi,	512	13
Covid, a, *n*	yat ch'ik,	380	1
Cow,	wong ngau,	467	21
Cowhide,	ngau p'í,	214	177
Cow-house,	ngau ts'ò,	131	13
Cowkeeper,	hón ngau,	169	7
Cowries,	púi tsz',	490	6
Cozen, to,	ò p'ín,	102	56*h*
Crab, *n*	p'áng hái,	490	7
Crab nets,	tò sú lung,	299	102
Crab soup,	hái t'óng,	175	4
Crab, hairy, *n*	shang chí hái,	490	8
Crack, to,	lít,	163	50
Crackers, *n*	fò páu,	208	99
Cradle,	ngò ch'óng,	159	22
Crafty,	kón,	275	15
Crafty fellow,	pák pí kó,	51	24
Crane, black,	ts'óng kai,	473	20
Crane, red headed,	kók,	472	16
Crane, white,	kún,	472	15
Crane's bill,	héung íp,	453	33
Crangons,	shá há, ngan há,	492	47
Cranium,	kú lau,	522	159
Crape,	tsau shá,	266	41
Cravat, king tái,	147 25; king kan,	152	30
Cravings,	kí,	121	8
Crawfish,	lung há, hò,	491	14
Crawling insects,	kwan ch'ung,	429	1
Cream, *n*	kí lím,	161	16
Cream,	ngau yü yau,	162	35
Creatures, all,	mán mat,	403	1
Credentials, *n*	sun,	571	28
Credit,	shé,	205	77
Credit, 2 months', *n*	léung üt k'í,	240	31
Creditor, *n*	chái chü,	205	78
Credulous, *n*	í tó ün,	58	36
Creeping plants, *n*	mán ts'ò,	437	1
Crenilabrus,	wóng p'í t'au,	483	98
Crescent,	wán üt,	296	62
Cress,	shui k'an,	448	23
Crest,	kai,	461	9
Crevette,	há kú,	491	15
Crevice,	lá kwik,	300	136
Crevices,	síú hung,	210	133
Cricket, hearth,	tau má,	494	27
Crikcet, *n*	tsik tsut,	494	26
Criminal, *n*	tsúi,	95	62
Criminal, a,	fán tsúi,	534	25
Criminal, laws, *n*	ying lut,	546	254
Crimson,	ín chí,	304	25
Crimson, forbidden, place,	tsz' kam,	561	36
Crinkled,	tsau,	266	41
Crinum asiaticum,	man shü lán,	453	25
Crisp,	sung sò,	165	98
Croak, to,	náu,	465	49
Crockery,	kóng ngá,	281	41
Crockotoa,	pák ying kó,	472	17

Crocodile, ngók ü, tó lung, 477 7
Crooked, huk, 298 83; wán, 334 18
Crooked fingers, shau chí lün, 65 30
Crooked forceps, huk ngá kím, 532 34
Cross bands, shap tsz' tái, 150 79
Cross-barred, ts'é man, 264 19
Crossbow, nò, 313 4
Cross-eyed, *n* ts'é ngán, 48 19
Cross-grained wood, wáng man muk, 140 116
Cross-piece, wáng muk, 293 3
Cross-pin, wáng shán, 331 28
Crotch, á, 436 8
Croton tiglium, pá tau, 457 19
Croup, háu ká, 503 37
Crow, *n* ú, ú á, 472 18
Crow-pheasant, móng kung, 472 19
Crowbar, tung ch'íú, 334 24
Crown, *n* mín, 147 26
Crown-line, ting sín, 461 10
Crucible, silver, yung ngan wó, 295 41
Crucible, copper, t'ung wó, 295 42
Crude, sháng, 499 9
Cruel, ts'án yan, 117 18
Cruel disappointment, *n* chóng pán, 251 33
Cruisers, *n* ts'un shün, 322 42
Cruisers. sz' shün, ping shün, 325 83
Crumbs, shik shing, 138 73
Crupper, ts'au, 331 22
Crustacea and Mollusca, n *Hái p'óng lui*, 490
Cry, to, t'ai, 81 42*e*
Cry goods, to, hám mái, 209 119
Crystal, shui tsing, 150 73
Crystaline lens, ngán tsing chü, 518 48
Crystaline lens, *n* ngán chü, 48 29
Crystalized, kít, 217 213
Cuba, Kú pá, 415 9
Cube, p'ing mín ching fong t'ai, 394 10
Cubit, a, *n* yat ch'ik, 381 1
Cucumber, wóng kwá, 448 24
Cucumber, white, pák kwá, 451 89
Cucurbita, ú lò, 448 30
Cudgel, muk páng, 529 15
Cue, *n* pín, 153 31
Cuff, tsau hau, 147 27
Culinary Board, shín pò, 596 255
Culm, king, 436 9; kò, 439 43
Cultivate, to, ts'oi chik, 316 41
Cultivate rice, to, *n* chung wó, 340 3
Cultivated land, t'ín kü, 345 23
Culture of mulberry, *n* shü sóng, 349 6
Cup, fau, 138 61
Cup, butter, ngau yau chung, 138 62
Cup, custard, kat shí púi, 138 63
Cup, milk, ngau yü chung, 138 64
Cupboard, ún típ kwai, 138 65
Cupressus, p'ák shü, 440 19
Cupule, k'au, 437 13
Curd, bean, *n* tau fú, 162 36
Curd soup, tau fú fá, 296 45
Cure, to, chí, 281 37; chí ping, 510 5
Cure diseases, líú tsat, í, 124 8
Cure (tea), to, *n* chai tsò, 228 7
Curious, k'í, 316 41
Curl, to, kün, 315 28
Currency director, sz' tsün, 600 352
Current money, *n* t'ung pò, 258 3
Current price, ín kam ká ts'ín, 214 176
Currier, p'í tséung, 280 30
Curry-stuff, wóng kéung ts'oi líú, 162 37
Currying, chám p'í, 287 14
Curtain, lím, 138 66
Curtain fringe, *n* man chéung yam, 159 23
Curtain gauze, man chéung shá, 267 50
Curtains, musketo, man chéung, 158 16
Curvature of spine, huk tsik, 503 38
Curved, huk, 293 1
Curved forceps, wán níp, 532 33
Curvilinear, huk, 393 5
Cuscuta, mò íp t'ang, 458 22
Cushion, í tín, 138 67; í yuk, 248 18
Cuspidor, tám kún, 153 32
Custard, kat shí, 162 38
Custard-apple, fán lai chí, 443 10
Custom, *n* póng ch'an, 256 54
Custom-houses, kwán hau, 205 79
Customs, kw'ai kü, 343 19
Cut, to, *n* ts'ít, 58 29; chám, 106 123
Cut, to, ts'ít hoi, 175 7
Cut, to, ts'oi, 281 42; kái, 281 40
Cut and carve, to, tíú téuk, 282 48
Cut grain, kót wó, 343 18
Cut hair, to, tsín fát, 151 3
Cut hemp, to, wák má, 337 75
Cut in pieces, ts'oi sui, 500 9
Cut in two, kái wai í, 300 130
Cut out, *n* tün, 9 6
Cut out clothes, to, ts'oi tsín, 284 79
Cut the bark, p'ó p'í, 209 115
Cut to pieces, to, *n* chít kót, 548 288
Cut-water, ngó sò, 322 43
Cutaneous disease, *n* p'í ping, 503 39
Cutch, í ch'á, 205 80
Cutler, lí hí tséung, 280 31
Cutlery, lí hí, 206 81
Cutlet fowl, kat lít kai, 162 39
Cutting-bill, kau lím, 338 85
Cutting-board, cham, 138 68
Cuttle-fish, ú tsák, mak ü, 491 16
Cuttle-fish bone, hoi píú síú, 491 17
Cuttle-fish, eight armed, chéung kü, 491 18
Cycas, fán lí shí ts'ín, 440 18
Cycle of sixty, the, *n* luk shap fá káp tsz', 389 1
Cycle, complete a, tang fá káp, 78 24
Cylindrical, ün, 477 1
Cymbidium, yuk típ lán, 453 26
Cynanche, hau ká, 503 37

Cynanchia tonsillaris, hau lung t'ung, 507 126
Cypræa, tsz' púi, púi tsz', 491 19
Cypress, p'ák shù, 440 19
Cypress, flat leaved, pín p'ák, 440 20
Cyprinus, fú yung lí, 480 12
Cystitus, p'óng kw'óng ít, 504 40

DACE, wóng mí ling, 481 31
Daily, múi yat, 122 22; yat yat, 170 11
Daily expenses, yat yung, 170 11
Daily increasing, *n* yat fán, 87 15
Dainties, mí, 208 100
Dalai lama, tát lái lá má, 424 22
Dam, shui cháp, 334 25
Damage, to, shui chím, 206 83
Damage, to, sün wái, 540 136
Damage, prevent from, pat fong shui chím, 206 83
Damaged goods, *n* shui tsik fó, 206 82
Damar, tá má yau, 206 83
Damask, tái fá, 206 84
Damask silk, ling, 267 44
Damp, shap tik, 134 48
Dandelion, p'ò kung ying, 458 20
Dandrif, t'au kú p'í, 504 41
Danger, ngai, 122 19
Danger, no, pat ím, 31 33
Daourian Mts., Hing ón ling, 422 17
Daphne odora, sui héung, 453 27
Dappled horse, ts'ung má, 468 39
Dare not, pat kom, 178 46
Darien, Té lí ín, 414 5
Dark, hak, 134 53
Dark color, *n* tsò, 303 4
Dark mottled color, kú t'ung, 248 19
Dart, a, ch'í, 38 78
Dash, a, chák, 24 15
Date of year, nín hò, 260 7
Date, pák tsò, 443 11
Dates, red, hung tsò, 443 12
Dates of palm, Pó sz' tsz', 443 13
Datura metel, nau yéung fá, 458 21
Daub, to, tséung, 298 99
Daughters, nü í, 103 17
Daughter, my, sïú nü, 89 61
Daughter-in-law, sik fú, 103 16
Davits, kat kai, 322 44
Dawn, early, tsò t'ín mung lung, 151 3
Day, a, yat yat, 389 3
Day and night, chau yé, 391 6
Day before yesterday, tái tsín yat, 236 14
Day blindness, wai yat ngán, 503 15
Day-book, lau shui pò, 206 85
Daylight, pák chau, 546 268
Day lily, yellow, hün ts'ò, 454 65
Day lily, white, yuk tsám, 454 64
Day, the whole, shing yat, 157 8
Daytime, yat lui, 131 17
Dead, sz', 93 22
Dead-eyes, sám sing, 322 45
Deaf ear, *n* í mò man, 57 14
Deafness, í lung, 56 3
Deal of skill, hò shau shai, 165 87
Dear, chí ts'an, 67 64
Dear, (in price) kwai, 252 37
Dear, exorbitantly, ngáng tak tsai, 247 14
Dearth, ngau híp, 349 7
Death, waits for, toi pai, 66 46
Death-warrant, *n* wóng ming, 555 421
Debase, to, tai ngai, 260 7
Debtor, hím ché, 205 78; hím chü, 206 86
Debtor, branded, *n* chái tan, 58 31
Debts, ch'éung chái, 200 21
Decade, a, yat sun, 390 4
Decanter, tsau tsun, 138 69
Decapitate, to, chü chám, 125 2
Decapitate, to, *n* chám t'au, 44 32
Decease, to, *n* kwó shan, 82 2
Decease of emperor, *n* p'ang, 559 12
Deceased father, hau, 79 38
Deceased mother, pí, 79 39
Deceitful, *n* ngai, 50 49
Deceitful words, ts'ám ín, 78 20
Deceive, to, hí p'ín, 126 13
Deception, chá ngai, 126 14
Decisions, *n* kau küt, 570 16
Deck, kwai mín, ts'óng pán, 322 46
Deck, gun, í ts'ang kwai, 323 48
Declaration, a, chíú, 569 6
Decline seeing, *n* mín ch'íú, 323 51
Decoction, ts'ing, 230 8
Decorum, lai, 94 39
Decrease, to, tsím shui, 79 35
Decrease, to, t'úi, 373 2
Decree, *n* ming, 558 9
Decrepitude, *n* mat í yuk, 83 8
Deduct, to, kót fán, 247 11
Deduction, ch'au t'au, 196 14
Deduction, ch'ü t'au ngan, 206 89
Deed, stamped, *n* hung k'ai, 127 2
Deeds, virtuous, shín sz', 118 9
Deep and abstruse, ò míú, 111 26
Deep, not very, mò kí sham, 134 58
Deer, luk, 467 22
Deer, mouse, wóng king, 467 24
Deer, musk, shé, héung chéung, 467 23
Deer, spotted, kam ts'ín luk, 467 25
Deer's sinews, luk kan, 162 40
Deface, to, hí ch'ü, 547 281
Defect, tám kón, 254 43
Defend, to, fóng ú, 124 11
Defend against, to, fóng, 322 33
Defend, to, wai, 308 17; fóng shau, 9 28
Defiance, snort of, tau pí hí, 52 31
Deficiency, tai hò, 259 7
Deficiencies, pat tai, 351 9
Defraud, to, p'ín, 269 3
Degree, a, tò, 397 2

Degree, highest, kik, 93 21
Degrees of kindred, tsung tsuk, 85 23e
Dejected, *n* sóng hí, 45 51
Delay, kai ch'ing, 537 67
Deliberate, í, 309 25
Deliberate, to, chéung í, 568 3
Deliberate, assemble to, tsap í, 309 25
Deliberation, united, úi chung í, 309 26
Delicate, kíú, 214 177
Delicately rises, mí yéung, 24 15
Delight in, to, lók, 118 2
Delineate, to, míú úi, 283 62
Deliver back, to, káu úi, 129 9
Deliver over, to, káu, 259 3
Deliver up, to, kíú, 276 15
Delude, to, kú wák, 270 3
Demand, highest, chí hò mái, 237 16
Demeanor, *n* ying yung, 73 55
Dementia, tín kw'óng ching, 504 43
Demurrage, ü hán ngan, 206 87
Den, üt, 460 4
Denmark, *n* Tái ní, Wóng kí, 410 6
Denominate, to, kíú tsò, 90 79b
Denotes, chí, 17 2
Dense (population), ín ch'au tsáp, 345 25
Density, chung, 403 1
Dentals, *n* ngá yam, 6 26
Dented, *n* nap, 142 161
Dentition, yü ngá, 504 44
Depart this life, h'ü shai, 84 13
Department, *n* fú, 426 1
Department for reg. H. I. M. house, *n* noi mò fú, 594 196
Department, inferior, *n* chik tai chau, 426 1
Department of manufactures, tung lí chik ts'ò fú, 603 418
Department of salt transport, ím wan sz', 591 114
Departure, announce, kò ts'z', 186 35
Depend, *n* lái, 350 8
Depend upon, to, kwán, 525 1
Dependent on, í lái, 87 28
Dependent, mutually, séung í, 67 63
Depends, all, tsün p'ang, 74 66
Deportment, yung, 96 63c
Deposit, a, át kwai ngan, 191 5
Deposit of goods, mat át, 213 167
Deposits, oily, yau hí, 136 31
Depraved arts, *n* ts'é shut, 541 162
Depress, to, tai, 25 3
Depressed voice, *n* ch'am shing, 4 14
Deprive, to, ping h'ü, 548 291
Depth, sham, 191 5
Deputed officer, wai yün, 604 440
Deputed officers, lí ün, 593 174
Deputy censor, fú tò yü sz', 589 78
Dermis, móng p'í, 518 49
Descend, to, lók, 323 55
Descend, to, há kóng, lam, 404 6,10
Descend from, to, ch'ün há, 91 79e
Descendants, tsz' sün, 87 22
Described, shüt, 405 18
Descriptions, all, kók shik, 283 66
Description, every, kók fún, 282 48
Description, every, kók yéung, 137 41
Desert, a, yé ch'ü, 307 1; fóng yé tí, 412 5
Desert, to, t'ò pí, 537 84
Deserter, a, t'ò kwan, 544 223
Deserter, a, pún kwan, 535 33
Desire, to, ün, 349 7; yuk, 116 14
Desired things, *n* shau shai, 68 89
Desist, sik, 31 33
Dessert, kwó tsz', 179 49
Destiny, to calculate, tók lí, 124 10
Destroy, to, wai, 541 158
Destroy reputation, tíú líú mín, 61 32
Detain, to, ting, 272 8; lau, 68 80
Detain and annoy, lau nán, 540 134
Detention, lau, 29 23
Deteriorate, to, ts'ín, 9 3
Determination, chí ts'ò, 115 9
Determine direction, ting héung, 205 69
Developed, fát üt, 404 11
Device, yat shik, 258 3
Devise, to, [illegible], 564 15
Dew, [illegible], 403 3
Dewclaw, [illegible], 461 12
Dewlap, [illegible], 461 11
Dexterous, ín lung, 125 7
Diabetis, fát níú lam, 504 45
Diagonal, [illegible], 206 88
Diagrams, kwa, 373 4
Dial, a, yat kwai, 392 9
Dialect, *n* tsuk wá, 7 28
Dialogue on Buying Piece goods, n *Mái mái pò p'at man táp,* 245
Dialogue on Buying Woolens, n *Mái mái p'at t'au man táp,* 233
Diameter, wán king, ts'ün king, 395 18,20
Diamond, kam kóng shik, 431 23
Diaphragm, kák ché, 518 50
Dictator, tán yü, 601 366
Die, to, sz', 115 19
Died, *n* kwó shan, 94 47; hí shai, 84 20
Dies, kí tün, 74 67
Differ, to, pat yat, 63 61
Difference, ch'á, 376 14; kan ch'á, 400 4
Differences, split, áu hoi k'ü, 240 29
Different, í, 98 8; pat t'ung, 99 37
Different, each, kòk í, 411 23
Difficult, *n* 'm hò 66 56; nán, 3 7
Difficulty, sold with, ók mái, 238 20
Dig, to, kwat, 280 25
Dignified, chóng chung, 73 54
Diligent, k'an lik, 62 55; 341 9
Dim, óm, 143 182
Dim-eyed, mung ngán, 47 12
Dim-sighted, ngán tun, 78 17

Dimensions, tái síú, 325 82
Diminish, to, ch'ü shíú, 376 6
Dimity, ts'é man pò, 206 88
Dimocarpus, lái chí, 443 25
Dimocarpus, lung ngán, 444 35
Dining-room, tái ts'án lau, 131 14
Dinner, come to, yap tsik, 175 3
Dinner table, Of the, n *Tái ts'án lui,* 175
Diodon, lik p'áu, 481 34
Dioscorea, tái shü, 451 103
Diospyrus, ts'z', kai sam ts'z', 445 59
Dip, to, tím, 152 15; kíú lam, 279 21
Dip up, to, fat, 138 72
Dip up water, to, fú shui, 334 21
Dipper, cocoanut, yé hók, 138 72
Directing president and historiographer, shéung shü sz' ling, 596 241
Director, tò tò cham, 532 30
Director, chü sz', 588 41
Director, a wai ün, 257 3
Director of Banqueting House, *n* kwóng luk tsz' hing, 593 167
Director of granaries, ts'óng ch'éung tséung kwan, 602 409
Director of horse, H. E. the, sz' má tái fú, 598 295
Director of military stores, mò fú ling, 594 187
Director of peace, tín lí, 601 369
Director of signets, tín sui chéung tsít, 601 370
Directors of horse, má sz', 594 185
Directors of papers, sz' mò, 598 285
Directors of work, sz' kung, 597 282
Dirt, láp sáp, 138 76; tsik kau, 285 83
Dirty, ú tsò, 141 135
Dirty clothes, lá chá í fuk, 159 18
Disagree, to, 'm wó, 99 28
Disappointment, chóng pán, 251 33
Discharge arrows, fóng tsín, 328 132
Discharge bows, fát nú, 313 4
Discharge cargo, hí fo, 222 10
Discharge from ear, shang í tsing, 506 108
Discount, k'au t'au ngan, 206 89
Discourse, to, kóng, shüt, 14 61
Discreet, *n* yui, 564 11
Disdain, not, pat tán, 348 3
Disease, acute, ch'ó hí chí ping, 504 46
Disease, chronic, kú tsat, kú ping, 504 47
Disease of nerves, kan ping, 506 99
Diseases, class of, *n* fo, 501 1
Disgrace, luk, 28 18
Disgrace, to, yuk, 114 4
Dish, beggar's, h'at pút, 138 73
Dish-cloth, tsín pò, 138 75
Dish, fish sauce, ü yau chung, 138 74
Dish, sand, shá p'ún, 295 43
Dishes, típ, 178 38; 174 8
Dishes, family, ká shéung sung, 167 125
Dishonor, to, sít tuk, 541 161
Dislike, to, fán muk, 92 10; ím, 163 54
Dislocation, tít ch'ut kwat, 504 48
Dismiss, to, ch'ü ming, 534 14
Disobedience, pat shun, 96 63*f*
Disobey orders, to, wai ling, 553 385
Disorder in, pat hò, 70 5
Disorder, in, lün, 286 5
Dispatch, to, hang, 576 2
Dispatch a letter, kí, 575 7
Dispatch department, shing sün pò ching sz', 596 258
Dispatch, emperor, *n* Chik wóng tai, 563 2
Dispatches, *n* kung man, 545 238
Dispersion of mist, píú sán, 404 5
Dispirited, shat chí, 120 21
Display, no, mò king í, 187 45
Display, no, 'm tak sháp, 248 20
Display, to, ch'íú, 84 23*a*
Disposition, p'í hí, 88 30
Disposition, *n* sam ch'éung, 71 12
Dispute, chang lun, 220 2
Disrespectful, pat king, 355 8
Distance, ün t'ò lò, 231 10
Distant, more, kang shó, 88 48
Distempers, remove, k'ü fung, 215 188
Distiller, *n* ching tsau sz' fú, 280 32
Distilling, ching, 217 210
Distinct globules, sán ün, 405 15
Distinctly, ling ling lí lí, 170 14
Distinctly specified, kóng ming, 220 2
Distinguish, pín, 52 35
Distinguish, to, *n* fan, 3 9; fan pít, 205 69
Distinguished guest, kíú hák, 188 49
Distorted, *n* wái, 53 3
Distribute ink, to, luk wan, 297 77
Distributing types, *n* kwai ün tsz', pái tsz', 288 15
District, *n* yün, 426 1
District, superior, *n* chau, 427 3
District instructor, *n* fan tò, káu yü, 589 67
District magistrate, chí ün, 587 17
Disused, pat yung, 357 6
Ditch, a, k'ü, 338 84
Ditch of a city, *n* h'ò, 314 18
Ditch-gate, shui kwán, 314 19
Diuretic, tung síú pín tik yéuk, 514 27
Divide, to, fan, 101 56*d*
Dividend, kwan t'án, 207 90
Dividend, shat, 380 5
Divination, pók, 36 70
Divine husbandman, *n* Shan nung, 436
Divine law, t'ín lí, 353 2
Diviner, chím kwá sín shang, 124 9
Divinities, local, shan k'í, 541 159
Division, a, *n* tái lui, 429 1; pò, 436 1
Division, rule of, kwai fát, 380 5
Dizziness, wan wan tan, 181 28
Do, to, wai, hang, 119 26,25
Do not, mók, 38 78; mat, 26 8

Do not,	'm hò,	134	60
Do not know,	'm chí,	22	6
Do not laugh,	tsít mat síú,	74	71
Do'nt get angry,	'm shai nò,	252	36
Do very well,	chí tsò tak,	239	29
Do? will this,	kóm tsò tak mí,	159	28
Docks,	wáng ch'ung pò t'au,	207	91
Doctrine, *n*	tò lí, 18 8; í,	80	42*c*
Document, a,	shü, 551 355; pún,	569	11
Dodder,	mò íp t'ang,	458	22
Doe,	yau,	467	26
Does,	hang,	118	9
Does it speak?	ín fau,	500	10
Does not do,	fat wai,	119	26
Dog,	kau, hün,	468	27
Dog, shaggy,	nung hün,	468	28
Dog-fish,	tít tó shá,	481	38
Doing of good,	wai shín,	119	19
Dolichos bean,	tau kók,	447	5
Dolium,	p'í p'á ló,	491	20
Doll,	kung tsai,	148	32
Dollar,	ün, 129 9; man,	256	51
Dollar, a,	yat kó ngan ts'ín,	169	8
Dollar, whole,	tsing ün,	194	3
Dome,	wák tai,	314	20
Dome-ball,	uk ting,	314	21
DOMESTIC AFFAIRS, *n*	YAT YUNG,	127	
Domestic animals, *n*	ch'uk, 12 40;	466	1
Domestic rites,	kwai mún,	89	66
Domesticate, to,	ch'uk, 312 74; yéung,	344	22
Domestics,	ká yan,	551	342
Domestics, *n*	chü nín tai,	172	20
Domestics (a cloth)	ts'ò pò,	245	2
Done,	tsò kwó,	79	38
Done, (cooked)	shuk,	166	111
Door,	fóng mún,	131	15
Door, great,	tái mún,	131	17
Door, inner, *n*	chák mún,	132	20
Door, low, *n*	ai mún,	132	19
Door, middle, *n*	chung mún,	132	18
Door, round, *n*	üt mún,	132	21
Door, side,	wáng mún,	131	16
Doorkeeper,	hón mún,	169	7
Door-pivot, *n*	mún sh'ü,	314	22
Door-post,	mún fóng,	314	23
Door-posts of shops,	mún lun tsz',	315	24
Door-screen,	mún lím,	248	18
Door-shutters,	p'ò ch'éung pán,	315	26
Door-sill,	kók, mún han,	315	25
Dormitory,	ts'am shat,	314	11
Dorr-beetle,	wóng shá ná,	494	24
Dorsal fin,	shí,	462	13
Dorsal vertebræ,	púi kwat,	524	189
Dory,	ch'éung yik móng,	481	35
Dot,	tím,	28	19
Double,	shéung,	237	17
Double, to,	ká shéung púi,	376	10
Double hibiscus,	kung fan fat sóng,	453	41
Doubt, to, *n*	sz' í,	18	9
Doubt this, *n*	'm sun,	22	6
Dove,	pák kóp, 473 21; wat,	90	76
Dovetailing,	káu ch'í,	288	16
Down,	há,	199	13
Down, fell,	lók,	154	49
Down on birds,	yung,	296	48
Dowry,	ká yung,	144	206
Dozen,	tá shan,	253	38
Dracæna ferrea,	t'ít shü fá,	453	28
Draft, *n*	tán,	198	5
Drag,	lò,	334	26
Drag, to,	hín,	321	23
Drag, to,	hín tò,	328	134
Drag along,	hín lín,	439	48
Drag, bush,	t'át tá,	335	28
Drag, square,	fóng p'á,	335	27
Dragon-fly,	tsing ling,	494	28
Dragon-needle,	chik sut,	494	29
Dragon of sky, *n*	lung,	478	8
Dragon of mountains, *n*	káu,	478	9
Dragon of deep, *n*	lí,	478	10
Dragon-weever,	kók ü,	481	39
Dragon's face, *n*	lung ngán,	560	33
Dragon's whiskers, *n*	lung sú,	225	3
Dragonet,	shá káp,	481	40
Drake,	áp kung,	473	22
Draw back, to, *n*	shuk mái shau,	64	21
Draw out, to,	yan, í ch'éung,	393	4
Draw out, to,	ch'é ch'ut,	363	59
Draw out nails, to, *n*	pát ting,	302	160
Draw up,	luk,	215	183
Draw water, to,	kap shui,	138	61
Drawback, *n*	p'úi wán shui ngan,	207	92
Drawers,	lui fú,	147	28
Drawers, case of,	í fuk kwai t'ung,	153	33
Drawing,	míú wák,	288	17
Dregs, *n*	chá,	52	27
Drenched,	pí shui tsam shap,	206	82
Dress, a,	í fuk, í shéung,	147	30,31
Dress, to,	ch'ün í,	183	3
Dress, Articles of, *n*	*Shau shik í fuk*,	146	
Dress hair, to,	shó t'au,	172	21
Dress the foot, to, *n*	ch'ín kéuk,	67	65
Dressing case,	king chóng,	153	38
Dressing-gown,	t'au fát shám,	153	36
Dressing-room,	t'ai shan fóng,	132	22
Dressing-table,	shó t'au t'oi,	153	37
Dried,	ch'au,	208	108
Dried fish, *n*	kau t'ò kón,	481	42
Drill, gourd, *n*	ú chung,	335	29
Drink, to,	yam,	53	12
Drive away, to,	fat,	332	51
Drive in, to,	tá yap,	297	68
Drone,	mò yung yan,	125	1
Drone bee,	mat nò,	493	8
Drooping shoulders, *n*	shui kín,	23	9
Drop of rain,	ü tím, ü tik,	405	15,16
Dropsy in belly,	kú chéung,	502	12
Dropsy of scrotum, lun	fú shui chéung,	505	73

Drowning,	nik shui t'ám yung,	507	141
Druggist,	tán ká,	514	25
Drum, *n*	kú,	357	3
Drum, bass,	fan kú, ying, fan,	357	5
Drum, battle,	chín kú,	357	4
Drum, concert,	póng kú,	358	11
Drum, earthen,	t'ò kú,	359	20
Drum, equestrian,	t'ai kú,	359	19
Drum, double, *n*	lò kú,	358	10
Drum, flat, *n*	wái kú,	358	13
Drum gong,	t'ung kú,	359	24
Drum, hand, *n*	luk kú,	295	44
Drum, leading, *n*	lát kú,	357	7
Drum, loaf-shaped, *n*	mán t'au kú,	358	12
Drum, pillar, *n*	ying kú,	358	9
Drum, rattle, *n*	ling t'ò,	358	15
Drum, small copper, *n*	síú t'ung kú,	296	45
Drum, Súchau, *n*	Sú kú,	358	8
Drum, tamborine,	ling kú,	358	15
Drum, twirling, *n*	t'ò kú,	358	16
Drum, waist,	íú kú,	358	14
Drums, ancient,	tsun, pí, ts'ik, kò,	357	6
Dry,	kón,	136	23
Dry at a fire, to,	púi,	158	10
Dry grain, to,	puk kuk,	334	9
Dry in the air, to,	léung,	299	117
Dry in the sun, to,	shái,	158	10
Dry Measure, *n*	*Léung fát*,	383	
Dry provision,	kón léung,	228	6
Dryandra,	'ng t'ung,	441	21
Dryness of the eyes,	kón ngán,	508	153
Duck,	áp, muk,	473	23
Duck, dried, *n*	láp áp,	162	41
Duck, roast,	shíú áp,	162	42
Duck weed,	p'ò kíú,	458	40
Duct, lachrymal,	ngán lui kún,	518	52
Duct, nasal,	pí kún,	518	51
Duct to bladder,	p'óng kwóng t'ung,	524	182
Due,	hím,	195	9
Due, are,	pún ying,	78	23
Due proportion,	wò wan,	299	104
Duke, *n*	kung,	592	152
Dukes, 3 guardian,	sám kung,	595	217
Duke's attachés,	wóng hau kún shuk,	604	442
Dull,	tün,	154	67
Dull color,	tám, á,	303	1
Dull of hearing, *n*	chóng lung,	58	42
Dull red heat,	mí ít fò,	289	23
Duly prepared,	ü pí t'ing tóng,	340	4
Dumbness,	á,	504	49
Dung fly,	'tái shí ú ying,	494	30
Duplicates,	fú,	569	12
Dura mater,	nò tséung yan mók,	518	53
Durable,	k'am,	242	38
Durion,	lau lín tsz',	419	21
Dust,	ch'an,	122	14
Dust-board,	fat tau,	138	76
Dust-basket,	chuk ch'ám,	138	77
Duster,	kai mò sò,	138	78
Dutch camlets,	Hólán ü tün,	243	42
Duties, to pay,	náp shui,	232	11
Dutiful,	háu,	87	27
Duty,	hang,	80	42*d*
Duty, constant,	shéung tò,	86	23
Duty on goods,	shui,	205	79
Dwell, to,	ch'ü, 100 53; chák,	32	42
Dwell at ease,	ín kü,	317	65
Dye, to,	ím shik,	204	65
Dyeing,	tsang ts'oi,	288	18
Dyeing-rods,	shái pò p'ang,	296	47
Dyer,	ím fóng sz' fú,	280	33
Dyestuff,	ím líú,	216	195
Dysentery,	lí ching,	504	50
Dytiscus, *n*	shán lung shat,	496	86
EACH,	kók,	288	15
Each end,	léung t'au,	361	46
Each other,	séung,	99	35
Eagle,	tsau, shan ying,	473	26
Eagle, lammergyr,	tsò tíú,	473	27
Ear,	í tó,	56	1
Ear, Parts and Functions of, *n*	*Í lui*,	56	
Ear, to give,	pí í t'ing,	58	41
Ear-ache,	í tung,	504	51
Ear-brush, *n*	síú sak,	296	48
Ear-pick,	í wat,	148	38
Ear-ring,	í wán,	153	39
Ear-shell,	shik kút ming,	491	21
Ear-spoon, *n*	í t'íú,	296	49
Ear-tweezers,	í k'ím,	296	50
Ear-wax,	í láp, í shí,	517	31
Eared oyster,	ch'é kü,	492	34
Earl, *n*	pák,	592	152
Early,	tsò,	270	5
Early and later,	sín hau,	110	24
Early in the morning,	ts'ing shan,	153	31
Earnest money, *n*	ting ngan,	196	12
Earth,	nai,	438	33
Earth, Shape of the, *n*	*Ti ying*,	399	
Earth, the,	tí, tí kau,	399	2
Earthen cone, *n*	hün,	364	74
Earthen stools, *n*	ngá kú,	144	195
Earthquake,	tí chan,	403	4
Earthworm,	yau yan,	494	31
East,	tung,	400	4
Eastern palace,	tung kung,	562	56
Ease, to,	pín,	367	18
Easily,	í, 16 1; yung í,	140	114
Easy to pour,	hò cham,	142	148
Eat, to,	shik,	53	11
Eat to the full,	shik páu,	166	113
Eatable,	hó shik,	216	200
Eatables,	yé shik,	164	75
Eaten sufficient, *n*	shik páu,	252	37
Eaves,	ím,	315	28
Eaves, flying, *n*	fí ím,	315	28
Ebb tide,	shui kón,	328	130

Ebony, ú muk, 207 94
Ebony-like wood, *n* sün chí, 441 23
Echites, shán yéung kók shü, 441 24
Eclipse of sun, *n* yat shik, 398 7
Ecliptic, wóng tò, 398 6
Ecliptic, poles of, wóng kik, 398 3
Economy, *n* tò, 348 4
Ectropium, kʻün mò fán chʻut, 504 52
Edge, hau, 292 44
Edge of knife, tò hau, 154 68
Edible crab, *n* yuk hái, 491 12
Edict, yü, 574 6
Edict, *n* ü ling, 268
Edifices, Various kinds of, n *Kung shat lui*, 306
Eel, *n* shín, 481 44
Efficacy, kung, 529 13
Egg, lun,tán, 462 14
Egg, *n* kai tán, kai chʻun, 162 43,44
Egg, poached, tán pʻò, 161 20
Egg-cup, tán chung, 138 79
Egg-cup stand, tán ká, 138 80
Egg-plant, fú kwá, 448 25
Egret, lò tsz', 473 28
Egypt, *n* Mák sai kwók, 413 8
Eight, pát, 377 20
Eight musical instruments, *n* pát yam, 12 44
Either—or, wák—wák, 342 12
Eject, to, chuk, 539 104
Elacates, hak káu, 485 143
Elasticity, shóng, 403 1
Elbow, shau áu, 518 55
Elbow, *n* shau cháng, 63 3; fú, 516 7
Elder brother, *n* á kó, 563 59
Eldest son, chéung tsz', chʻung tsz', 86 3,4
Elegant, kai, 371 11; tsing chí, 142 159
Elegant saying, *n* shing yü, 50 49
Elements, the five, *n* 'ng hang, 12 34
Eleocharis, má tai, 451 99
Elephant, tséung, 468 29
Elevate, to, ting, 365 85
Elevated, kò, 344 21
Elevated, *n* ngóng, 25 3
Elevation of pole, kik chʻut tí, 401 10
Elevator, hoi kwat hí, 532 31
Eleven o'clock, *n* káu 'ng, 391 6
Elm, ü shü, 441 25
Eloquent, yau hau tsʻoi, 54 31
Else, chung, 171 18
Elucidate, to, kóng kau, 13 54
Elytra, ngáng yik, 462 15
Emaciated, hʻü lúi, 509 4
Embankment, hó fóng, 556 433
Embarrassed, *n* nán hoi hau, 54 25
Embrace, to, *n* pʻò, 67 66; lám chü, 68 76
Embracing, lám chü, 68 76
Embrasures, nü tsʻéung, 315 29
Embroidered, kò sau, 267 53
Embroiderer, *n* kú sau sz' fú, 281 34
Emerald green, í luk, 305 35
Emery, tsün shik, 431 24
Emetic, au tʻò chí tsai, 514 28
Eminent, tsing, 498 5; chʻéuk, 35 62
Eminent man, kwan tsz', 113 15
Emit sound, to, héung, 364 75
Emit sparks, shʻé fo, 208 101
Emoluments from gov., luk, 583 3
Empale, to, tsók lán, 287 12
Emperor, *n* wóng tai, 562 42
Emperor's face, *n* tʻín tsz' chí mín, 560 33
Emperor's son, *n* yün tsz', 86 1
Empire, sz' hoi, 100 51; tʻín há, 568 3
Employ, to, tʻók, 128 7
Empress, hau, 562 44
Empress bamboo, séung fí chuk, 440 9
Empress' orders, í chí, 562 53
Empress' room, *n* tsʻíú fóng, 313 6; 562 54
Empty, hung, 324 65
Empty out, to, tò, 153 32
Empty words, hʻü ín, 114 3
Enamel, ngá pʻí, 518 56
Encampment, tʻün ping, 309 22
Enchasing, *n* ang fá, 288 19
Enchantments, mò, 512 13
Encompass, to, tsʻóng, 403 1
Encourage, lò, 350 9
Encounter, to, tsò, 122 19
End, tʻau, 213 158; tün, 330 6
End the affair, to, kí hò chʻü, 254 43
End of year, sui chung, 573 44
Ended, pat, 35 62
Ended, *n* pá, 184 11
Endure, cannot, pat hóm, 55 41
Enema, í yéuk pín tò, 514 29
Enemy, chʻau yan, 94 43; tik, 328 132
Energy, tsing shan, 74 66
Energy, no, ün yéuk, 94 50
Engaged, ting, 144 204
Engagement, not break, pat yik í, 207 93
England, Ying kat lí, 410 7
English, *n* Hung mò, 243 43
Engraulis, tsʻing kú, 480 4
Engraving, tíú hak, 288 20
Engrossing, tʻün tsik kü kʻí, 207 95
Enjoy, to, tsun fún, 188 56
Enkianthus quinqueflora, *n* tíú chung fá, 453 29
Enlarge, to, tuk hung, 33 49
Enough! pá lé, 189 61; 255 45
Enough, tsuk, 90 77; kau, 178 43
Enough, not, 'm kau, 164 63
Enough, quite, kau shai wai chí, 345 26
Enough, those are, tsau tsò tak, 171 18
Enough, that is, kóm tó kau, 180 9
Enrolment of people, *n* ú hau, ú yik, 537 75
Ensiform bean, tò tau, 447 11
Ensiform cartilige, *n* kau mí, 517 26

Ensign, pá tsung, 594 198
Entablature, sín p'ún, 315 30
Enter, to, tsun, 130 1; yap, 299 102
Enteritis, ch'éung ít, 504 53
Entice, to, pin, 327 115
Entire flavor, ts'ün mí, 165 94
Entrance of river, kóng, 219 1
Entropium, k'ün mò tò cháp, 504 54
Entry, *n* mún kún t'ing, 132 23
Enumerate, to, shing kai, 303 1
Envelop, to, páu hám, 403 1
Envoy, yam ch'ái, 604 443
Ephemera fly, fau yau, 494 32
Ephippus, ngan kung, 481 30
Epidendrum, *n* lán fá, 453 30
Epidermis, pók p'í, 518 57
Epiglottis, úi ím ché, 518 58
Epilepsy, fát yéung tíú, 504 55
Epiphora, or weeping eyes, lui ngán, 47 7
Equal, an, ngau, 118 8
Equal, to, ts'ai, 112 8
Equal, no, *n* mò tik, 116 5
Equal not, pat kap, 118 13; pat fú, 345 29
Equal sides, pín tò tang, 394 9
Equally divided, kók tak yat pún, 197 15
Equator, ch'ík tò, 397 2
Equinoctial line, chau yé p'ing sín, 401 10
Equisetum, muk ts'ák, 458 23
Erect, k'í, 315 24
Erect, to, ch'ít, 313 4
Eriobotrya, p'í p'á kwó, 444 36
Eriocaulon, kuk ts'ing ts'ò, 458 24
Error, fán wai, 537 64
Erudite professor, king ín pók sz', 592 140
Eruption, pán ch'an, 504 56
Erysipelas, t'ín p'ò ch'óng, 504 57
Erythrina, kú p'ò shü, 441 26
Especially, chün, 284 71
Especially to guard, sham kái, 351 10
Essay, an, chéung, 29 24
Essential, íú, 573 1
Essential supports, pún mò, 352 13
Establish, to, lap, 110 14; ch'ít, 205 79
Establishment, mercantile, mau yik chí ká, 210 121
Esteem, *n* ts'ing mín, 62 52
Estimate, to, kún tó shíú, 227 6
Estimate, to, (consider) léung, 366 3
Eternal, wing, 22 7
Etiquette, *n* lai, 353 2; í chü, 182 1
Eugenia, pák fán tsz', 441 27
Eunuch, ím kót fó, 552 379
Eunuchs of palace, *n* tái kám, 574 4
Euonymus, shán yau kóm, 443 14
Europe, Nations of, *n* *Au lò pá kwók*, 409
Evade, to, t'ò pí, 537 84; nik, 540 146
Evaporate, to, shái kón, 215 191
Even, p'ing, 145 231
Even, to cut, tsít tsai, 140 105
Even fire, an, wan fó, 139 94
Evening, ái mán, 158 11
Evening meal, yé ts'án, 177 23
Evening, this, kam mán, 166 119
Evenly arranged, wan t'ing, 29 24
Evenly arranged, tsai k'í há, 29 26
Every, fán, 117 22
Every description, kók yéung, 137 41
Every month, ón üt, 197 17
Everywhere, p'ò, 32 44
Everywhere, chü chü, 102 56*i*
Every year, múi nín, 128 5
Evidence, p'ang, 215 182
Evidence, no, mò ching, 414 2
Evil, kwó, 118 4; tsoi, 119 19
Evils of smuggling, lau shui chí pai, 205 79
Ewer, shui ang, 153 40
Ex-king, t'ái shéung wóng, 560 25
Examination, on, kau king, 101 56*c*
Examine accounts, to, túi, 170 12
Examine, to (goods) chá ím, 232 11
Examine, to (goods) *n* pún ím, 213 163
Examine, to, háu, 35 58; chát, 39 87
Examiner of merits, hau kung lóng chung, 590 94
Examiner of literary graduates, chí kung kü, 587 14
Examining censor, kám chát yü sz', 591 129
Example, ch'éung, 348 3; kwai mò, 89 68
Exceed, not, pat kwó, 130 10
Exceedingly, kik, 216 194; sham, 214 171
Excellency, his, tái fú, tái yan, 599 335
Excellent, shat shau hò, 179 50
Excellent, *n* hín, 564 9
Excellent Men, *n* *Kwan tsz'*, 113
Excellent pleasure, í chí, 562 53
Exception, without, mók pat yau, 373 2
Excess in food, páu, 114 21
Excessive, tò kik, 45 50
Exchange, to, ún, 257 2; cháu ún, 259 6
Exchange, merchants', *n* úi kún, 309 26
Exchequer director, sz' kam, 600 350
Excite, to, ch'ung, 33 49
Excitement, ít hí, 52 36
Excrescence, fleshy, yat t'íú yuk, 52 38
Excrescence on eye, lò yuk p'án ts'ing, 507 123
Excuse, to, fún yau, 79 37
Excuse, pray, *n* shíú p'úi, 86 34
Executed, hing, 274 13
Executioner, shát shau, 325 2
Exemplify, to, wai ü, 179 4
Exercises in Conversation, *n* *Tsáp ín*, 1, 7, 16
Exercises in Reading, *n* *Tsáp tuk* 9
Exhale, to, fú, 103 1
Exhaust, to, ts'oi tsun, 460 8
Exhausted, not be, mók nang k'ung, 373 1

Exhibit plays, to,	ín kʻik,	125	4
Exhilirate, to,	hing shan,	509	3
Exocetus,	fí ü,	482	56
Exorbitant,	ngáng tak tsai,	247	14
Expect, to, (await)	toi,	187	44
Expectations, high,	móng séung,	186	32
Expedients,	kai,	81	42*e*
Expel, to,	kʻü,	155	80
Expense, a hair's,	yat mò chí fai,	74	78
Expenses, daily,	yat yung,	170	11
Experienced,	lò shau,	69	105
Experienced hand, *n*	shuk shau,	66	52
Expert,	shín,	471	1
Explanations,	tsʻz',	373	4
Exports,	chʻut hau fó mat,	207	96
Expose, to,	tá chʻut,	146	12
Express office,	tsít pò,	575	8
Expresses, *n*	yau yik,	545	238
Expression, the,	yung máu,	283	62
Extend, to,	chí,	408	7
Extensively read,	pók hók,	114	23
Extent,	tó kwá,	128	6
External demeanor,	ngoi tʻai,	366	1
Extinguish a fire, to,	sik fó,	133	33
Extinguish a fire, to,	kau fó,	331	24
Extort loans, to,	kau sók,	551	350
Extract, to,	tsʻü,	292	43
Extraordinary favor,	kák ngoi shí yan,	273	11
Extreme,	chí,	25	2
Extremely,	kik, tò kik,	72	34
Extremities, the four,	sz' chí,	65	38
Extremity, end,	mí,	400	6
Exuberant,	mau shing,	226	5
Exude, to,	chʻut,	437	18
Exuviæ,	túi,	462	16
Eye, Parts and Motions,	*Ngán lui,*	47	
Eye, cloudy spots in,	ló pák fá,	506	98
Eye, corners of the,	ngán kók,	48	25
Eye, corners of the,	ngán tʻau, tsz',	516	19
Eye-pearl, *n*	ngán chü,	296	51
Eyebrows, *n*	ngán mí,	153	41
Eyeball, *n*	ngán tsing,	48	28
Eyelashes,	ngán yap mò,	48	34
Eyelid, inability to raise the,	tsʻing pʻí chui há,	507	124
Eyelids,	ngán koi, 48 26; muk páu,	518	60
FACE to face,	túi mín,	60	15
Face, Form and Expression of, *n*	*Mín lui,*	60	
Facilitate, to, *n*	tsít king,	5	23
Facing outwards, *n*	héung ngoi,	20	6
Facing towards,	héung,	191	5
Factor,	toi pán shéung,	207	97
Factor, *n*	shí sz',	541	153
Factor, worked, *n*	shat,	375	1
Factor, working,	fát,	375	2
Factory, *n*	ngá hông,	541	152
Faculties, internal,	noi chí,	366	1
Fagara,	shán kái shü,	441	28
Faggots,	san,	437	14
Failure,	tsʻók,	535	29
Failures and errors,	shat 'ng,	543	204
Fainting,	shat hau,	504	58
Fair complexion,	hò mín shik,	61	26
Fair weather,	shun fung,	220	2
Fair weather,	hí shóng,	226	6
Fair wind,	shun fung,	327	106
Fairs,	chʻan hü,	207	98
Fairy ramblings, *n*	sín yau,	84	19
Faithful and sincere,	shing shat,	113	8
Faithful, very,	tʻít tám tʻung kón,	71	14
Falcon,	chun, pák ying,	473	29
Falcon, hunting,	tséuk sung,	473	30
Falconer, *n*	pò tséuk shau,	281	35
Fall, a,	tít pók,	526	3
Fall, to,	há,	335	32
Fall down, to,	tít lók, 131 2; lít lün,	140	120
Fall short,	chang,	247	10
Fall to pieces,	lít,	280	29
Fallopia nervosa, *n*	hái pò íp,	458	25
Falls, rain,	ü lók,	405	13
False,	fí yü, 18 10; ngai,	286	2
False accusations,	mò kò,	550	336
False nose, *n*	séung pí,	50	2
False ribs,	kwai híp,	522	149
Falsely,	chá ká,	551	360
Fame,	ming,	115	17
Family, a	ú, 537 75; yat ká tsʻan,	99	39
Family in science, *n*	ui,	437	
Family register,	chák,	565	34
Fan, a, *n*	yat pá shín,	148	34,35
Fan, winnowing,	kí, yéung lám,	335	30,31
Fan-case,	shín chʻáp,	148	36
Fan-maker,	shín kung,	281	36
Fancy articles,	ún mat,	212	151
Fancy buttons,	fá nau,	300	136
Fancy, to suit the,	chung í,	251	32
Fang of tooth,	ngá kéuk,	523	175
Fanning-mill,	fung kwai,	335	32
Far and near,	ün kan,	204	68
Far-sightedness,	ün shí ngán,	507	133
Farm-house,	lú uk,	309	27
Farmer,	nung fú,	343	19
Farrier,	shau í,	381	37
Farthest above me,	tsui shéung tʻau,	91	79*d*
Fashion,	shí hing,	153	43
Fashion-piece,	mí cham,	323	49
Fashionable kind,	shí fún,	281	45
Fast boats,	fái tʻing,	321	19
Fast, tied,	fók ting,	530	16
Fasten, to,	hai,	326	103
Fasten, to,	kau chü, 131 7; póng,	145	217
Fasten back,	ting fán,	146	5
Fasten up,	ting hí,	134	49
Fasten with a wedge,	síp,	287	12
Fasten with a pin, *n*	kíú,	154	62
Fastened, well,	sun tʻau hò,	154	56

Fat and lean, fí shau, 177 29
Fat, bits of, kí kín fí, 189 61
Fatal sickness, *n* ping shat, 512 14
Father, a, fú tsʻan, 78 12; fú, 78 18
Father, deceased, *n* ling hau, 79 38
Father, deceased, *n* sín kwan, 78 21
Father, his, kʻü lò tsz', 78 25
Father, honored, *n* tsün tai yan, 76 3
Father-in-law, ngók chéung, 106 79
Father-in-law, ngoi fú, 106 80
Father, my, lò yan ká, 78 17; ká kwan, 79 30
Father, my, *n* ká fú, 76 3; ká ím, 78 11
Father, my (dead), ká tsò, 84 20
Father's elder brother, pák fú, 104 43
Father's elder br.'s wife, pák mò, 104 44
Father's elder sister, kú mò, 105 47
Father's maternal uncle, kʻau kung, 108 132
Father's paternal elder uncle, pák kung, 105 58
Father's paternal younger uncle, shuk kung, 105 60
Father's sister's husband, kú chéung, 105 49
Father's younger brother, shuk fú, 104 45
Father's yo. br.'s wife, á sham, 104 46
Father's younger sister, kú tsz', 105 48
Father, your, lò tʻái yé, 78 16; lò tʻau, 79 31
Father, your aged, tsün yung, lò yan ká, 77 5,8
Father, your honored, ling tsün, 76 4
Fatten, to, yéung tak fí, 347 38
Fauces, hau lung, 518 61
Faultless, mò kwó, 110 13
Favor, to, *n* yau sut, 544 218
Favor, requesting, han yan, 232 11
Favorably examined, ím tak hò, 238 22
Fawn, í, ní, 468 30
Fear, kü, 12 41; king, 33 50
Fear, to, *n* pʻá, 2 6; wai, 55 47
Fear, no, 'm yau, 252 37; 'm fông, 254 43
Feared, to be, tsui kí, 164 64
Fearless, *n* yau yung, 116 6
Feast, chán, 218 225
Feasted, not, pat kung yam, 188 56
Feather bed, kai mò yuk, 157 7
Feather fan, *n* mò shín, 148 35
Feathers, mò, 462 17
Febris intermittens, *n* yéuk tsat, 502 5
Febris remittens, *n* fát láng fát ít, 504 61
Fecula, fan, 200 18
Fee of lease, pʻai tʻau, 196 14
Feeble and infirm, chang, 77 8
Feed a child, to, pò, 81 42*e*
Feed the baby, wai tsai, 163 60
Feed to, yéung, 544 230
Feel, to, tʻám, 67 73
Feel, to, *n* mók, 525 3
Feel the pulse, tsít, 499 8
Feeler, iron, tʻít táp, 335 33
Feet, the, kéuk, 65 34
Feet and hands, *n* shau tsuk, 67 63
Feet, cow's, ngau kéuk, 162 45
Feet, horny, káp tsuk, 463 24
Feign, to, chá, 56 8
Feign, to, chá ching, 552 362
Fell timber, to, fat ó, 293 5
Fell down, chui lók, 154 49
Fellow, a, tʻò, 125 8
Fellow in monastery, sz' sang úi, 595 226
Fellow-laborers, fó kí, 342 17
Felly, móng, 331 23
Felt, chín, 148 46
Female of animals, pan, ná, tsz', 462 18
Fence, lí, 315 31
Fencing-master, kwan chung káu tsáp, 592 155
Fender, *n* fó lò wai, 138 81
Ferment, yúng, 514 30
Ferment long, to, au kau, 342 16
Ferns, fung mí tsʻò, 458 26
Ferns, edible, kʻüt, 458 27
Ferns, stone, shik wai, 458 28
Ferns, unexpanded, kau tsik, 458 29
Ferry-boat, *n* tò hák shün, 93 24
Fertile soil, tʻò hau, 226 5
Festoons, kít tsʻoi, 267 51
Fetid, chʻau, 511 11
Fettered, *n* kwó tsuk, 67 65
Fever, *n* shíú ping, shan ít, 504 59
Few days, kí yat, 7 29; 244 49
Fibula, kón kwat, shing kwat, 518 62
Ficus, yung shü, 440 10
Fid of a mast, wai ká, 323 50
Fiddle, bass, *n* tʻai kʻam, 365 78
Fiddle, two stringed, *n* í ín, 364 77
Fidelity, chung, 13 52
Field, bank of a, tʻín pók, 338 89
Field officer, luk lò kún, 593 180
Field marshal, fú yün shui, 589 82
Field spider, tsʻò chí chü, 496 80
Field-walks, *n* tʻín kí, 346 32
Fife, yéuk, chí, 364 69,70
Fifty, 'ng shap, 199 12
Fig, mò fá kwó, 443 15
Fight, to, tau au, 548 290
Figure, ying, 34 55
Figure-head, *n* mín[e]chʻíú pái, 323 51
Figure or pattern, ying ying, 288 19
Figured, 'ng tsʻoi, 264 17
Fiji islands, Fí chí tò, 417 5
File, tsʻò, 296 52
File, rat-tail, shü mí tsʻó, 296 54
File, three-cornered, sám kók tsʻó, 296 53
File-fish, mók pʻí yéung, 481 48
Filial Duty, the, *n* Háu King, 14 66
Fillet of pork, chü pí cham, 163 46
Fin, chʻí, yik, 462 19
Finale box, *n* yü, 361 41
Finally gave it, king ü, 418 10
Finch, wóng tséuk, 473 31
Find, to, wan, 145 226

Find, not, 'm kín, 147 14
Fine, yau, 209 120
Fine, very, chan ching hò, 178 37
Fine work, yau sai, 279 20
Finely done, yau sai, 279 20
Finger, a shau chí, 64 8
Finger bones, *n* chí kwat, 518 63
Finger, little, mí chí, 20 6; síú chí, 64 12
Finger, ring, mò ming chí, 64 15
Finger-bowls, sai shau chung, 138 82
Finger-cots, kik, tít, 367 13,17
Finger-ring, kái chí, 153 44
Fingers, *n* chí, 20 6
Fingers, beautiful, *n* shap chí ts'ím ts'ím, 66 54
Finny tribes, lun lui, 429 1
Fir, ts'ung shü, 441 29
Fire, to extinguish, sik fó, 133 33
Fire burn, to make the, shai fó mang, 136 19
Fire, to dry at, fó púi, 164 69
Fire-arms, fó hí, 281 44
Fire-engine, *n* shui ch'é, 331 24
Firefly, ying fó, fí ying, 494 33
Fire-pipe, *n* fó t'ung, 142 146
Fireplace, fó lò ham, 132 24
Fireworks, *n* ín fó, 208 99
Fires, accidental, shat fó, 553 382
Fireside, fó lò pín, 142 153
Firm, kín kú, 297 68
Firm, a, ká, 200 21
Firm, to stand, shü, 323 50
Firm disposition, *n* t'ít sam, 71 12
Firmament, hung chung, 403 2
First, *n* shau, 11 21
First, middle, last, shéung, chung, há, 390 4
First, second, third, *n* mang, chung, kwai, 404 9
First,—then, sín,—hau, 22 6
First and second minister, shéung shü tsó yau shing, 596 240
First Bar, Tái hò t'au, 222 7
First day of month, ch'ó yat, 398 7
First decade, shéung tsun, 390 4
First growth, ch'ó shang, 439 42
First learn, *n* sín hók, 2 4
First makers, ch'í ch'óng, 370 5
First month, ching üt, 389 2
First process, hí shau, 340 3
First watch, *n* ch'ó kang, 392 10
Fiscal laws, *n* ú lut, 537 75
Fish, salt, hám ü, 163 48
Fish, to, tíú ü, 299 118; pò ü, 347 39
Fishermen, ü yan, 347 39; ü yung, 124 13
Fishes, *n* *U lui*, 479
Fish-hawk, ü ying, 473 32
Fish-head Rocks, Ü t'au shik, 222 7
Fishmaws, ü t'ò, 208 100
Fishpole, tíú kón, 299 118
Fish-pool, ch'í t'óng, 315 32
Fish-spear, ü píú, 297 71
Fishing-frog, chan má ü, 481 51
Fishing-nets, kú móng, 208 109
Fist, *n* k'ün t'au, 64 7
Fistularia, má pín, 481 52
Fit, is, shai hò, 140 108
Fit to eat, ching shik tak, 161 22
Fit well, to, chéuk ts'ai ching, 153 34
Five, 'ng, 377 20
Five colors, *n* 'ng shik, 303
Five elements, *n* 'ng hang, 12 34
Five virtues, *n* 'ng shéung, 12 36
Fix, to, (arrange) ching, 136 36
Fix a price, to, lak ká, 208 102
Fixed, ting, 25 1
Fixed, not, 'm ting, 168 2
Fixtures, ká fó shap mat, 196 11
Flag, shün k'í, 323 52
Flag-pole, *n* wáng tuk, 323 53
Flag-staff, *n* k'í kón, 315 33
Flageolet, ká, pat lut, 363 63
Flageolet pipe, héung tik, 363 64
Flail, lín ká, 335 34
Flake, to, shing fái, 218 228
Flake, a, pín, 405 16
Flakey, p'ín p'ín, 438 27
Flannel, yung, 147 28
Flash forth, to, shím, 404 11
Flat, *n* pín, 50 3
Flattish, léuk pín, 358 11
Flatulence, fung, 164 64
Flavor, mí, 165 84
Flavor, to lose, lau hí, 139 88
Flax, má, 286 7
Flea, tíú shat, kau shat, 494 34
Fleam, fóng má hüt tò, 296 55
Fleecy clouds, pín wan, 406 19
Flesh, yuk, 160 5; 438 20
Flesh color, ch'ik, 212 153
Fleur-de-lis, *n* ú típ fá, 454 56
Flexible, tám wat, 292 46
Flexible, ts'ui, 517 25
Flies in pools, mít mung, 494 35
Flints, fó shik, 208 101
Float, a bamboo, chuk p'ái, 326 97
Float, to, fau, 230 8
Floor, lau pán, 132 25
Florist, fá wóng, 281 38
Floss, fat, 263 1; yung, 267 54
Flounder, tsó hau tát shá, 481 53
Flour, mín, 139 98; píú mín, 163 49
Flow, to, lau há, 101 56*d*
Flow down, lam lam lí, 71 27
Flower, fá, wai, 281 38
Flower-pot, fá p'ing, 139 85
Flowered, *n* fá, 288 19; ts'oi, 264 8
Flowering almond, fí t'ò, 455 87
Flowering pyrus, hung t'ít hoi t'óng fá, 456 105

Flowers, cluster of, *n*	tó fá,	153	45
Flowers, Ornamental, n	*Ming fá,*	451	
Fluency of speech, *n*	hò hau kók,	54	30
Fluke, a,	kau,	323	58
Fluke, rice,	wó kau,	335	35
Fluke,	fá ching pʿí,	482	55
Flushed,	mín chʿik,	60	9
Flute, *n*	tik, wáng tik,	364	68
Fluted,	kwá chát,	318	73
Flux,	hung pák lí,	504	50
Fly,	ú ying,	494	36
Fly, to,	fi,	465	54
Flycatcher,	king ín,	473	33
Flying fish,	fú ü, íú,	482	56
Flying squirrel, *n*	lui shü 'ng,	468	31
Fob, *n*	píú toi,	148	37
Fog,	mò,	404	5
Fogong, *n*	fung lò,	139	87
Fold the hands, to, *n*	lím shau,	66	46
Fold the hand, to, *n*	tsau shau,	66	48
Folding paper,	chíp chí,	288	21
Follow after, to,	kan yan mí,	142	145
Follow own will,	tsz' sui,	96	63*e*
Follows, as, *n*	ü,	6	26
Fond of, *n*	hò, 73 52; pʿik,	122	12
Fond of,	oi shéung,	161	25
Fontanelle,	sun mún,	518	64
Food, Articles of, n	*Shik mat lui,*	160	
Food and raiment,	í shik,	347	1
Fool,	yü,	111	28
Foolishly, *n*	má má fú,	254	43
Foot, one, *n*	yat chʿik,	380	1
Foot, goes on,	pò hang,	183	3
Foot, the, *n*	kéuk, tsuk,	65	31
Footstep, *n*	pò,	75	90
Footstool, *n*	kéuk tap tang,	139	83
Footstool of throne, *n*	pai há,	562	42
Foot-waling,	kák shui pʿong,	323	54
For, *n*	yan wai,	52	36
For, in place of,	toi,	199	7
For holding,	í wai chóng,	297	76
For making,	wai,	295	32
For me,	toi ngó,	83	9
For me, buy, *n*	tʿung ngoi mái,	8	4
For sale, *n*	chʿut mái, 136 26; fát hák,	199	9
Foramina,	lung,	519	65
Forbear, to,	'm hang,	177	24
Forbid to,	fung kam,	316	47
Forbidden hall,	kam tʿing,	561	36
Forbidden palace,	kam kung,	561	36
Forceps,	tʿít níp,	532	32
Forcible,	kéung,	539	112
Fore,	tsʿín,	466	1
Fore arm, *n*	pí kwat,	516	7
Fore-brace of a plough,	lai tsín,	335	36
Forefinger,	í chí, 20 6; shik chí,	64	10
Foreign,	loi lò, 163 48; yéung,	200	17
Foreign countries,	ngoi kwók,	203	48
Foreign coins,	yéung tsʿín,	259	6
Foreigner, *n*	í, 268 1; ün í,	418	10
Foriegners, crafty,	kán í,	276	15
Forehead, *n*	ngák tʿau,	43	8
Fore-mast,	tʿau wai,	325	77
Foremost, *n*	kwai,	9	4
Forenoon, *n*	shéung 'ng,	391	6
Forest,	shü muk,	345	25
Forest, a,	sham,	32	40
Forest Trees, n	*Kʿiú muk lui,*	440	
Forestalling,	lung tün kü kʿí,	208	102
Forge, to,	kóng lín,	280	31
Forgery, *n*	chá ngái,	546	254
Forget, to,	móng kí,	153	42
Forging,	tün lín,	289	22
Fork,	chʿá,	335	37
Fork,	chʿá,	139	84
Forked bone, *n*	kí kwat,	517	26
Form, a,	yéung, 295 41; ying,	293	10
Form, human,	yan yung máu,	283	62
Form, to,	shing,	212	148
Form of writing, a,	sé fát,	191	5
Form of, in the,	hò tsʿz' kom yéung,	129	9
Former state,	ying fuk ü kau,	525	1
Formerly,	sín yat,	177	23
Formerly,	tsʿung tsʿín,	185	21
Formosa,	Tʿoi Wán,	422	8
Forms, all,	kók tʿai,	284	73
Forms, a pair of bed,	yat túi tʿíú tang,	159	21
Forms of writing,	shü tʿai,	41	
Fort,	pʿáu tʿoi,	309	28
Forty,	sz' shap,	375	3
Fortune, good,	hò ming,	73	59
Fortunes, to tell,	chím sün,	301	151
Forward, bends,	fú shan,	187	40
Fossa, *n*	üt,	519	66
Foster-child,	ló lai yéung,	87	16
Foster-child,	yéung tsz',	88	39
Foul wind,	yik fung,	329	144
Foundation of walk,	kí kéuk,	346	32
Foundation of a wall,	kí, tsʿéung kéuk,	315	34
Foundation stones,	chʿai,	315	35
Founder,	kú chü shau,	281	39
Fountain, a, *n*	yat kú tsʿün,	101	56*d*
Fountain-head,	ün,	85	23*e*
Four,	sz',	377	20
Four Books, *n*	Sz' Shü,	13	57
Four classes,	sz' man,	340	2
Four Limbs,	*Sz' chí,*	63	
Four Odes, *n*	Sz' Shí,	15	79
Four points, *n*	sz' fóng,	11	32
Four precious articles,	man fóng sz' pò,	370	2
Four Seasons,	sz' shí, 11 30; sz' kwai,	389	2
Fourth, a,	sz' fan chí yat,	394	12
Fowl, fricaseed,	fat lán sai kai,	163	51
Fowl, rabbit,	lò shü kai,	163	52
Fowls, roast,	shíú kai,	163	50
Fowls,	kai lui,	473	34
Fox, *n*	ú lí,	468	32

Fractions, síú shò chí fan, 373 2
Fractions, kʻí ling, 377 19
Fractured, pʻó lán, 284 80
Fragments, ling sui, 296 61
Fragrant, héung, 165 84
Frame, to, ká, 291 38; 315 36
Frame of a roof, *n* kau pí, 315 36
France, Fát lán sai, 410 8
Franks, *n* Fat lóng kí, 417 10
Frantic horse, nò má, 330 7
Fraternal, *n* tai, 11 21
Fraud, tsʻam hí, 540 128
Fraudulently, chá hí, 547 274
Freckles, má mak, 73 61
Free from feathers, í mò tsing, 201 36
Free from rocks, mò shik, 199 14
Free ingress, tung wan yap, 314 18
Free passage, séung tʻung, 85 23*f*
Free persons, léung yan, 552 373
Freely drink, yam sham, 189 5
Freely drink it, tsʻui pín yam, 182 35
Freeman, léung, 539 112
Freight, shui kéuk ngan, 208 103
Frequently, pat lí shéung, 63 58
Fresh, (not salt) tám, 167 133
Fresh, (uncooked) shang, 164 83
Fresh air, let in, náp léung, 314 15
Fresh color, sín ín, 289 29
Fresh fish, sín ü, 163 47
Frighten birds, to, chuk kʻam, 337 77
Friend, pʻang yau, 69 103
Friend, intimate, tsʻan pʻang, 126 13
Friend, honored, shai pák, 185 28
Friend, your, ü tai, 182 2
Frieze, íú sín, 316 37
Fringe of a hat, mò ying, 162 31
Frisket, kák chí kʻam, 296 56
Fritting, hóng púi, 289 23
Frock, tái shám, 148 38
Frog, tʻín kai, wá, 478 11
Frog, striped, há má, 478 13
Frog, tree, shán kóp, 478 12
From, yau, 112 12; tsz', 218 220
From—to, tsz'—chí, 326 103
From, come, chʻut, 203 53
From abroad, loi lò, 181 23
From one to another, *n* tsó káu yau, 69 95
From whence, chʻut tsoi pín chʻü, 224 1
Front, ching mín, 131 7
Front door, tʻau mún, 313 3
Front of a hall, tʻóng tsʻín, 314 15
Frontal bones, tín ché, 519 67
Frontal eminences, tʻau kók, 519 68
Frontal line, ngák lò, 519 69
Frontiers, pín sui, 309 22
Frontiers, sui, 308 11; pín king, 543 203
Frowzy, *n* sing, 511 11; sò, 164 78
Fruit, kwó tsz', 163 53; kwó, 437 15
Fruit of trees, shat, tsz', 439 35

Fruit Trees, n *Kwó muk lui*, 442
Fruitful season, fung nín, 308 7
Fruitful soil, tí lí, 227 6
Fry, to (dry) hóng, 139 86
Fry, to (in fat) cháu, 160 4
Fry, to (or simmer) tsín, 165 87
Frying-pan, wò, 139 86
Fuel, *n* chʻái, 342 13
Fukien, *n* Fukkín, 422 8
Fulgora, lung ngán ngó, 495 47
Full, mún, 165 103
Full half, tái pún, 252 35
Full harvest, kuk fung, 351 10
Full moon, time of, móng shí, 398 5
Full of wine, tsau tsui, 122 22
Fumigate, to, yau, 33 50
Fundamentally, pún, 403 3
Funds, fò pún, 208 104
Fungus, chí í, 458 30
Fungus on bamboo, chuk yuk, 458 31
Furs, pʻí, 208 105
Fur dresses, kʻau, 208 105
Fur seal, chí má tíú, 470 75
Furnace, íú, 279 14; tsʻun, 37 74
Furnace, tinman's, tá sik lò, 296 57
Furnace, cooking, fung lò, 139 87; tsò, 316 38
Furnished, *n* yé tsʻai pí, 157 5
Furniture of Houses, n *Hí yung*, 134
Furniture, printer's, káp pán fóng, 296 58
Furrowed, tsau, 73 58
Further, what, wán yau mat, 342 14
Fuse, to, yung fá, 258 3; kú chü, 281 39
Fuse and cast, to, tün lín, 278 13
Future generations, hau shai, 111 27

GABEL department, léung fóng, 344 20
Gable, uk fí, 316 39
Gable-ears, kün í, 316 40
Gad-fly, fí móng, 494 37
Gag, to, *n* sak hau, 53 7
Gain, lí, 115 7
Gain, to make, chán, 128 3
Gaiters, kéuk máng, 148 39
Galangal, léung kéung, 208 106
Galbanum, fung chí héung, 208 107
Gall-bladder, *n* tám, 140 111
Gall-nuts, 'ng púi tsz', 208 108
Gallery, kók, 317 53
Gallinaceous birds, kai lui, 461 8
Gallipot, hóm chung, 139 88
Gally, a, ón tsz' pán, 296 59
Gally-worm, pák tsuk, má luk, 494 38
Gambier, *n* shü léung, 208 109
Gambler, tò kwan, 126 12
Gambling, tò pók, 552 378
Gamboge, tʻang wóng, 209 110
Gamboge yellow, tʻang wóng, 306 79
Game of me, do'nt make, mai wan ngó, 251 33
Gammarus, shui ká chát, 492 37

Gamut, ngók yam, 356 1
Gander, ngó kung, 473 35
Gangway, shui sín mún, 323 55
Gangway-ladder, shün t'ai, 323 56
Gape, to, tá hám lò, 74 68
Gar-pike, hók tsam, 482 57
Garden, ün, 316 41
Garden, a walled, *n* wai, 316 42
Gardenia florida, pák shím fá, 453 31
Gardenia spinosa, túi mín lik, 453 32
Garlic, ts'ing sün, 163 54
Garments, *n* í fuk, 208 109
Garoupa, *n* shik pán ü, 482 59
Garrison, a, ying, 124 11
Garters, mat tái, 148 40
Gate, mún, 183 4
Gate of a village, *n* lü, 316 43
Gateway, mún hau, 136 35
Gather, to, ts'oi, 124 12
Gather grain, to, lím wó, 335 35
Gather up hair, to, ch'uk fat, 124 17
Gather wheat, to, ch'áu mak, 337 67
Gauge, káu ch'í lát, 297 65
Gauge, to, ting, 337 69; léung, 529 14
Gauze, shá, 267 46
Gauze, coarse, kí shá, 267 51
Gearing, pút ch'í, 289 24
Gecko, lui kung shé, 478 14
Gelatinous, káu, 208 109
Gelding, shín má, 468 33
Gem, a, *n* chun, 218 225: yuk, 10 13
Gemmeous avenue, yuk chí, 561 36
Gemmeous carriage, yuk lím, 558 6
Gemmeous pages, yuk típ, 559 17
Gemmeous signet, yuk sái, 558 7
Gemmeous steps, yuk kái, 561 36
Genealogical book, pò. 559 17
General, a, tséung kwan, 602 393
General, a, tò tuk, tò t'ung, 601 375,376
General, in, tái léuk, 232 12
General and chief presidents, chü ts'ò shéung shü, 587 36
General Comprehensive Arithmetic, the, *n* Sün fát T'ung Tsung, 374 7
General consumption, no, 'm síú lau, 242 37
General Council, n *Kwan ki ch'ü*, 573
General herdman, chü muk kám, 588 39
General history, chü sz', 16 88
General inspector, chíú ts'ò ts'ám kwan, 588 38
General laws, *n* ming lut lai, 533
General leader of cavalry, hang kwan sz' má, 590 90
General name, tsung ming, 216 202
General of body guard, wai tséung kwan, 604 438
General of the light horse, píú kí tséung kwan, 594 208
General soother, tò wai, 601 377
General term, tsung ch'ing, 436 7
General vice-president, chü ts'ò lóng kún, 587 37
Generalissimo, yün shui, 604 462
Generally, tái yéuk, 341 6
Generation, a, shai, 109 6
Generation, a, *n* fuk, pán púi, 99 42,44
Genius, chí hí, 122 15; ying ts'oi, 309 20
Gentian, wóng lín, 209 111
Gentleman, that, *n* kó wai yan hák, 173 5
Gentleman annalist, chü tsók lóng, 588 47
Gentleman keeper of the seal, shing ling fú sái lóng, 596 257
Gent. of distinction, háu lím, 590 95
Gentleman president, shéung shü lóng, 596 239
Gentleman usher, chü hák lóng chung, 588 45
Gentleman usher, lóng chung, 593 178
Gentlemen, a, lò yé, 183 4
Gentlemen, lít wai, 175 3
Gentleness, shun, 92 3; yau, 93 25
Genus, *n* chung, 437
GEOGRAPHY, *n* Tí lí chí, 399
Geometrical worms, ch'ik wók, 494 39
Geometry and Trigonometry, n *Fóng t'ín ú kók*, 393
Geranium, héung íp, 453 33
Geranium, holly leaved, yéung kw'ai, 453 34
Germany, A' lí mán, 410 9
Gesticulation, shau mú, 65 41
Get ready some, ching tik, 171 17
Get rich, *n* fát ts'oi, 63 60
Get up and down, shéung lók, 323 56
Getting, without, 'm tak, 164 78
Gibbon, ú ün, 468 34
Giblet-pie, ngó t'au kwai, 163 55
Giddiness, t'au wan, 44 37
Gig, eight-oared, pát tséung shün, 323 57
Gig, ship's, sám pán, 326 90
Gild, to, tò kam, 294 24; múi kam, 211 135
Gilding, hò kam, 145 219; séung kam, 289 25
Gills, soi, 462 20
Gilt head, ang kó lí, 482 63
Gimlet, shau tsün, 296 60
Ginger, kéung, 448 27
Ginger, preserved, t'óng kéung, 181 20
Ginseng, yan sham, 209 112
Gioro, *n* kók ló, 565 34
Girdle, íú tái, 153 46; chuk, 35 60
Girl, green, *n* ts'ing t'au nü, 95 52
Girl, servant, múi tsai, 135 7
Girth, má t'ò tái, 331 25
Give, to, pí, 150 75; sung, 250 30
Give assent, *n* tím t'au, ngap t'au, 43 14,15
Give consent, not, mí wan hang, 90 71
Give ear, pí í t'ing, 58 41
Give in marriage, ká nü, 563 62
Give no time, pat k'ap, 58 38
Give notice, to, píú hí, 128 7

Give over to, to, káu, 215 182
Give up, to, *n* yéung, 10 19
Given number, the, pún shò, 375 1
Given year, a, mau nín, 260 7
Gizzard, kai shan, 519 70
Glad, hí, 26 5
Gland in eye, ngán t'au yuk, 517 27
Glands, lachrymal, *n* ngán lui hat, 519 71
Glare of sun, yat shái, 134 2
Glass, pó lí, 138 69
Glass, champagne, sám pín púi, 139 89
Glass, claret, hung tsau púi, 139 90
Glass-blower, ch'ui pó lí sz' fú, 281 40
Glass-mender, *n* pò ts'z' kóng tséung, 281 41
Glass-stuff, shíú líú, 209 113
Glassware, pó lí hí, 209 113
Glauber's salts, hün ming fan, 431 26
Glaucoma, ngán chü pín luk, 504 62
Glaze, to, séung kwó, 141 139
Glazed, láp mín, 248 17
Glazed gauze, léung shá, 267 47
Glazier, séung pó lí sz' fú, 281 42
Glenoid cavity, kín káp kwat t'au k'au, 519 77
Glistening, ling, 303 1
Globe, the, tí kau, 396 1
Globules, ün, 405 15
Gloomy weather, t'ín óm, 227 6
Glory of man, *n* yan chí ün shau, 46 61
Glossy, wát, 279 17; sín ín, 288 18
Gloves, *n* shau lap, 148 42
Glow-worm, ying ts'ü, 494 40
Glue, ngau p'í kau, 209 114
Glume, kuk p'í, 437 10
Glutinous, káu lín, 166 111
Glutinous rice, nó mai, 450 74
Gnat, yui, 494 41
Gnaw, to, hau ngát, 53 15
Gnaw, to, ngít mat, 466 1
Go, to, hü, 154 63
Go abroad, to, ch'ut ngoi, 77 6
Go and bring, h'ü tám, 140 112
Go down, to, tít, 241 35
Go home, to, kwai, 120 15
Go in peace, hò hang lé, 244 47
Go out, not, pat nang ch'ut, 299 102
Go through the streets, yau kái, 209 119
Go-between, a, wan múi, 539 117
Go-down, a, *n* t'ò fú, 316 44
Goa, Síú Sai yéung, 408 11
Goat, ts'ò yéung, shán yéung, 468 35
Goatsucker, t'ò kün, 473 36
Gobi, desert of, Shá mók, 423 18
Gobius, kón kai p'áng, 482 72
Goblet, ú, 121 6
Gods, sz' shan ling, 312 75
Going, am, séung h'ü, 151 5
Going and coming, wóng loi, 123 6
Goitre, ngó hau, 503 17
Gold, wóng kam, 434 12
Gold dust, shui kam, 474 13
Gold-fish, kam ü, 482 70
Gold green beetle, kam kwai tsz', 493 11
Gold leaf, kam pók, 434 14
Golden lilies, *n* kam lín, 69 91
Golden Mirror, *n* Í Tsung Kam Kám, 499 6
Golden palace, *n* kam tín, 561 36
Golden pheasant, kam kai, 475 75
Golden steps, kam kái, 561 36
Goldsmith, kam tséung, 281 43
Gomphrena globosa, pák yat hung, 453 35
Gone, h'ü líú, 79 30
Gong, a, ló, 392 10
Gong, drum, *n* t'ung kú, 359 24
Gong, great, *n* tái ló, 359 22
Gong, hand, sú ló, 296 61; 359 25
Gong, small, tán tá, 359 23
Gong, watch, tím tsz', 359 26
Gongs, frame of, wan lò, 359 27
Gonorrhea, pák shuk, 504 63
Gonorrheal ophthalmia, shik ngán, 506 107
Good, *n* hò, 2 6; shín, 17 7
Good bye, *n* ts'ing á, 7 29
Good deeds, shín hang, 311 64
Good faith, *n* san, 273 11
Good foreigners, léung í, 276 15
Good health, ón shéung, 90 78
Good living, yau tsau yau yuk, 100 55
Good-looking, hò t'ai, 137 53
Good luck attend, hó hang, 256 54
Good medicine, léung yéuk, 55 42
Good men, Of, n *Shín yan*, 118
Good name, *n* t'ai mín, 61 21
Good order, put in, chai hò, 136 22
Good wares, fó chan, 46 67
Goodman, léung yan, 93 18
Goodness, tak, 81 42*e*
Goosequill, ngó mò kún, 213 170
Goods, fó mat, 214 181; fó, 233 4
Goose, ts'ò ngó, 473 37
Goose, roast, shíú ngó, 163 56
Goose, wild, ngán ngó, 163 57
Goose, wild, hung ngán, 473 38
Goshawk, fuk, 473 39
Gossypium, mín shü, 440 16
Gouge, eyebrow, ngó mí tsók, 296 63
Gouge, semicircle, üt ch'án, 296 62
Gourd, páu, 437 16
Gourd, bottle, *n* ú lò, 448 30
Gourd, snake, sz' kwá, 448 29
Gourd-squash, ú, 448 28
Gout, tsau fung kéuk, 504 64
Govern, to, chí, 80 42*b*
Govern, to, kún hat, 411 23
Govern family, chéung ká, 93 28
Government, ching, 110 16
GOVERNMENTAL AFFAIRS, *n* WÓNG CHAI, 533
Governmental boats, kún t'ing, 222 9

Governmental dispatches, kung man, 545 238
Governmental horses, kún má, 545 232
Governor, a, chai t'oi, 586 1
Governor, a, tsung tuk, 603 413
Govenor-general, tsung tuk, 407 6
Governor-general of rivers, hò tò tsung tuk, 590 100
Governor of canal, tsung ts'ò, 603 414
Governor of rivers, tsung hó, 613 415
Governor's staff, tuk píú, 603 423
Grackle, spotted, pat, 473 41
Grackle, wattled, líú kó, pát kó, 473 40
Grade, a, *n* yat púi, 90 79c
Grade of men, lau yan, 340 1
Gradually, ún ún, 528 10
Gradually, tsím, 79 35; ch'ü ch'ü, 528 8
Graft, ai chí, 437 17
Graft, to, pók chí, 345 28
Grain, a yat nap, 383 1
Grain, bad, p'án, 342 14
Grain, growing, wó, 448 31
Grain in the chaff, *n* kuk, 448 32
Grain-bin, kuk háp, 335 38
Grains, family of, *n* kuk pò, 437
Grains, fish, ù ch'á, 296 64
Grains, the six, *n* luk kuk, 12 38
Granaries, *n* ts'óng, kw'an, king, pan, 309 29
Granary director, tái sz' chù, 600 348
Granary rat, ts'óng shù, 470 71
Grand Canal, Wan Hó, 425 27
Grand chop, *n* hung p'ái, 223 11
Granddaughter, sun nù, 104 21
Granddaughter's husband, sün sai, 104 22
Grandfather, tsò fú, 103 7
Grandfather, my, *n* á kung, á yé, 84 17,18
Grandfather, my deceased, sín tsò háu, 84 22
Grandfather, your, ling tsò, 84 19
Grandmother, tsò mò, á p'ó, 103 9,10
Grandmother, deceased, sín tsò pí, 84 21
Grandson, sun, 87 26
Grandson's wife, sün sik fú, 104 20
Granite, *n* fá kóng ts'ing, 431 27
Grant, to, *n* chun, 269 2
Grant, to, (pay out) chí, 545 244
Granting it is, sui hai kóm yéung, 241 33
Granulations, yuk ngá, 504 65
Grape, p'ò t'ò, 443 16
Grappling-iron, ting, 323 58
Grasp, to, p'á, 366 4; ák, 367 11
Grasp, to, ná, 528 10; ch'í, 326 88
Grass, ts'ò, 458 32
Grasscloth, há pò, 148 38
Grasshopper, sz' ts'ò mang, 495 42
Grasshopper, greenheaded, hai k'í, 495 43
Grate, a, fò lò, 132 26; 139 91
Grateful, hám yan, 269 3
Grater, kéung ts'át, 139 92
Gratuitous practice, chau tsai, 499 8
Grave, mò, 78 22
Grave tone, *n* chung shing, 4 14
Gravel, shá lam, 505 66
Gravitate, to, ts'ü ch'ü, 398 4
Gravity, t'ai, 202 39
Gravy, chap, 163 59
Gravy dish, chap chung, 139 93
Gray color, *n* fúi, 239 25; kòt shik, 304 26
Gray hairs, pák fát, 72 35
Grayheaded, t'au fát kán fá pák, 71 19
Grazing, ngó shik, 345 26
Great, tái, 42 3
Great, p'í, 27 15; kü, 38 80
Great assistant, chung séung, 588 49
Great Britain, Tái Ying, 410 7
Great director, tái sz' chik, 600 341
Great empress, t'ái hau, 562 47
Great expense, fai ts'oi t'ái sham, 188 57
Great interior, tái noi, 561 36
Great Medical College, T'ái Í yün, 498 4
Great manager, tái sz' lít, 600 339
Great minister of state, kwan kí tái shan, 592 154
Great one of nation, kwók t'ái, 562 46
Great Pass, Tung Kwán, 346 35
Great prime minister, tái chung tsoi, 600 337
Great ruler, chung tsoi, 588 50
Great tranquilizer, t'ái wai, 599 310
Great tutor to prince, t'ái tsz' t'ái fú, 599 320
Great variety, hò tò, 46 65
Great Wall, mán lí chéung shing, 425 24
Great-grandson, *n* tsang sün, 88 47
Great-grandson, *n* chung sün, 89 49
Great-grandson's wife, tsang sün sik fú, 104 24
Great-grandfather, *n* tsang tsò, 82 3
Great-grandfather, *n* t'ái kung, 103 5
Great-grandmother, tsang tsò mò, t'ái p'ó, 103 4,6
Great-great-grandfather, *n* kò tsò, 82 2
Great-great-grandmother, kò tsò mò, 103 2
Great-great-grandson, *n* ün sün, 88 48
Great-great-grandson's wife, ün sün sik fú, 104 26
Greatest part, tái pún, 407 6
Greave for a bow, *n* kau, 368 20
Grebe, shui nò, 474 42
Greece, Hí líp, 410 10
Green color, *n* ts'ing, 72 46; luk shik, 304 30
Green, (not ripe) shang, 208 108
Green palace, ts'ing kung, 563 60
Green plantain, pá tsiú, 445 64
Green vegetables, ts'ing ts'oi, 167 125
Greens, *n* ts'oi, 448 33
Greens, water, ang ts'oi, 448 34
Gridiron, *n* t'ít p'à, 139 94
Grieve, to, yau, 114 24
Grind, to, mó, 297 64; lúi, 294 15
Grind fine, to, ù yau, 298 97
Grind wheat, to, lik mák, 336 55

Grindstone, mó tò shik, 297 64
Gristle, *n* tsʻui kwat, 517 26
Grocery, tsáp fó pʻò, 309 33
Groom to prince, tʻái tsz' sai má, 599 325
Grooves, au ying, 530 19
Ground, into the, yap tʻò, 297 68
Ground, the, tí, 127 2; tʻín nai, 335 40
Ground nut, fá shang, 443 17
Grouse, chí kau, 474 43
Grove, a, lam, 32 40
Grow, to, shang, 52 37
Grow (plants), to, chung, 231 9
Grown up, í chʻéung tái, 88 42
Grubs, tsʻai tsʻò, 495 44
Grudge, not to, pat kai, 122 17
Grudge, without, tsüt pat kan sik, 269 2
Gruel, rice, mai ú, 163 60
Grum tone, *n* á shing, 4 14
Grunting ox, máu ngau, 470 88
Guard, to, kái, 351 10
Guard boats, *n* áp shün, 222 9
Guard frontiers, to, fong shau sui, 309 22
Guarded, *n* yan, 116 11
Guardhouse, ká, 310 34
Guardian of prince's manners, chung wan, 588 56
Guardians, three, sám sing, 595 216
Guava, fán shik lau, 443 18
Guava-leaf sole, ním íp tsai, 487 203
Gudgeon, mák hau kau, 482 71
Guest, pan, 94 37; hák, yan hák, 184 8
Guest-chamber, fá tʻing, 316 45
Guide or signal, óm hò, 222 6
Guide the hand, to, *n* pá shau, 19 1
Guilt, tsui, 89 58
Guinea pig, hó lán chü, 468 36
Guitar, bamboo, *n* chuk tʻung kú, 363 56
Guitar, balloon shaped, *n* pʻí pʻá, 362 53
Guitar, four stringed, yün hám, 363 55
Guitar, moon, *n* üt kʻam, 362 54
Guitar, three stringed, *n* sám ín, 362 52
Gull, au, 474 44
Gullet, ít ché, 521 129
Gully, a, tò, 346 33
Gum, shü káu, 209 115; 437 18
Gum, chí kò, 215 189
Gums, hau kan kwat, 519 78
Gun, a, níú tséung, 220 3
Gun, a, (cannon) tái pʻáu, 220 3
Gunpowder, fó yéuk, 209 116
Gunpowder tea, *n* má chü, 225 4
Gunsmith, tsʻéung chʻung fó hí tséung, 281 44
Gunwale, tái kan, 324 59
Gurnard, lám yik ü, 483 78
Gutta serena, fát tsing kwóng, 502 7
Gutter, shui tsò, 316 46
Gutturals, *n* hau yam, 6 26

Gypsum, shik kò, 431 28

HAD, sold all I, mái sái,' 243 42
Hæmatitic ore, toi ché shik, 434 15
Haggard looks, *n* hʻü ngán, 48 15
Háinán, island, Kʻing chau fú, 427 9
Hail, pʻáu, 404 6
Hair, mò, 462 21
Hair, a single, yat tʻíú mò, 72 39
Hair, locks of, *n* yam, 153 48
Hair, suit to a, ngáu sín hʻam, 248 15
Hair-pin, chʻái, 154 49
Hair of the head, tʻau fát, 71 28
Hair on temples, pan, 519 82
Hair on upper lip, tsz', 519 81
Half, a, yat pún, 197 16
Half, a full, tái pún, 252 35
Half, lower, há pún, 182 2
Half and half, túi pún, 247 13
Half past two, *n* mí ching í hak, 391 6
Haliotis, fuk, shik küt ming, 491 21
Hall, tʻóng, 310 35
Hall, great, *n* tái tʻing, 132 27
Hall, magistrate's, kung tʻóng, 316 49
Hall, second, í tʻing tʻóng, 132 29
Hall, side, wáng tʻing, 132 28
Hall of audience, *n* chʻíú ting, 561 36
Hall of exposure, *n* shan ming ting, 552 376
Hall of science, hók kung, 310 36
Halliards, lí lám, 323 60
Hallux, hau chí, 462 22
Halo, yat wan, 404 7
Halungkíang (Tsitsihar), Hak lung kóng, 422 17
Ham, tsat au, kwók, 519 85
Ham, a, fó tʻúi, 163 61
Hami peach, há mat tʻò, 444 51
Hammer, pile, *n* tá chóng chʻui, 297 68
Hammer, shoe, hái chʻui, 297 67
Hammer, stone, shik chʻui, 297 66
Hammer, tinman's, tá sik chʻui, 297 69
Hammer, to, chʻui, 202 45
Hammer bone of ear, í noi chʻui kwat, 520 109
Hammer-headed shark, kung tsz' mò shá, 487 189
Hand, *n* shau, 63 1
Hand, a, yat chik shau, 64 17
Hand, an experienced, shuk shau, 66 52
Hand around, to, fung, 184 11
Hand here, to, tai lai, 139 90
Hand in hand, *n* tʻó lái shau, 64 22
Hand in hand, kwʻai shau, 65 40
Hand-bound, chʻuk shau, 66 47
Handcuffed, *n* só chü shau, 64 23
Handful, yat pá, 229 7
Handkerchiefs, kan, shau kan, 348 43
Handkerchiefs, *n* chʻan kan, 154 51
Handle, ping, 359 18; í, 145 210
Handsome, hò tʻai, 154 52; tsing chí, 251 32

Handwriting, pat tsik, 78 27
Hang before, to, lòng tò, 158 10
Hang down, *n* tíú, 140 117; ün, 293 4
Hang down, to, tai, 43 10
Hang on, to, t'ó fán, cháp lók, 148 36
Hang up, to, kwá hí, 135 15
Happen to meet, fat ü, 404 6
Happiness, fuk, 90 75
Harbor, *n* kóng hau, 209 117
Hard, kín, 207 94; ngáng, 210 129
Hard to deal, chan chan lí hoi, 254 43
Hard to say, nán kong, 251 34
Hard to say, nán tò, 102 56*h*
Hardly reckoned, pat k'ap shò, 268 2
Hardware, t'ít hí, 209 118
Harelip, pang hau, 54 21
Harem, kam ün, 316 47
Harmless, pat shéung yan, 509 3
Harmonicon, copper wire, *n* yéung k'am, 361 46
Harmonicon, seven stringed, sau, 362 47
Harmony, wó hái, 92 8; í í, 99 30
Harmony and concord, wó muk, 99 34
Harness of a loom, *n* tsung, 297 70
Harpoon, sáu, ü píú, 297 71
Harrow, drill, *n* lau kü, 335 41
Harrow, long-toothed, ch'au, 335 40
Harrow, square, fóng p'á, 335 42
Harrow, to, p'á t'ín, 343 17
Harrow, triangular, yan tsz' p'á, 335 39
Hartall, hung wóng, 434 23
Hartshorn, luk yung, 514 31
Harvest, full, kuk fung, 351 10
Has he brought? ning fán mí á, 158 11
Hash, *n* hat shik, 163 62
Haste, tsuk, 575 8
Hastily change, *n* ch'íp koi, 349 7
Hat, a yat ting mò, 148 44
Hat, felt, chín mò, 148 46
Hat, official red, *n* hung mò, 148 50
Hat, rain, ü mò, 148 45
Hat, straw, ts'ò mò 148 48
Hat, summer, léung mò, 148 47
Hat, winter, *n* nün mò, 148 49
Hat-band, mò tái, 147 14
Hatch, a, k'am ts'óng, 324 61
Hatch, to, pò tau, 471 1
Hatchways, ts'óng hau, 324 61
Hate, to, ú, 349 7
Hateful, to be disliked, ím, 74 73
Hatter, chóng mò sz' fú, 281 45
Haughtily, hò hí, 73 65
Haunch bone, íú wá kwat, 520 90
Haunch of mutton, yat pín yéung yuk, 164 63
Have, to, yau, 190 1
Have you? yau mò á, 151 11
Hawaii, A' wá hí, 419 22
Hawfinch, láp tsui wó kuk, 474 45
Hawk, *n* ying, 90 76
Hawk, imperial, kók ying, yü ying, 474 47
Hawkers, fán tsai, 209 119
Hay, kón ts'ò, 458 33
Hayti, Há tí, 415 9
Hazle nut, p'áng tsz', 443 19
Hazle nut, long, fí tsz', 443 20
He, kü, 134 56
Head, bow the, pá t'au yat tai, 187 40
Head, Shape and Motions of, n *T'au lui*, 42
Head of a man, *n* yan t'au, 42 1
Head winds, ting t'au fung, 329 142
Headache, t'au t'ung, 44 35
Headdress, shóc hóng, 154 52
Headstall, má lung t'au, 331 26
Healing medicines, í yéuk, 509 1
Health, chóng kín, 79 41
Hear, to, t'ing kín, 59 44
Hear, to, *n* t'ing, ling yam, 56 12
Hear, to, man, 120 12
Heart, sam, 520 86
Heart beats, sam t'íú, 71 23
Hearth, fo lò tai, 132 30
Hearth brush, fúi sò, 139 95
Hearth cricket, tau má, 494 27
Heat, ít, 320 5
Heater, *n* fó wó, 139 96
Heave anchor, káu náu, 329 145
Heaven, *n* t'ín, 11 25; 75 91
Heaven-daring, *n* tám páu t'ín, 71 15
Heavens, high, hò t'ín, 81 42
Heaviness of the head, t'au chung, 44 38
Heavy, chung, 137 55
Hedgehog, wai, tsín chü, 469 64
Hedysarum pulchellum, á p'ó ts'ín, 453 36
Heed, not to, pat kai, 121 10
Heel, kéuk cháng t'au, 65 33
Heel bone, kan kwat, 520 88
Heel, shoes down at, tát chang hái, 149 69
Heir, tsz' tsz', 86 6
Heir-apparent, *n* t'ái tsz', 86 2
Heir-apparent, chü kwan, 563 58
Helianthus, ch'íú kw'ai, 456 116
Helix, kwá ngau, 492 49
Helix of ear, í kwók, í lun, 520 89
Helm, to hold the, pá t'ó, 320 9
Helmsman, sháu kung, 320 9
Help, to, póng, 152 22
Help each other, fú ch'í, 99 35
Helping-hand, chó yat pí chí lik, 68 82
Helve, ó, 297 72
Hem, to, *n* t'íú, 155 81
Hemerocallis fulva, hün ts'ò' 454 65
Hemerocallis Japonica, yuk tsám, 454 64
Hemiramphus, ch'éung tün tsam, 483 80
Hemisphere, southern, nám fóng, 401 9
Hemorrhage, lau hüt, 52 29
Hemp, ú má, 209 120; chü, 458 35
Hemp aloes, pó ló má, 457 9

Hen, kai ná, 474 48
Hen-house, kai lán, 132 31
Hence, kú, 562 44
Hepatitis, kón ít, 505 67
Herbalist, tsʿoi yéuk sín shang, 282 46
Herbs, *n* tsʿò pò, 437
Here, ní chʿü, 170 12
Hereditary titles, tsap fung, 567 39
Hermit crab, kí kü chʿung, 491 11
Hermitage, hang mún, 310 37
Hernia, tít tá chʿut chʿéung, 505 68
Heroes, Of, n *Ying hung*, 119
Heroic, hò, 39 89
Heron, tsóng lò, 474 49
Herpes zoster, wai íú sín, 507 134
Herring, tsʿò pák, 483 81
Herself, tsz' kí, 172 21
Héung (a lad) *n* Héung, 10 17
Hiángshán district, Héung shán yün, 426 1
Hibiscus, buff, tán tsʿing chü kam, 453 40
Hibiscus mutabilis, fú yung, 453 38
Hibiscus okro, wóng shuk kwʿai, 453 37
Hibiscus rosa-sinensis, hung fá, 453 39
Hiccup, tá ít, 505 70
High, kò, 139 83
High and low, *n* shéung há, 3 10
High chancellor, tái hók sz', 600 336
High price, ká kò ngóng, 166 112
High price, very, ká tsui kò, 199 11
High priest, shing míú kai sz', 597 260
High sea, the, chung yéung, 324 68
High treason, mau fán tái yik, 546 254
High wind, fung máng, 327 105
Higher, kò kwó, 71 26
Highest—lowest, tó—shíú, 128 3
Highly prized, kwai chí, 266 41
Hill, shán, 403 2
Him, í, 28 18
Hinder, to, tám kók, 228 6
Hinge of a door, mún káu, 316 48
Hinge of state, *n* póng shʿü, 579 8
Hip bone, kín kwat, 520 95
Hire, to, kú, 172 21; tsʿing, 342 17
Hire, (a house) to, tsò yam, 190 2
Hire a field, to, ling tʿín, 343 19
Hire a house, to, tsò uk, 128 7
His, kʿui, 73 51
His Excellency, tái fú, tái yan, 599 335
H. E. a censor, yü sz' tái fú, 604 453
His I. M.'s body guard, shí wai, 596 250
Historiographers, sz' kún, 598 309
History, *n* sz', 572 37
History, general, chü sz', 16 88
Hither and thither, *n* pan chʿí, 77 6
Hoarfrost, séung, 404 8
Hod, fúi tau, 297 73
Hod, basket, fúi tsʿám, 297 74
Hoe, weeding, nau, pók, 335 43
Hoe and plough, loi tsz', 350 9
Hœmoptysis, tʿám yau hüt, 505 71
Hœmorrhoids, chí chʿóng, 506 113
Hog, chü, chʿí, 468 37
Hoist sail, chʿé lí, 326 94
Hókshán district, *n* Hók shán, 231 9
Holcus, *n* léung, 449 46
Hold, main, wai káp tsʿóng, 324 63
Hold, to, (contain) tsoi, 299 105
Hold fast, kíp chü, 71 24
Hold in the hand, to, chʿá, 324 72
Hold of ship, tsʿóng tai, 201 26
Hold the hand, áu shau, 69 92
Hold the pencil, to, chap pat, 19 2
Hole, hung, 286 4
Holland, Hó lán, 410 11
Hollow, hung, 358 11
Hollow, chung hü, 208 108
Hollow out, to, wát hung, 361 43
Holly leaved geranium, yéung kwʿai, 453 34
Holly leaved acanthus, lóng fá lik, 453 14
Holocentrum, tséung kwan káp, 483 93
Home, return, kwai, 414 4
Home, returned, héung sün, 82 3
Home, not at, 'm hai kʿí, 93 16
Homely, chʿau yéung, 73 59
Honam, *n* Hó nám, 231 9
Honán, Hó nám, 421 4
Hone, to, mó, 154 67
Honest and faithful, *n* tʿít tám tʿung kón, 71 13
Honey, mat tʿóng, 164 64
Honeysuckle, kam ngan fá, 453 45
Hong, hóng, 210 121
Hong merchants, yéung shéung, 199 12
Honor, to, king, 13 52
Honorable, tsün, 76 2; tái ming, 340 1
Honorable, most, chí tsün, 348 3
Honorable traffic, ching king mái mái, 273 11
Honorary nobles, chít hau, 587 28
Honored, kwai, 95 61
Honored friend, shai pák, 185 27
Honored king, kwan wóng, 560 22
Honors, great director, tái sz' chik, 600 341
Hoof, tʿai, 463 24
Hook, hooked, kau, 297 75
Hooping, *n* fú chʿuk, 289 26
Hoops of tub, tʿung fú, 139 97
Hoppo, *n* kwán pò, 593 164
Hoppo boats, *n* áp shün, 222 9
Hoppo's domestics, ká yan, 591 120
Horary characters, *n* chí, 391 6
Horizontal opening, wáng hau, 361 43
Horn, kók, 462 23
Horned hawk, kók ynlg, 474 47
Horned owl, kók chʿí, 474 64
Horse, má, 468 38
Horse, wild, yé má, 628 42
Horseback, má shéung, 359 19
Horse-hair, má mí, 364 77

Horsefly, má fung, 495 45
Horsehoof, the, hau, 491 22
Hospital, í kún, 310 38
Hospital, foundling, yuk ying t'óng, 310 39
Host, chü, 184 9
Host director, sz' tò, 600 344
Hot, ít, 146 11
Hot, (pungent) lát, 164 76
Hot sun, yat t'au máng, 154 60
Hot water, kwan shui, 174 11
Hotel, *n* kún, 310 40; hít tím, 166 107
Hotel, public, kung kún, 310 41
Hour, an, yat tím chung, 391 6
Hour horn, wá kók, 363 61
Hourglass, *n* shá lan, 324 64
House, a, uk yat shó, 129 9
Houses, *n* kung shat, 307 1
House lizard, ín t'ing, p'ik fú, 478 16
Housefly, ú ying, 494 36
Housemaids, á má, 172 21
Housings of a saddle, shím, chéung nai, 331 27
Hovenia, chat kü, 443 21
Hovenia, *n* mán tsz' kwó, 446 88
How, *n* tím yéung, 3 10
How, (what) tsam mó, 91 79
How attested? í hó wai p'ang, 128 8
How can? hó í, 111 27
How can do, tím tsò tak ní, 236 12
How can I know, tím chí, 20 4
How employed, tsò mat yé, 169 7
How far apart, lí kí fút, 341 8
How great! tái tsoi, 109 7
How, in what manner, tím yéung, 2 4
How is it? ü hó, 353 3
How long time? kí noí, 5 21
How many, kí tó, 156 2
How much, tó shíú, 218 221
How much, yéuk kón, 375 3
How old, kí tái, 82 6
How to buy, know, úi mái, 235 8
Howl, to, *n* yam, 465 49
Howqua, 'Ng Shíú wing, 276 16
Howqua's hong, I' wó hóng, 240 31
Hoya carnosa, yuk sau k'au, 454 46
Hug, to, *n* lám chü, 68 76
Húkwáng, Ú kwóng, 422 9
Hull of a ship, shün hók, 324 65
HUMAN BODY, *n* SHAN T'AI, 42
Human beings, yan mat, 282 51
Human energy, tsing shan, 74 66
Human relations, *n* yan chí lun, 13 48
Humanity, yan, 116 1
Humble, síú, 76 2; hím hím, 113 5
Humerus, *n* nò kwat, 516 7
Humidity, shap, 403 1
Humpbacked, ts'ó púi, ü ché, 505 72
Humped, ín, 367 12
Húnán, Ú nám, 422 9
Hundred, a, *n* yat pák, 376 18
Hundred Family Names, the, *n* Pák Ká Sing, 8 2
Hundred million, a, yat hoi, 376 18
Hundred thousand, a, yat yik, 376 18
Hundredths, hò, 373 2
Hung up, tíú, 161 21
Hunger, kí, 351 11
Hungkam tea, hung kam, 231 9
Hungmuey, *n* hung múi, 225 3
Hunter, líp, 123 3
Hunting falcon, tséuk sung, 473 30
Húpa, Ú pak, 422 9
Hurriedly, móng, 185 28
Husband, a, *n* lò kung, 93 17
Husband and Wife, *n* *Fú fú*, 92
Husband, my, chéung fú, nám yan, 93 15,16
Husband's elder brother, tái pák, 108 142
pák yé, 108 143
Husband's sister, kú néung, 108 148
Husband's younger brother, sai shuk, 108 145
shuk yé, 108 146
Husbandman, nung fú, 123 5
Hush up, to, sz' wó, 553 381
Husk, p'í hók, 437 11
Hut, poor man's, *n* pák uk, 310 42
Hut, thatched, tsang ch'áu, 307 1
Hydrangea hortensis, yéung san k'au, 454 47
Hydrocele, lun fú shui chéung, 505 73
Hydrophobia, kw'óng hün chün ím ching, 505 74
Hypericum monogynum, kam sz' hoi tóng, 454 48
Hypothenuse, tsik, 395 16
Hyson, *n* hí ch'an, 225 4
Hyson Skin, p'í ch'á, 225 4

I, *n* ngó, 1 2
I, 'ng, 353 1
I, the one man, ü yat yan, 352 13
I myself, ngó tsz' kí, 177 22
I'd have you know, wá ní chí, 235 8
Ice, ping, 404 9
Ichthyosis, shang shé p'í, 505 75
Icterus, fát wóng ching, 505 83
Icy sea, Ping hoi, 408 8
Ideas, í, 29 24
Identical, yat yá, 349 6
Idiotism, pat sing yan sz', 505 76
Idle, tó, lán tó, 349 7
Idle talk, hán wá, 235 9
Idleness, pat kan, 351 10
If, yéuk, 90 78
If, as, ü, 75 85
If he can only, tán hó, 186 32
If so, *n* ín, 354 4; kóm wá, 5 18
If there, yéuk hai, 131 2
If thus, *n* kóm yéung, 7 28
If you please, ts'ui pín, 176 8
Ignis sacer, t'ín p'ò ch'óng, 504 57

Ignited, thoroughly,	shíú t'au,	230	7
Ignorant,	pat chí,	413	1
I'lí, *n*	I' lai,	423	19
Ilium,	íú wá kwat,	520	90
Ill fitted for use,	'm hò shai,	141	141
Illegal,	sz' chít,	129	9
Illicit intercourse,	fán kán,	552	366
Illness,	ping t'ai,	79	29
Illumine, to,	chíú,	558	1
Illustrate, to, *n*	ká ü,	102	56*g*
Illustrations of Four Books, the, *n*	Sz' Shü T'ò hau,	307	2
Illustrious,	hín,	564	17
I'm or Yen, *n*	I'm tai,	498	5
Image, the,	tséung,	302	1
Images,	shan ling,	312	75
Imbecile,	'ün yéuk,	94	50
Imitate, to,	fát,	79	42*b*
Imitate, to, (follow) *n*	kan chii,	5	18
Imitation,	ká,	243	41
Immaterial which,	tò hai yat yéung,	178	35
Immeasurable,	mók ch'ák,	396	1
Immediately,	ts'ui, 185 29; tsik,	189	62
Immediately,	sui,	186	34
Immediately,	tsik kón,	230	7
Immediately, sell,	kón fái mái,	241	35
Immortal,	shai,	564	19
Immovable,	pat tung,	203	50
Immovable,	ting pat yik,	400	5
Impatiens balsamina,	fúng sín fá,	454	50
Impatiens cristata,	kap sing tsz',	454	49
Impeach, to,	kò yan tsúi,	550	333
Impede, to,	t'ó shau,	67	75
Impede business,	fóng sz',	350	9
Imperceptibly,	pat kók,	45	49
Imperforate meatus,	mò kíú í,	505	77
Imperial academy's hall, *n*	hón lam ün ü,	308	5
Imperial annalist,	sz' kún,	598	309
Imperial authority,	yam ting,	79	42*b*
Imperial body guard,	fá ling shi wai,	589	66
Imperial chattels,	ü mat,	561	34
Imperial consort,	yü ts'ai,	562	52
Imperial councillor,	kán í tái fú,	591	131
Imperial decision,	yam ting,	569	10
Imperial Dominions, *n*	*Wóng yü léuk*,	421	
Imperial Family, *n*	*Tsung yan lui*,	563	
Imperial guard in waiting,	yü ts'ín shí wai,	604	455
Imperial historiographer, *n*	yü sz',	604	451
Imperial honor director,	sz' fan,	600	343
Imperial lady,	hau fí,	562	51
Imperial lands, *n*	wóng t'ò,	127	2
Imperial majesty, *n*	mán sui yé,	90	79*a*
Imperial order,	chák,	28	20
Imperial physicians,	ü í,	498	4
Imperial seals,	yü pò,	570	18
Imperial tea, *n*	tái chü, chü lán,	226	4
Imperial Titles, *n*	*Wóng wóng í shüt*,	558	
Imperial trust,	hung íp,	80	42*e*
Implements of Agriculture, *n*	*Nung hí*,	333	
Implicate, to,	lui,	29	24
Importance, no great,	'm séung kón,	236	12
Importance, utmost,	chí kan,	241	36
Importance of Agriculture, *n*	*Nung pún*,	347	
Important,	íú,	16	85
Imported goods,	loi lò p'at t'au,	236	12
Imports,	yap hau chí fò,	210	128
Impose, to,	t'am,	235	7
Imposing,	hóp pán,	289	22
Impoverished and few,	shui mí,	87	22
Impracticable,	pat nang,	303	1
Improper, *n*	fí shó í,	10	11
Improve appearance,	ching yung,	278	7
Improve in flavor,	kang ká yat mí,	160	3
Improve the breath,	yik hí,	509	3
Impurities,	mí,	199	10
In,	noi, 318 77; tsoi,	136	35
In—out,	yap—ch'ut,	58	34
In, (within, inside)	lui t'au,	129	9
In order to, *n*	wai,	77	6
In the house,	hóng noi,	169	6
In the times of,	kó chan shí,	238	20
In this manner,	ch'un ts'z',	40	90
In this manner,	kóm yéung,	79	33
Inanimate,	sz' ché,	429	1
Incarcerate, to	ch'au,	311	65
Incense sticks,	shí shan héung,	392	8
Incest,	ts'an shuk séung kán,	552	368
Inch, an, *n*	yat tsün,	380	1
Inches,	ín chí,	254	43
Incisor teeth,	mún ngá,	523	171
Incline, to,	p'ín,	516	7
Incline to hear, *n*	chak í t'ing,	56	12
Inclined,	í,	30	30
Include, to,	lín, 91 79*c*;	236	14
Incoherent,	kw'óng,	122	18
Incomplete,	pat shing,	437	12
Inconstant,	hing shan,	512	13
Incontinence of urine,	níú kap ching,	505	78
Increase, an,	lí,	350	9
Increase, daily,	yát tsik,	349	7
Incubation,	pò tau,	477	1
Incumbrances,	ting shau,	191	5
Incurable,	pat chí,	512	13
Incus,	í noi cham kwat,	520	91
Indeed! *n*	ái yá,	83	7
Indemnity, bill of,	p'úi p'ò tán,	210	123
Index,	chí,	135	3
India, *n*	T'ín chuk,	407	9
Indian cress,	hó íp lín,	455	79
Indian ocean,	Yan tò hoi,	407	6
Indian rubber,	mút chí káu, tséung p'í,	210	124
Indian shot,	shui tsíú fá,	454	51
Indicate, to	chí,	392	9

Indicate, to,	chun, pò,	392	8,7
Indigestible,	'm lí fuk,	176	20
Indigestion,	pat síú fá,	505	79
Indignation,	fan, nò,	270	3,4
Indigo,	t'ò tín,	210	125
Indigo color,	yéung lám,	305	39
Indisposed to, *n*	mí sz',	49	46
Indisposed to speak, *n*	mò hau kóng,	54	26
Indisposition,	'm shóng,	83	7
Indolence, *n*	yat, 349 7; tó,	10	10
Induce, to,	chíú,	348	3
Indulgence,	yau,	38	81
Indulgent, *n*	ts'z', 78 19; yung,	112	13
Inequality,	pat kwan, pat p'ing,	537	80,81
Inexhaustible,	mò kung,	349	7
Infant,	ying í,	310	39
Infant,	hoi t'ai chí t'ung,	87	23
Infant children,	síú í,	518	64
Inferior,	'm ts'z',	144	209
Inferior goods,	yai fó,	241	35
Inferior in both,	k'ü pat hó,	227	6
Infinite in knowledge,	mò pat t'ung,	559	11
Infirm, *n*	tái chang,	77	8
Inflamed eyes, *n*	ch'ik ngán,	48	17
Inflammation of bladder,	p'óng kwóng ít,	504	40
Inflammation of bowels,	ch'éung ít,	504	53
Inflammation of conjunctiva,	ngán koi noi ch'ik ít,	503	29
Inflammation of cornea,	ngán ngoi tsing ch'ik ít,	505	81
Inflammation of iris,	ngán hak tsing, 'ch'ik ít,	505	80
Inflammation of liver,	kón ít,	505	67
Inflammation of lungs,	lò tsat,	506	114
Inflexible, *n*	t'ít sam,	71	12
Influences, evil, *n*	ts'é mat,	155	80
Inform to,	tung chí,	244	46
Information, full	chí sik,	268	1
Ingeniously,	tsing,	281	45
Ingot,	ngan ting, 294 26; pò ting,	260	7
Inhale, to,	k'ap,	403	1
Inhale, to, *n*	ts'ü hí,	52	34
Inherit, to,	shing,	89	51
Inherit honors, to, *n*	tsáp yam,	87	18
Injunctions, *n*	kò,	15	72
Injure, to,	wán,	288	14
Injured,	shéung,	525	1
Injured parts,	wán ch'ü,	528	10
Injurious, not,	mò mat hoi,	181	29
Injury,	wái,	182	34
Ink,	mak,	370	2
Ink, red, *n*	hung chü,	19	1
Ink-cup, *n*	mak shing,	297	76
Ink-roller,	mak luk,	297	77
Ink-shovel,	mak t'íú,	297	78
Ink-stone,	ín,	370	2
Ink-table,	mak t'oi,	297	79
Inlay, to	séung yap,	292	50
Inmost thoughts,	fai kón,	75	85
Inmost thoughts,	sham sam,	112	14
Inn, *n*	hít tím,	166	107
Inner apartments, *n*	noi shat,	130	1
Inner assistant,	chung shing,	588	55
Inner Council, n	*Noi Kók,*	567	
Inner director,	chung shü ling,	588	62
Inner director,	chung ching,	588	52
Inner governor,	chung t'oi,	588	54
Inner Mongols,	Noi Mung kú,	423	18
Inner overseer,	chung shü kám,	588	63
Inner overseer and director,	chung shü kám ling,	589	64
Inner 2d secretary,	chung shü shé yan,	589	65
Inner secretary,	chung shü,	588	53
Inner usher,	chung lóng tséung,	588	60
Innkeeper, *n*	tím chü,	282	47
Innocent man,	p'ing yan,	554	408
Innumerable,	pat shing shò,	88	36
Inquest, holding,	kín ím sz',	554	412
Inquire, to,	man,	120	10
Inscribe, to,	ming,	70	11
Insects, n	*Kw'an ch'ung lui,*	493	
Insects in books,	chü,	496	68
Insert, to	séung,	313	8
Inside,	lí t'au,	237	16
Insolvent,	tò hóng,	201	29
Inspect, to, *n*	t'ai,	20	5
Inspection,	móng,	499	7
Inspection, buy for,	mái t'ai,	148	35
Inspector-general,	hang kwan káu shau,	590	91
Inspector-gen. of guard,	tín ts'ín sz',	601	374
Inspector of arms,	kwan hí kám,	592	156
Inspectors of literature,	ngai man kám,	594	191
Inspissated,	ying,	200	18
Instance, an,	pín shí,	258	3
Instead of,	toi,	203	51
Instep,	kéuk púi,	520	92
Instep, under the, *n*	kéuk pán t'óng,	65	31
Institute, to, *n*	chü,	15	75
Instructions, *n*	fan, 15 72; káu,	123	1
Instructor of learning,	wai hók káu shau,	604	439
Instruments for bowing,	ngók hí ts'ó lui,	364	77
Instruments of percussion,	ngók hí tá lui,	357	3
Instruments for sucking,	ngók hí fú lui,	365	80
Instruments for thrumming,	ngók hí t'án lui,	362	48
Instruments, wind, *n*	ngók hí ch'ui lui,	363	57
Insult, to,	hí,	72	35
Insurance companies, *n*	tám pò úi,	210	126
Intelligence, divine,	shan ming,	74	77
Intelligence, superior,	ts'ung wai,	186	31
Intendant of circuit,	tò t'oi, ts'un tò,	601	383
Intense cold,	kik hón,	404	6

Intention, sam sz', 235 8
Inter, to, tsóng, 84 21
Intercalary month, yun üt, 389 3
Intercourse with friends, ch'ü yau, 115 11
Interdict, to, fung kam, 199 12; kam, 539 106
Interest, lí sik, 210 127
Interlace, káu ká, 345 27
Interlock, to, ú hóp, 288 16
Interlock, to, pút p'óng, 289 24
Intermittent fever, hón ít wóng loi, 504 60
Internal faculties, noi chí, 366 1
Internodes of bamboo, chuk t'ung, 438 21
Intervals, at lí shó, 341 7
Interview, an, kín min, 60 13
Intestines, small and great, síú chéung, tái chéung, 520 93
Intimacy, *n* ún t'íp, 98 12
Intimate, very, *n* ts'ing t'ung shau tsuk, 67 68
Intimate friend, shau tsuk p'ang yau, 126 13; 69 103
Into, lók, 148 37; 136 34
Into the hall, tang t'óng, 185 27
Intoxicated, *n* tsui tsau, 121 2
Intoxicated, yam tsui, 161 24
Invariable, pat yik, 86 23*g*
Invent, to chai, 388 1
Inverted, fuk, 314 20
Investigate, to, cham kau, 497 3
Investigate, *n* shik, 11 22
Investitures, director of, sz' fung, 600 342
Invisible, muk shó pat kín, 49 36
Invite, to, ts'ing, 171 19; chíú, 196 11
Invite guests, íú hák, 187 43
Invoice, fó tán, 210 128
Involution, tsoi shing, 376 16
Involve, to, lui, 88 37
Ipomea grandiflora, tái íp kam, p'ing fung, 454 54
Ipomea maratima, hau t'ang, 454 53
Ipomea quamoclit, pák kam p'ing fung, 454 52
Ipomea tuberosa, seeds of, hín ngau tsz', 458 36
Iris, ú típ fá, tò yéuk, 454 55
Iris of eye, t'ung yan ngoi hak tsing, 520 94
Iris of the eye, ngán hak tsing, 48 33
Irish potato, hó lán shü, 450 66
Iron, t'ít, hak kam, 434 16
Iron filings, t'ít sít, 514 32
Iron pear wood, t'ít lí muk, 441 30
Irregular, ts'é, 386 2
Irregularly, lün, 130 1
Is, *n* hai, 4 16; tsik, 198 3
Is, shí, 34 57
Is it well? *n* hò 'm hò ní, 2 3
Is not, mók fí, 127 2
Is there? yau mò á, 133 40
Is there? íú 'm íú, 128 4
Is yet, 'm ts'ang á, 175 2
Ischium, kín kwat, 520 95
Isinglass, ü káu, 210 130
Island, hoi tò, 415 9
Islands of the Sea, n *Hoi chau*, 416
Islet, chü, 39 85
Issued, fát ch'ut, 223 11
Isthmus, mí tí, 412 3
Italy, Í tái lí, 410 12
Itch, kón lái, 505 82
Items, tik mat yé, 170 13
Itself, boil by, pák sháp, 164 81
Ivory, tséung ngá, 210 131
Ivory cuttings, ngá pín, 210 132
Ixora coccinea, mau ying tán fá, 454 57

JACANA, pák shing kai, 474 50
Jack fruit, pó ló mat, 443 22
Jacket, *n* chung shám, 148 51
Jacket, riding, má kw'á, 149 52
Jade, *n* yuk, 431 29
Jade, clouded, pik ngá sai, 431 30
Jailor, kam tsut, 125 3
Jailors, sz' yuk, 597 279
Jam, kò, 149 52
Jambs, fó ló chü tan, 132 32
Japan, Yat pún, 417 6
Japanning, *n* mút ts'at, 289 28
Jar, dyeing, tín kóng, 296 46
Jar, rice, tám, 335 45
Jar, unglazed, táp, 140 110
Jars, *n* áng, 140 109; ung kóng, 140 111
Jasmine, white, mút lí fá, 454 58
Jasminum officinale, sú híng fá, 454 59
Jasper, green, ts'ing pik, 431 31
Jatropha, t'ung yau shü, 441 31
Jaundice, fát wóng ching, 505 83
Java, Chau wá, 417 7
Java sparrows, hung tsui, 476 96
Jawbone, háp ch'é, 520 96
Jay, tséuk, 474 51
Jay, mottled, shán wó shéung, 474 52
Jealousy, tò, 96 63*f*
Jelly, ch'é lí, 164 67
Jelly, pig's foot, chü kéuk tung, 164 66
Jerk, tsat ím, 24 14
Jet, pat fúi muk, 431 32
Jeweler, yuk hí sz' fú, 282 48
Jewels, chü pò, 152 21
Jib-boom, t'au pak píú, 324 66
Jib-boom, flying, sám ch'ün t'au pak píú, 324 67
Join, to, kún, 329 1; tsíp shuk, 438 21
Join hands, kung shau, 187 41
Join in pairs, púi hóp, 388 1
Join to drink, *n* mín púi yam, 178 45
Join together, to, kún, 329 1; pók, 322 36
Join together, to, séung hóp, 376 11
Join together, to, séung tsuk, 418 10

Join upon, to, lín, 408 8
Joined, hóp mái, 17 06
Joiner, tsò ch'éung muk tséung, 282 49
Joint, tsít, 438 21
Joint adjutant high chancellors, *n* híp pán tái hók sz', 568 2
Joint owner, hóp pún yan, 213 62
Jointless bamboo, mò tsít chuk, 440 8
Journey, a long, tái mung, 122 13
Joy, lók, 27 12
Joy, *n* hí shik, 62 46; hí, 95 56
Judge, ón chát sz', 594 197
Judge, to, chak, 120 11; léung, 231 8
Judge of, to, *n* sham, 52 34
Judger, *n* tai, 559 13
Judgment, tò léung, 88 31
Jug, ch'ing, 140 112
Jugglers, shut sz', 125 7
Juice, chap, 209 115; kwó chap, 437 19
Juice of trees, shü tsun, 439 34
Juicy plum, ngó kò lí, 445 75
Juicy taste, mí ts'ing t'ím, 419 21
Julus, má luk, shán k'ung, 494 38
Jumped out, shé ch'ut, 145 216
Junction, hóp, 376 7
Junior master, shíú sz', 599 322
Junks, *n* ts'ò shün, 324 68
Jupiter, *n* muk sing, 398 7
Just enough, tsuk kau, 254 43
Just Men, Of, n *I sz'*, 114
Just now, ching wá, 157 9
Just now, ín tsoi, 235 11
Just now brought, í ká tsau chí, 158 13
Just price, kung tò ká, 247 13
Just try, shí há, 151 9
Justice, í, 114 18
Justice of peace, tín lí, 601 369
Juvia, hóp t'ò, 446 91

KÆMPFERIA, shán noi, 443 23
Kalka, Kák í kák, 423 18
Kánsu province, Kóm suk, 422 11
Kaolin, kò ling shik, 431 33
Kedgeree, Kat chí lí, 407 6
Keel, tai kwat, 324 69
Keen-eyed, *n* wai ngán, 47 9
Keep, to, ón tak, 160 12
Keep in, to, shau ts'óng, 143 165
Keep in order, to, chik ching, 572 42
Keep silence, hóp hau, 53 6
Keep till to morrow, lau fán, t'ing yat, 163 62
Keeper of H. I. M. seals, fú pò lóng, 589 85
Keeper of H. I. M. papers, chung shü fo, 588 61
Keeper of H. I. M. pleasure grounds, tò shui sz' ché, 601 380
Keeper of H. I. M. post office, yik shing, 604 450
Keeper of national archives, pí shü ling, pí shü kám, 594 203
Keeper of prison, chü shau, 554 400
Keeper of palace, chap kam 'ng, 586 7
Keeper of records in Censorate, yü sz' chü pò, 604 454
Keeper of records, chí chung, 587 20
Keeper of records, chü pò, 588 44
Keeper of supervisor's records, chím sz' fú chü pò, 587 25
Keeper of seals, chíú mó, 587 33
Keg, p'í p'á t'ung tsai, 139 98
Kelson, lí lung, 324 70
Kept open, tá hoi, 157 8
Kernel of fruit, yan, 438 20
Kernel of grain, a, yat nap, 384 1
Kernels, broken, ngat, 335 31
Kettle, wók, 139 101
Kettle, water, t'ung pò, 139 99
Key, *n* shi, 139 100
Kíangnán province, Kóng nám, 421 5
Kíangsú province, Kóng sú, 421 5
Kid, shán yéung tsai, 468 45
Kidnap, to, lú léuk, 543 208
Kidney, noi shan, 520 99
Kill, to, shat, 72 44
Kiln for ore, lò tsò, 435 24
Kiln, lime, fúi lò, 297 81
Kiln, pottery, ngá íú, 297 80
Kind, yau, 99 27; léung shín, 113 9
Kind of use, no, 'm chéuk shai, 252 35
Kindlings, ch'ái fá, 139 102
Kindness, yan, 92 6
Kindness, *n* shun, 11 28
Kindness, sut lín, 117 20
Kindred, tsung tsuk, 85 23*e*; ts'an, 113 16
KINDRED RELATIONS, *n* TS'AN Í, 76
Kindred, nine degrees of, *n* kau tsuk, 13 48
Kinds, 12, shap yau í chung, 509 3
Kinds, all, kók fún, 135 13; chung, 204 64
Kinds, all, kók shik, 204 63
Kinds, many such, tang mat, 202 44
Kinds of goods, what, pín tsung fo, 237 16
Kinds of things, chü shik tang mat, 202 44
King, *n* wóng, 559 18
King, the sacred, *n* hing, 360 33
King, the pitch note, t'ín k'au, 360 34
Kingcrab, *n* hau, 491 22
Kingdom, kwók, 410 9
Kingfisher, ü kau, tíú ü lóng, 474 53
Kingfisher, variegated, *n* fí ts'ui, 474 54
King-post, ai tsai, 316 50
Kirin in Mantchúria, Kat lam, 422 17
Kitchen, ch'ü fóng, 133 33
Kitchen of a temple, *n* p'áu ch'ü, 310 43
Kite, kwái ch'í, 474 55
Kitten, míú tsai, 468 45
Knee, bend the, *n* tá yat ts'ín, 183 5
Knee cap, p'ò sat, 531 23

Knee-joint, tsat kái, 520 100
Knee-pads, páu tsat, 149 53
Knee-pan, tsat kʻoi kwat, 520 101
Kneel, to, kwai há, 185 28
Knees, sat tʻau, 65 35
Knife, beveled, tsám tò, 298 82
Knife, bill, ngái tò, 337 75
Knife, brick, chùn tò, 294 18
Knife, carving, tái tsʻán tò, 139 103
Knife, case, ngau yuk tò, 139 104
Knife, dessert, kwó tò, 140 108
Knife, drawing, tò chʻán, 298 83
Knife, dress, pʻúi tò, 154 53
Knife, fish, ü tò, 140 106
Knife, pen, chíp káu tò tsai, 140 107
Knife, scraping, kwát tò, 298 84
Knife, small, to tsai, 154 54
Knife, vegetable, tsʻoi tò, 140 105
Knight-heads, tséung kwan chʻü, 224 71
Knives and forks, tò chʻá, 176 13
Knob, to pin a, tsʻám kún, 124 17
Knock at a gate, to, kau mún, 183 4
Knock head, to, *n* kʻau tʻau, 44 23
Knock head, to, *n* kʻó tʻau, 44 22
Knocker, mún wán, 316 51
Knot of tree, tsít, 438 21
Knotted cords, kít shing, 370 4
Know, to, *n* shik, 162 39; chí, 17 4
Know how, to, úi, 235 8
Knowledge, slight, *n* pʻó shik há, 95 54
Known, fát shan, 116 10
Knuckles, shau tsít, 64 13
Koko-nor, *n* Kó kó nó í, 423 18
Kumkwat orange, kam kwat, 444 43
Kwángsí province, Kwóng sai, 422 14
Kwángtung province, n *Kwóng tung*, 426
Kwanlun Mts., Kwan lun shán, 424 19
Kweichau province, Kwai chau, 422 16
Kwóngchau city, Kwóng chau fú, 402 1

LA PLATA, Láp Pá tá, 415 8
Labials, *n* shan yam, 6 26
Laboring, chʻut lik, 89 53
Labors, agricultural, *n* nung sz', 348 5
Labrus, fá ün shan, 483 95
Lac, gum, tsz' kang, 210 133
Lace, gold and silver, kam ngan sín tái, 211 134
Laceration, sün shéung, 528 11
Lachrymal duct, ngán lui kún, 518 52
Lachrymal glands, ngán lui hat, 519 71
Lachrymal sack, lui kún toi, 520 102
Lackaday, ái yá, 234 6
Lackered ware, tsʻat hí, 211 135
Lackering, káu tsʻat, 289 29
Lactiferous duct, chʻut yü kún, 518 53
Lad, yau í, 88 43
Ladák, Lá tát hák, 424 23
Ladder, tʻai tang, 140 113
Lade water, to, fú shui, 320 6; fat shui, 335 46
Ladle, hók, 140 114
Ladle, soup, tʻóng hók, 140 115
Ladle, wooden, muk shéuk, 335 46
Lady, a, *n* kú néung, 58 30
Lady, a, *n* fan mín yau tʻau, 45 55
Lady, your, *n* ling chʻung, 95 59
Lady, your honorable, *n* tsün fú yan, 95 56
Lady, that, kó wai á néung, 174 14
Lady bug, pán máu, 495 46
Ladyship, her, lò tʻái tʻái, 79 41
Lagerstrœmia, tsz' mí shü, 441 32
Laichí, dried, lai chí kón, 164 69
Lake, ú, 425 33
Lake red, fán hung, 305 46
Lama, lá má, 424 22
Lamb, kò, yéung tsai, 468 46
Lameness, pai kéuk, 505 84
Lamentations, tʻán tsʻing, 89 65
Laminaria, hoi tái, 458 37
Lammergyr eagle, tsò tíú, 473 27
Lamp, globular, *n* kam ü kóng tang, 140 118
Lamp, helmet, *n* kwʻai tʻau tang, 140 117
Lamp, water, *n* lau lí, 140 119
Lamp-chimney, tang tʻung, 140 121
Lamp-stand, tang tʻoi, 140 120
Lampwick, tang sam, 140 122
Lampwick grass, tang sam tsʻò, 458 38
Lampwick, rush, tang tsʻò, 140 123
Land, tí, 346 31; chʻau, 373 3
Land, make, kín ngón, 219 1
Land, people of the, noi tí man yan, 270 4
Land Measures, n *Mau fát*, 386
Land snails, tʻín ló, kwá ngau, 492 50
Land tax, tí ting, 259 7
Landed property, tʻín léung, 538 90
Landholder, tín ú, 344 20
Landlord, íp chü, 128 7; pʻò chü, 196 15
Lands, tʻín tʻò, 538 92
Landscape, shán chʻün king, 288 17
Landscape, shán shui wá, 371 9
Landscape-painter, wák kung, 282 51
Language, Chinese, *n* Tʻóng wá, 1 2
Languid, tʻoi kün, 67 62
Languor, kwʻan hái, 67 72
Lank, shau, 61 24
Lantern, tang lung, 141 124
Lantern-fly, lung ngán ngó, 495 47
Lapicide, shik hí tséung, 282 50
Lapis lazuli, tsʻing kam, 211 136
Lappet, shám kʻam, 149 54
Lard, chü yau, 164 68
Large a number, so, kóm tó yan, 131 14
Large, not very, mò mat tái, 138 63
Large—small, tái—síú, 357 3
Larger, kang tái, 130 10
Largest, chí tái, 130 10; tsui tái, 415 9
Largest—smallest, shau—mút, 385 3
Lark, crested, kók ling, 474 56

Lark, singing, pák ling, 474 57
Lark, wood, shán má tséuk, 474 58
Larva of musketoes, kʿít kʿít, 495 66
Larynx, hau lung, 518 61
Lassa, Lá sát, 424 22
Last, shoemaker's, hái hün, 298 85
Last decade, há tsʿun, 390 4
Last night, tsók mán, 159 30
Last year, kau nín, 63 57
Lastings, ü ling, 243 43
Latch, *n* mún kwai, 133 34
Late—early, chʿí—tsò, 227 6
Late years, kan nín, 268 2
Lately, kan yat, 77 8; kan loi, 177 25
Later, hau, 110 11
Lathe, tinman's, sik chʿé, 298 86
Lather, to, chʿá sò, 152 15
Lathing, tʿín lung tsz', 317 52
Latin language, Lá tʿai náp man, 411 15
Latitude, lines of, wai sín, wai tò, 401 9,11
Laugh, to, síú, 74 71
Laurus cinnamomea, yuk kwai, 440 13
Lava, wan shik, 431 35
Law, *n* lut lai, 533 1
Law, a silk, *n* ló, 266 42
Law professors, lut hók pók sz', 593 184
Lawless, *n* muk mò fát kí, 49 37
Laws, obey the, tsun fát, 270 4
Laws and canons, fát tò, 354 6
Lawsonia purpurea, chí káp fá, 454 60
Lay a foundation, *n* hoi kí, 565 23
Lay aside dress, to, *n* shing kún fún í, 188 48
Lay down, to, lók, 207 93; chʿít, 393 1
Lay it aside, tsʿóng chí, 575 9
Lay on, to, shéung, 294 21
Lay (spread) upon, to, pʿò, 291 37
Lay straight, to, tsʿai ching, 144 202
Lay the table, pái tsik, 188 50
Lay up, to, chʿü tsoi, 278 8
Lay upon, to, *n* táp, 68 84
Lax, somewhat, shéung fún, 270 4
Lead, sounding, tsam tʿó, 325 74
Lead, ün, tsʿing kam, 434 17
Lead, white, ün fan, 434 18
Lead, to, yan, 357 7; 325 75
Leader of army, tséung kwan, 602 393
Leader of cavalry, sz' má, 597 281
Leader of the vanguards, tò chí fai, 601 379
Leads, ün pín, ün kán kák, 298 87
Leaf, íp, 438 22
Leaf fan, *n* kwʿai shín, 148 35
Leaf for painting, pò tʿai shá, 458 39
Leak, to, lau shui, 135 4
Leak, repair a, chap lau, 133 46
Lean, shau, 60 6
Lean against, to, pʿang tʿiú, 326 92; í, 331 20
Leaning posture, kü tsò, 366 7
Leap, a, *n* yéuk, 23 11
Learn, to, *n* hók, 1 2
Lease, pʿai, 191 4; pʿai ling, 343 19
Lease, to, tsò, 190 3
Leather, pʿí, 287 14
Leather, ngau kák, 368 21; wai, 368 20
Leave, he took, sung chʿut, 132 23
Leave, to, lí, 222 8
Leave, take my, kò tsʿz', 77 10
Lecturers to H. I. M. shí kóng, 596 249
Leech, ngau kʿí, kʿí ná, 491 23
Leechlines, *n* líú sz', 324 72
Leek green, tsʿung luk, 305 37
Left, not, mò shing, 74 79
Left hand, *n* tsó shau, 64 19; tsó pín, 187 43
Leg, kéuk, 155 86; síú túi, 523 178
Leg bone, *n* hang kwat, kéuk kwang, 520 103
Leg bone, *n* king chí tái kwat, 523 178
Leg of mutton, yéung pí, 164 80
Leger, tsung pò, 211 138
Leggins, fú, 149 55
Leisure, no, 'm tak hán, 254 41
Lemna, *n* pʿing, 458 40
Lemon, ning mung, 443 24
Lend, to, tsé, 213 167
Lend a hand, chó yat pí chí lik, 68 82
Length, fút, 386 1; chʿéung, 393 2
Leniency and severity, hing chung, 580 10
Lenient, yung, 270 3
Leontodon chinense, pʿò kung ying, 458 20
Leopard, pʿáu, 468 47
Lepisma, pák ü, kím chʿung, 495 48
Lepra, pák shik, 505 86
Leprosy, má fung, fát fung, 505 85
Less—more, shíú—tó, 182 33
Lessee, shing yam ché, 128 8
Lessen, to, chʿü shíú, 376 6
Lessor, íp chü, 128 8
Lest, hung, 201 26
Let, pá, 186 33
Let (a house), to, yam, 190 1
Let down, to, fóng lók, 136 34
Let into, kún, 332 47
Let me see, pí ngó tʿai, 234 6
Let me see him, loi yat kín, 185 25
Let to travelers, kung yau hák, 321 25
Let water on a field, *n* fóng shui yap, 346 33
Let us go, séung tsʿing hʿü, 167 142
Letter, a, shü sun, 83 9
Letters, tsz', 210 124
Lettuce, shang tsʿoi, 449 42
Leuce, pák shik, 505 86
Leuciscus, tʿò ling, 481 33
Leuciscus or tench, hak wán, 489 233
Leucoma, ngán mók, 502 6
Leucorrhœa, lau pák tái, 505 87
Leucosoma, *n* pák fán ü, 489 244
Levantine satin, 'ng sz' tün, 264 18
Level, pʿing, 293 1
Level, to, pʿing, 337 79; kwan, 338 80
Leveler, pʿá, 335 47

Lever,	tung chíú,	298	88
Levy duties,	fú shui,	577	4
Lewchew,	Lau kau,	417	8
Lewd,	yam,	57	25
Libellula,	tsing t'ing,	494	28
LIBERAL ARTS, *n*	LUK NGAI,	353	
Liberty, not at,	pat nang yam í,	258	3
Library,	shü fong,	133	35
Libya, *n*	Lí pí á,	412	
License,	p'ái,	211	139
Lichen,	shik í, shik yui,	458	41
Lichen simplex,	fó ting ch'óng,	505	88
Líchí,	lai chí,	443	25
Lid,	k'oi,	180	5
Lie concealed,	kwai yan,	120	19
Lie upon, pleasant to,	hò fan,	143	183
Lieutenant,	ts'ín tsung,	602	395
Lieutenant-colonel,	yau kik, yau fú,	604	448
Lieut.-general,	fú tò t'ung,	589	77
Lieut.-governor,	fú yün, fú t'oi,	589	72
Lieut.-governor and member of the B. W.	ts'un fú pò yün,	603	412
Lieut.-governor's aid,	fú yün man tsun pò,	589	74
Lieut.-governor's staff,	fú píú,	589	73
Lieutenant in army,	fan fú, fan shau,	589	69
Lieut. of the imperial guards,	wai ts'ín tsung, wai fan fú,	603	436
Life,	ming, 57 26; yan ming,	210	126
Life, regardless of,	móng ming,	125	8
Life, this,	kam shai,	95	60
Life, to the very,	wai shang,	283	62
Lift up, to, *n*	kü, 34 11; tau hí,	131	3
Ligature,	póng mak kan sín,	532	37
Light—heavy,	hing—chung,	201	26
Light,	kwóng,	404	10
Light (color),	léuk, 211 136; ts'ín,	251	31
Light (food),	h'í h'í,	178	44
Light a fire, to,	chéuk fó,	139	87
Light a lamp, to,	tím tang,	140	113
Light entertaiment, *n*	pók chéuk,	187	43
Light fashions,	fan wá ts'áp,	351	10
Light ground,	fan tí,	264	10
Light red,	tám hung,	205	72
Light winds,	sai fung, síú fung,	327	108
Light, put out a,	sik fó,	137	39
Lighters,	sai kwá pín,	324	73
Light-house,	kwóng lau,	211	140
Lightning, *n*	tín,	404	11
Like,	yau, 85 23*e*; ü,	93	23
Like,	ts'z',	419	21
Like, I,	ngó chung í,	148	43
Like a,	tséung,	364	74
Like, to,	íú, 175 4; oi,	243	42
Like, very,	hò ts'z',	140	110
Likewise,	yik, 147 30; kím kung,	341	9
Lilies, golden, *n*	kam lín,	69	91
Lilium concolor,	chü ting fá,	454	62
Lily, day,	yuk tsám,	454	64
Lily, tiger spotted,	kün tán,	454	62
Lily, water, *n*	lín fá,	75	90
Lily, white,	pák hóp fá,	454	63
Limber,	yau,	526	3
Limbs, *n*	chí, kwang,	515	7
Limbs, the Four, *n*	*Sz' chí*,	63	
Lime,	fúi,	431	36
Lime-burner,	shíú fúi lò,	282	52
Lime fruit,	ning mung,	443	24
Limestone,	fan shik,	431	37
Limestone for rocks,	ying shik,	431	38
Limit,	kái,	393	8
Limit, overpass,	kwó hán,	556	430
Linchpin,	hat,	331	28
Line, a,	sín, 314 14; sók,	327	110
Line, sounding,	lung shün, tsam t'ó,	325	74
Line of descendants, *n*	kwá tít,	89	52
Line of map,	kák,	401	11
Linen,	má pò,	211	141
Linen, fine,	chuk pò,	250	26
Linguals, *n*	shít yam,	6	26
Linguist,	t'ung sz',	222	10
Lining,	náp lí, 265 29; ch'an,	248	18
Links,	lín wán kau,	298	89
Lintel,	mún mí,	133	36
Lintin island,	Ling ting,	220	3
Lion,	sz' tsz',	468	48
Lion unicorn, *n*	hái chí,	469	49
Lippitudo,	lán ngán pín,	505	89
Lips,	hau shun, 54 16; tsui,	102	56*f*
Liquidate, to,	ts'ing,	196	11
Liquor of divine healing, *n*	shing yü t'óng,	514	33
Liquorice,	kóm ts'ò,	458	42
Listen, to, *n*	t'ing, 6 25; ling yam,	57	20
Lists of population, *n*	pán tsik,	577	3
Literary grad. of 3d degree,	tsun sz',	602	410
Literary officers,	káu kún,	591	133
Literary profession,	shü ká,	496	2
Litharge,	mat t'ó sang,	434	19
Litigation,	tsz' tsung,	126	11
Little,	há, 160 8; shíú,	261	11
Little, a,	sám fan,	90	78
Little, a, *n*	tik, 164 65; tí kóm tó,	58	42
Little damp, *n*	shap shap tí,	157	9
Little, drink very,	léung sham ts'ín háp,	188	57
Little less,	léuk kám sé,	381	3
Little reputation, *n*	pók mín,	60	17
Live by,	shang ngai,	371	7
Live in retirement,	hán kü,	82	5
Livelihood, to procure, *n*	ú hau,	53	8
Livelihood, to procure, *n*	wai shang,	125	10
Livelihood, get a,	mik shik,	186	32
Lively,	hí sing máng,	161	14
Liver, *n*	kón,	72	46
Liver, beef's,	ngau kón,	165	87
Liver, parenchyma of,	kón ngán,	520	105
Living, good,	yau tsau yau yuk,	100	56

Living, while, tsoi shang, 84 17
Lixivium, kín shui, 514 34
Limit, without, mò kí kik, 373 1
Lizard, shím shé, 478 15
Lizard, livid earth, sik yik, shik lung tsz' í, 478 17
Lizard, house, ín t'ing, shau kung, 478 16
Lizard, spotted, kóp kái, 478 18
Load, to, tsoi, 321 24
Loadstone, shím shik, 434 20
Loadstone, tsz' shik, shíp shik, 211 142
Loaf, a, *n* yat kó mín t'au, 160 13
Loamy soil, fí yan tí, 227 5
Loans, *n* ts'ín chái, 540 149
Lobe of ears, í chü, 57 16
Lobsters, tái t'au há, 491 24
Local, pún tí, 235 11
Local magistrates, kwan kún, 592 161
Local magistrates, kwan shing, 593 162
Local magistrate, t'ung shau, t'ung p'ún, 603 425
Local officers, tí fong kún, 350 9
Loche, shá chui, 484 104
Lock, a, yat pá só, 141 125
Lock, to, só mái, 133 37
Lock, water, hó cháp, 336 48
Locked, not, mí kwán, 131 15
Lockjaw, ngá kwán kan pai, 507 143
Locust, chung chü, 495 49
Locust, large, lün ch'ung, 495 53
Locust, migratory, wóng chák, 495 51
Lodge, field, shau shé, 310 44
Lodge, snail's, *n* wó lú, 310 45
Lodging-place, *n* kü shó, 277 1
Loft, red, hung lau, 310 46
Loft, lau, kók, 317 53
Lofty, *n* kò, 81 1
Lofty and sublime, ngai ngai, 109 4
Logarithmic tables, túi shò pí lai, 396 22
Loins, *n* cháu, 520 107; íú, 522 161
Loiter, to, ch'éuk, 34 57
Lone king, *n* kú wóng, 560 24
Long, ch'éung, 57 26
Long, all day, shing yat, 157 8
Long ears, shui kín í, 57 18
Long established usage, shéung yat, chéung ch'ing, 221 4
Long ells, pat kí, 238 23
Long-cloth, yéung pò, 244 45
Long-cloths, gray, ün shik pò, 245 2
Long Measure, *n* *Tók fát*, 380
Long legs, k'am lò, 495 54
Long lips, ch'éung tsui, 321 28
Long time, hü kau, 62 37; hò noi, 79 30
Long time, how, kí noi, 79 34
Longan, lung ngán, 444 35
Longevity, *n* shau chéung shang, 280 24
Longitude, lines of, king sín, 401 9
Lonicera periclymenum, kam ngan fá, 453 45
Look, to, t'ai, 250 30; hón, 101 56*d*
Look back, to, kú, 28 21
Look downwards, to, fú, 110 23
Look upwards, to, yéung, 110 23
Looking-glass, chíú mín king, 154 55
Lookout, keep a, tsü p'á, 326 98
Lookout-house, móng lau, 319 93
Looks well, hò t'ai, 149 54
Loom, kí, 298 90
Loose, sung, 255 49; 241 33
Loosen ground, shó t'ung nai, 335 40
Lophius, chan má ü, 481 51
Loquacious, tó hau, 54 19; tó ín, 96 63*f*
Loquat, lò kwat, p'í p'á kwó, 444 36
Lord, *n* kung, 15 74
Lord, to, chü, 561 37
Lord of sacrifices, tái chü yan, 600 354
Lord of the country, kwók chü, 561 40
Lord of the palace, kung chü, 563 62
Lord paramount, chü shéung, 561 38
Lose (on sales), to, shít, 236 11
Loss of duties, lau shui, 205 79
Loss of memory, ching ch'ung, 505 90
Loss of voice, shat yam, 502 10
Lost, shat h'ü, 143 181
Lot, whole, *n* yat kú náu, 247 14
Lotion, sai yéuk, 514 35
Lotus, lín, 318 75
Louse, *n* shat ná, 495 55
Louse, wood, muk shat, 495 56
Love, oi, 92 6; ch'ung oi, 95 57
Love, to, hò, 116 12; yau, 98 15
Love ardently, t'ung oi, 100 56
Lover of virtue, *n* lók shín yan, 118 1
Low, *n* há, 3 10; ai, 132 19
Low—high, tai—kò, 356 1
Low price, ká lang tám, 244 45
Lower, to, lók, 324 60
Lower Classes, Of the, *n* *Há pan*, 125
Lower half, há pún tsít, 182 42
Lowest (quantity), chí shíú, 239 27
Lowly, hím hím, 113 5
Lucio-perca, sám ngá, 485 142
Luçonia, Lui sung, 417 9
Lumbar vertebræ, íú kwat, 524 190
Luminous, king, 564 16; hak, 38 82
Lumping the whole, ham páng láng lá ch'é, 247 13
Lumps (in yarn), shá tsít, 255 49
Lungs, *n* fai, 73 49
Lustrous, kwóng wát, 265 25; ling, 267 44
Lustrous, kwóng léung, 266 35
Lute, flat, hung hau, 362 50
Lute, many stringed, shat, 362 49
Lute, scholar's, *n* k'am, 362 48
Lute, small flat, chap, 362 51
Lutestring, kün, 264 6
Luxation, tít ch'ut kwat, 504 48
Lychnis coronata, ü mí yan, 454 66

Lycoperdon, fúi kú, 458 43
Lycopodium, sz' móng, kün p'ák, 458 44,45
Lying on, while, pín tsoi, 229 7
Lymnea, t'ín ló, 492 50

MACAO, Ò mún, 428 17
Macao Roads, Shá lek, 220 3
Macassar, Móng ká sát, 418 11
Mace, a, *n* yat ts'ín, 258 3
Mackerel, ch'í ü, 484 111
Mactra, shá pák, 490 3
Madagascar, Má tai ká sz' ká, 418 12
Madder, tán sham, 211 143
Made, well, hò kung tsók, 151 10
Made of, í wai chí, 135 6; í tsók chí, 213 169
Madeira, pák tsau, 164 70
Madness, tín kw'óng ching, 505 91
Madras, Mán tát lá sát, 407 6
Magazine, fó yéuk kuk, 310 47
Maggots in flesh, ts'ü, 495 57
Maggots in grain, mai ch'ung, 495 58
Magicians, shut sz', 542 178; sz' mò, 541 162
Magistracy, kún, 127 2
Magistrate of a district, yap tsoi, 604 446
Magistrate of river people, *n* hó ching t'ing, 590 103
Magistrate's hall, kung t'óng, 316 49
Magistrate's office, kái, 310 48
Magistrate's office, ngá shü, 311 57
Magnolia fuscata, hom síú fá, 454 68
Magnolia pumila, yé hóp fá, 454 67
Magnolia purpurea, sau í fá, 454 69
Magnolia yulan, yuk lán, 441 33
Magpie, sz' hí tséuk, 474 59
Magpie, blue, lín tséuk, 474 60
Mahratta, Má lá tá, 408 11
Maid, á má, 172 21; shai múi, 172 21
Maiden-hair, hak kwat móng, 457 4
Maize, suk mai, 449 43
Maize, an ear of, *n* yat p'áu suk, 164 71
Majesty, imperial, *n* mán sui yé, 90 79
Majesty and virtue, wai tak, 582 1
Major, tò sz', tò fú, 601 378
Major-general, tsung ping, 603 416
Major-general, t'ai tuk, t'ai t'oi, 600 359
Major-general of protectorate, chan shau tsung ping, 586 6
Make, to, tsò, 150 85; tsók, 38 79
Make, to, *n* tsò, 279 16; ching, 166 119
Make a bed, to, *n* p'ò hò ch'óng, 157 9
Make bread, to, fát mín páu, 167 144
Make one, to, wai yat, 327 118
Maker, first, ch'í ch'óng, 370 5
Makes, what, wai mat sz', 52 36
Malacca, Má luk káp, 408 11
Malachite, shik luk, 434 21
Malady, *n* wái, 72 29
Malay, Mò lòi yan, 416 4
Malaxis, tséuk shít lán, 454 70

Male, máu, kung, hung, 443 25
Malice prepense, mau shat, 547 284
Mallard, *n* fú, shui áp, 473 25
Malleolus, noi wá, 515 5
Mallet, muk ch'ui, 298 91
Malleus, í noi ch'ui kwat, 520 109
Mammæ, nái, yü, 520 110
Mammalia, *n* *Tsau shau*, *n* 466
Man, men, *n* yan, 9 1; ting, 37 76
Manage, to, tóng t'au, 46 70; pán, 232 12
Manage the chariot, chap yü, 369 1
Mandarin duck, *n* ün yéung, 473 24
Mandarin orange, chü shá kat, 444 41
Mane, tsung, 463 26
Mango, Mangifera, móng kwó, 444 37
Mango bird, wóng ang, 474 62
Mango fish, *n* má káu lóng, má yau, 484 114
Mangostan, móng kú shang, 419 21
Manhood, chí ü shing yan, 81 42
Manhood, chéung tái, 88 42
Mania potu, fát tsau tín, 505 92
Manifests, p'ái chíú, 211 144
Manifest, a, píú chéung, 572 37
Manila, Má ní lá, 417 9
Manis, *n* chün shán káp, 469 50
Mankind, yan ché, 117 23; shai, 124 8
Manner, a, *n* shik, 569 11
Manner, this, kóm yéung, 79 33
Manner, what, tím yéung, 341 11
Manner of, all, kók fún, 288 20
Manners and customs, kw'ai k'ü, 415 6
Mansion, chák, 310 49
Mantchou, *n* Mún chau, 566 35
Mantchúria, *n* Mún chau, 422 17
Mantis, t'óng lóng, 495 59
Mantle-piece, fó lò ngák, 133 38
Manufacture, foreign, ngoi yéung shó chai, 203 52
Manure, fí líú, fan, 342 16
Manure, to, *n* lók fí, 342 16
Mauritius, Míú lí sz', 418 13
Many—few, chung—kwá, 275 14
Many, how, kí tó, 169 6; kí kó, 93 20
Many, so, *n* kóm tó, 6 24
Many, too, tó tak tsai, 159 27
Many voices, k'í, 39 88
Many years, tsik nín, 271 6
Maple, fung shü, 441 34
Maple pavilion, *n* fung shan, 561 36
Marble, black, *n* Shíú hing shik, 431 40
Marble, blue, wan shik, tái lí shik, 431 39
Marble, red, *n* fá yui shik, 431 40
Marbled, tsáp shik, 303 1
Mare, pan má, shé, 469 51
Marines, chau sz', 328 132
Mark, a, (name) hò, 46 68
Mark, or target, chan, 366 8
Mark, to make one's, *n* tá chí mò, 65 27
Mark time, to, tsít ngók, 361 45

Marked line, a, yat sín man, 461 10
Market, ch'an h'ü, 135 10; shí, 211 145
Market, *n* sh'í tsing, 310 50
Market price, shí ká, 207 95
Marking-line, kán chik, 298 92
Marking-lines, ts'am chuk, 298 93
Marmot, t'ò pút shü, 469 52
Marquis, *n* hau tséuk, 590 93; hau, 592 152
Marriage, fan yan, 353 3
Marriage, after, shik yan, 96 63*e*
Marriage, second, kai shat, 94 48
Married again, *n* fán t'au p'ó, 95 58
Marrow, kwat sui, 72 29
Marry (a husband), to, ká (fú), 463 62
Marry (a wife), to, ts'ü (ts'ai), 90 69
Mars, *n* fó sing, 398 7
Marshes, chák, 350 9
Marshy plants, *n* shap ts'ò, 437 1
Mart, a, yat fau, 418 11
Mart, commercial, shí má t'au, 268 2
Martial, mò, 564 14
Martin, ín, 476 100
Martingal, tò tíú, 325 75
Marvel of Peru, ín chí fá, 454 71
Marygold, mán shau kuk, 454 72
Mask, a, síú mín, 63 59
Masons, nai shui sz' fú, 282 53
Mast, tséung, wai, 325 76
Mast, fore, main, mizzen, t'au wai, tái wai, mí wai, 325 77
Mast, to lower a, *n* lók wai, 325 79
Mast, top, top-gallant, royal, í, sám, sz', ch'ün, 325 78
Master, *n* kún yan, 93 30; tung ká, 170 13
Master, a, sín shang, 124 9
Master attendant, *n* chí sz', 587 18
Master controller, sz' tai káu wai, 598 291
Master controller, káu wai, 591 135
Master-controller of city gates, shing mún káu wai, 597 259
Master controller of the army, hang kwan káu wai, 590 92
Master of ceremonies, tái tín pan, 600 355
Master of house, chü yan, 188 50
Master of medicine, í sz', 498 4
Master of privy council, chí sh'ü mat ün, 587 13
Master of the herds, t'ái puk muk sz', 599 330
Master of the temple band, shing míú sz' ngók, 597 261
Masters in school of the Rationalists, *n* Tò luk sz' chí ling, 602 386
Masticate, to, hau tséuk, 53 14
Mat, tsik, 212 146
Mat, bow, t'au p'ung, 325 81
Mat, dish, típ tín, 141 127
Mat, rattan chair, t'ang tín, 141 126
Mat, thrashing, kwán tò t'ím, 336 49
Mat grass, lun, 459 46
Mat-maker, chik tsik sz' fú, 282 54
Mate, chief, fó chéung, 325 80
Mate, second, í fó, 325 80
Materia Medica, n *Pák yéuk lui*, 508
Materia Medica, the, *n* Pún Ts'ò, 429 1
Materials, mat, 366 12
Maternal grandfather, ngoi tsò, ngoi kung, 105 62
Maternal grandmother, ngoi p'ó, ngoi tsò mò, 105 65
Maternal grandmother's sister, í p'ó, 105 74
Maternal uncles, mò k'au, k'au fú, 105 67
Maternal uncle's wife, k'am mò, k'au mò, 105 69,70
MATHEMATICS, *n* SHÒ HÓK, 375
Mathematics of Institution, *n* Ts'uimí Ts'uimí shán Shò Hók, 396 21
Matress, yuk, 157 6
Matrix, yan, 298 94
Matter, refuse, ü mat, 336 62
Matter, subtil, *n* mí chat, 404 11
Matter of course, tsz' tóng ü ts'z', 184 16
Matters, such, kók sz', 172 20
Matting, p'ung, 278 5; tsik, 212 146
Matting, rush, ts'ò tsik, 141 128
Mattoc, póng, ch'ó t'au, 336 50
Mature, not, mí tsuk, 70 10
Maxillary angle, huk kwat, 520 111
Maxillary bone, superior, shéung ngá ch'óng ngá kwat, 520 97
Maxillary, inferior, há ngá káu kwat, 520 98
Maxims, mò, 109 2; kw'ai, 110 24
May, nang, 112 12; hó wai, 112 15
May be, wák ché, 168 2
May I add, tang ngó tím, 180 13
May pass, fong hang, 211 144
Mazarine, pò lám, 228 20
Me, ngó, 140 56
Meal, a, yat ts'án, 343 17
Meal, evening, yé ts'án, 177 23
Meal, frugal, pín fán, 187 45
Meal, Indian, suk mai fan, 164 72
Mealy, sung, 167 129
Mean (actions), hak pók, 112 11
Mean business, no, fí tsín ché chí sz', 369 1
Mean, the, pí, 539 108
Meaning, (intention) í sz', 90 79*a*
Meaning, what is the, tím kái, 16 1
Means, devising, kai, 87 13
Measles, lam ching, 506 94
Measure, to, tók, 281 41; 117 22
Measure, a, *n* shing, 383 1
Measure a ship, chéung léung, 325 82
Measure of an angle, tò, 394 13
Measure rice, to, léung mai, 301 147
Measures, director of, sz' tò, 600 347
Measures of Capacity, n *Léung fát*, 383
Measures of Land, n *Mau fát*, 386

Measures of Length, n	*Tók fát,*	380	
Measures of Time, n	*Lik fát,*	388	
Meat,	yuk,	141	138
Meat cakes,	wan t'an,	301	144
Mechanic, a,	kung,	123	3
MECHANICAL AFFAIRS, *n*	KUNG NGAI,	277	
Mechanical Implements, n	*Hi kü,*	293	
Mechanical Operations, n	*Pák ngai lui,*	285	
Medallion pheasant,	t'ò shau kai,	475	73
Medical College, *n*	T'ái I' Yün,	501	1
Medical College director,	t'ái í yün yün sz',	599	333
MEDICINE, *n*	Í HÓK,	497	
Medicine,	yéuk,	514	36
Medicine, good,	léung yéuk,	55	42
Mediterranean,	Tí chung hoi,	408	10
Medlar,	kau kí tsz',	444	38
Medulla spinalis,	tsik sui,	520	112
Medusa,	shui mò,	492	40
Meet, to,	ü,	405	16
Meet, to, *n*	séung fung, chóng kín,	45	57,58
Meet together, to, *n*	úi mín,	60	12
Megalops,	shui wát,	483	89
Meibomian gland, *n*	ngán pín síú hat,	519	72
Melastoma,	kai chí ním,	455	73
Melia,	sham muk,	441	44
Mellow color,	lò,	303	1
Melolontha,	wóng shá ná,	494	24
Melon,	kwá,	449	44
Melon, winter, *n*	t'ung kwá,	164	73
Melon seeds,	yéung,	439	35
Melt, to	yung fá,	212	148
Melting,	síú yung,	290	30
Members, four, *n*	sz' chí,	59	46
Membrana tympani,	í mók,	521	113
Membrane around the brain,	nò tséung yan mók,	518	54
Memoirs of Ladies, *n*	Lít Nü Chün,	95	63
Memoranda of Foreign Tribes, *n*	San kéung Ngoi Fán,	420	27
Memorandum book,	kí pò,	575	10
Memorial,	tsau,	568	4
Memory, *n*	kí,	16	85
Men, all,	yan yan,	91	79*d*
Men, grade of,	lau yan,	340	1
Menagerie,	ün,	310	51
Mencius, *n*	Mang tsz',	14	60
Mend, to, ching fán,	142 161; pò,	279	22
Menorrhagia,	hüt shán pang,	506	96
Men-of-war,	sz' shün, chín shün, ping shün,	325	83
Menses,	king shui,	506	95
Mercantile business,	mái mái sz',	207	97
Mercantile establishment,	mau yik chí ká,	210	121
Merchandise,	fo,	206	82
Merchant, *n*	shéung yan,	123	6
Merchants,	hák shéung,	209	117
Mercury, *n*	shui sing,	398	7
Mercy,	sut lín,	117	20
Merely, *n*	pat kwó,	3	9
Meridian portal,	'ng mún,	561	36
Meridians,	king sín,	401	9
Merinoes,	ü ts'é,	243	43
Meritorious,	kung,	538	92
Meritorious deeds,	tsik,	25	4
Meritorious titles,	kung fung,	567	39
Messenger,	sz',	110	19
Messengers to H. I. M,	k'ap sz' chung,	591	132
Met in long a time, not,	kau pat mín,	184	8
Metal, *n*	kam,	433	1
Metals, n	*'Ng kam lui,*	433	
Metals, precious,	pò púi,	257	1
Metatarsus,	tsik,	463	27
Meteorology, n	*Hi k'í tséung,*	403	
Method, a	fát, 341 7;	375	4
Metropolitan officers,	king wan, king ch'íú wan,	592	144
Metropolitan officer,	noi sz',	594	194
Mew, to,	hám,	465	49
Mexico,	Mak sik kó,	415	7
Miasmatic contagion, *n*	chéung lai,	506	93
Mica, decomposed,	mung shik,	431	43
Mica, friable,	kam sing shik,	431	41
Mica, foliated,	ts'ín ts'ang chí,	431	42
Michelia champaca,	yéung kau ngá,	455	74
Microcosm, *n*	síú t'ín tí,	75	91
Middle,	chung,	132	29
Middle of door,	mún sam,	317	55
Middling Classes, n	*Chung pan,*	123	
Midrib,	íp kan,	438	23
Midsman,	chung yan,	196	14
Midst of heavens,	tóng chung,	397	1
Mildewed,	múi,	226	5
Mildness, *n*	wó,	92	3
Mile, a, *n*	yat lí,	381	3
Military classes,	kwan tsik,	534	10
Military implements,	ping hái,	277	2
Military inspector,	kám kwan,	591	125
Military laws, *n*	ping lut,	542	183
Military leader,	kwan sz',	592	158
Military officers,	mò kún,	592	151
Military operations,	kwan mò,	543	200
Military post,	kún túi,	311	52
Military protector,	mò wai tséung kwan,	594	188
Military subalterns,	kwan píú,	592	159
Military secretary,	chung kwan,	588	58
Milium,	tsik,	449	47
Milk, ngau yü,	138 64; ngau nái,	164	74
Mill, hand, *n*	shik mó,	141	131
Mill, skinning,	kóng túi,	336	52
Mill, stone,	mó,	336	54
Mill, water bolting,	shui tá lò,	336	51
Mill, wooden,	lung,	336	53
Millet, *n*	suk,	449	45
Millet, grand, *n*	shü,	449	48
Million a,	yat chíú,	376	18

Million a,	pák mán,	418	12
Mills, water, *n*	shui mó,	336	55
Mimosa,	fi tsò,	441	35
Mind,	sam,	58	39
Mine,	háng,	435	24
Mine, silver,	ngan kw'óng,	260	8
Minerals, n	*Yuk shik lui,*	429	
MINERALOGY, *n*	SHIK LUN,	429	
Mingle and flow,	káu lau,	70	4
Minister, a, *n* shan, 11 27; tái shan,		575	7
Minister of state,	chung tóng,	588	57
Minister of state,	kí háng,	591	136
Minister of Board of Officers,	tái tsün hang,	600	338
Ministers of state,	pái séung,	594	199
Ministers of state,	shing séung,	596	256
Ministers of state,	sh'ü kí,	597	266
Minium,	ün tán,	434	22
Minor dukes,	sám shíú,	595	215
Minor master,	shíú sz',	597	262
Mint,	k'ing síú,	201	28
Mint, *n*,	ts'in kuk,	257	3
Mint, director of,	sz' wán,	600	351
Minute, a, hak, 204 62; fan,		391	6
Minutely, speak,	tsun shut,	231	9
Mirabilis jalapa,	ín chí fá,	454	71
Mirror, hand,	shau king,	154	57
Mirror-grinder, *n*	sháng king tséung,	282	55
Misanthropist, *n*	pat yan ché,	117	21
Miscellaneous,	shap mat,	296	61
Miscellaneous Plants, n	*Pák ts'ò lui,*	457	
Miscellaneous plants, *n*	tsáp ts'ò,	437	1
Miserably inferior,	yai kwó t'au,	249	21
Mistake,	ts'ó kwó,	62	42
Mistake in calculation,	kai 'm sun,	171	15
Mistaken, *n*	kí ká,	234	7
Mistress,	tung chü néung,	172	21
Mitigation,	kám,	534	11
Mix, to,	t'ò lín,	299	110
Mix up, to,	wó wan,	226	5
Mixed colors,	tsáp shik,	238	20
Mixed, (wove)	pán,	264	7
Mizzen mast,	mí wai,	325	77
Model,	kw'ai mò,	213	166
Model, a,	pán shik,	257	3
Modeling,	yan t'ò,	290	31
Modern,	shí,	364	77
Modern,	kam,	146	4
Modest, too,	t'ái hím líú,	186	33
Modest appellation, *n*	tsz' pí chí ch'ing,	560	24
Moist,	shap,	47	8
Moisten, to, shap, 155 79; luk,		155	75
Molar teeth,	tái ngá, ts'ò ngá,	523	172
Molasses,	kat shui t'óng,	212	147
Molasses glue, *n*	t'óng káu,	212	148
Mold,	yan, 258 3; mò,	287	8
Mold, tin,	sik mò,	298	54
Mold-board,	ts'éung kéuk sín,	317	54
Molding glass,	ch'ui pó lí,	290	33
Mole,	t'ín shü,	469	53
Mole cricket,	t'ò kau, lau kú,	495	60
Moluccas,	Mí lók kú,	418	14
Monarch, tai, 100 56*a*; tán yü,		601	366
Monastery of Budhists,	shí,	311	53
Money, ngan, 198 5; ts'ín,		122	17
Money, ready,	ín ngan,	253	40
Money, to pay,	káu ngan,	240	31
Money-changer's shop, *n*	cháu ún ts'ín ngan,	193	6
Money shop,	ngan p'ò,	201	28
Mongolia, *n*	Mung kú tí,	423	18
Monkey, *n*	má lau, ní hau,	469	54
Monkey, proboscis, *n*	kwó ín,	469	55
Monkies,	ü lui,	466	1
Monocanthus,	hak p'í yéung,	481	50
Monoculus polyphemus, *n*	hau,	491	22
Monopoly,	tuk shí shang í,	212	149
Month, a,	yat üt,	389	3
Monthly,	múi üt,	130	10
Monthly rose,	üt kwai,	456	110
Months ago, two,	ts'ín üt,	84	20
Monuments,	pí,	542	172
Moon, full,	móng shí,	398	5
Moon, new,	shók shí,	398	5
Moon, the,	üt,	404	10
Moongazer,	shik sz' tsz',	484	116
Moonlight, *n*	ming üt,	68	80
Moonlight, to enjoy,	ún üt,	134	55
Moor, to, wán pók, 222 9; t'ing chau,		199	14
Mop, *n*	muk,	141	132
More,	kwó,	73	55
More, a little,	tik tím,	174	16
More—less,	tó—shíú,	182	33
More firm,	yik chóng,	404	9
More than 10,000,	yat mán kí,	412	1
More or less, *n*	kóm shéung há,	247	10
Moreover, fóng ch'é, 236 13; ling,		377	20
Moreover,	yik,	403	1
Morning,	ch'íú,	328	127
Morning,	ch'íú t'au tsò,	156	3
Morning, early in,	ts'ing shan,	153	31
Morning, to-morrow, t'ing tsò, 151 3;		159	29
Morocco,	Má ló kò,	413	7
Mortar,	kau,	336	62
Mortar, nai, 290 31; fúi nai,		297	73
Mortar, a lime,	fúi hóm,	298	95
Mortar, physic, *n*	yéuk chín,	298	96
Mortar, vertical wheel,	chín,	336	56
Mortar, wheel, *n*	shui chín,	336	55
Mortar, wheel skinning,	kí túi,	336	57
Mortar and pestle,	chung hóm,	141	133
Mortgage,	tín,	212	150
Mortgage, to,	tín mái,	538	95
Mortising, tau sun, 290 32; séung,		325	75
Morus,	sóng shü,	441	37
Mosses,	t'oi, sín,	459	47
Most, (a superlative) *n*	líú pat tak,	73	53
Most assuredly,	shí pít,	46	59

Most certainly, *n* kwó t'au, 2 5
Most excellent, shat shau hò, 179 50
Most to be feared, tsui kí, 164 64
Moth, ngó, 495 61
Moth, atlas, ló fau típ kung, 495 64
Moth, candle, tang ngó, 495 62
Mother, mò, 95; mò ts'an, 103 12
Mother, my, ká ts'z', 78 13
Mother, my, ká mò, 79 36
Mother, my honored, mò ts'an tái yan, 79 37
Mother, my respected, ím ts'z', 78 14
Mother, your, lò ún yan, 77 49
Mother, your, *n* ling shau t'óng, 77 9
Mother, your, *n* lò t'ái ún, 79 34
Mother, your deceased, ling pí, 79 39
Mother-in-law, ngók mò, ngoi mò, 106 81
Mother's arms, wái p'ò, 81 42*e*
Mother's elder sister, í mò, 105 71
Mother's younger sister, í tsé, 105 72
Mother's sister's husband, í chéung, 105 73
Mother-o'-pearl, wan mò hók, 212 151
Mother-of-pearl cutter, ch'é pò tséung, 282 56
Motions, make, tá shau mín, 69 98
Motley assortment, tsáp shik, 239 25
Mottled dark color, kú t'ung, 248 19
Mottled jay, shán wó shéung, 474 52
Moukden, Shing king, 422 17
Mount a horse, to, shéung má, 332 44
Mountain, *n* ngók. shán, 425 28
Mountain ebony, lun káp, 441 36
Mouse, shik shü, 469 56
Mouse, shrew, ts'ò shü, 469 57
Mourn, to, fuk, 88 45
Mourning, sóng tsai, 353 3
Mourning, in, sóng, 97 63*h*; kü sóng, 552 372
Mouth, Form and Functions of, *n* *Hau lui*, 53
Mouthpiece of *shang*, *n* wóng, 365 80
Movable types, *n* út tsz', 280 27
Move about, to, tung, 73 52
Move away, to, í hoi, 139 93; 136 21
Move, to, kü, 69 93; pún, 144 201
Moving, resting, tung, tsing, 126 15
Mowtan, mau tán fá, 455 89
Mr. *n* sín shang, 19 1; sz' t'au, 46 66
Mr. So-and-so, Mí sz' Mau mau, 236 14
Much, tó, 231 9; fán, 33 49
Much, not, mò kí tó, 170 10
Much too broad, fút kwó t'au, 250 29
Much pleasure, hò lé, 177 29
Mucus, *n* tai, 70 4
Mud-lice, tí pò, tí chü, 496 74
Mugil, pák tsai, 484 118
Mugwort, ngái ts'ò, 457 12
Mulberry tree, sóng, 347 1
Mule, lui, 469 58
Muller, ín shik shik, 298 97
Mullet, wóng mí tsai, 484 117
Mulligatawny, wóng kéung t'óng, 164 76
Mullus, yéung tsün, 489 229
Munificent, emperor, *n* sün wóng tai, 563 4
Multiple, ying, 372 1
Multiplicand, shat, 379 4
Multiplication, *n* shing, 379 4
Multiplication table, kau kau hóp shò, 379 4
Multiply together, séung shing, 387 5
Multitude, kwan há, 560 29
Multitude, director of, sz' yün, 600 346
Muræna, láp chui, 481 43
Murex, héung ló, lát ló, 491 26
Murex spinosus, ch'éung tsui lik ló, 491 29
Murex muriaticus, ch'éung chí ló, 491 27
Murraya exotica, kau lí héung, 455 75
Muscæ volitantes, ngán fá, 506 97
Muscles, *n* yuk kan, 521 114
Muscles of eye, ngau noi kau, 521 115
Muscovy glass, ts'ín ts'ang chí, 431 42
Mushroom, kai tsung, t'ò kw'an, 459 48
Mushroom, black, muk í, 449 51
Mushroom, small, héung sun, 449 50
Music, *n* ngók, 356 1
Music box, síú fung k'am, 364 76
Musical box, *n* chuk, 361 40
Musical cups, yan, 360 38
Musical Instruments, *n* *Ngók hí*, 356
Musical instrument maker, tsók ngók sz' fú, 282 57
Musicians, t'ung tsz' pát yam, 282 14
Musicians, ngók shang, 124 58
Musk, shé héung, 212 152
Musk-deer, shé, héung chéung, 467 23
Musket, níú ch'éung, 220 3
Musketo, man, 495 65
Musketo, larva of, k'ít k'ít, 495 66
Musketo-whip, *n* man fat, 159 25
Muskmelon, héung kwá, kam kwá, 449 52
Mussænda chinensis, pák íp ch'á, 455 76
Must, íú, 131 4; sü yung, 55 39
Must, *n* pít, 13 56
Must not, mat, 68 88; tsít mat, 93 27
Must not, 'm hò, 49 42
Mustaches, tsz', 519 81
Mustard, coarse, kái lán, 449 54
Mustard plant, kái ts'oi, 449 53
Mustard (in powder), kái mút, 164 77
Mustard-pot, kái mút chung, 141 134
Muster, *n* fó pán, 244 45
Mutitas, á, 504 49
Mutton, *n* yéung yuk, 164 78
Mutton-steak, t'ít pá yéung yuk, 164 79
Mutual, *n* séung, 67 63
My, ngó, 58 42; ngó tik, 91 79*c*
My own, pún, 264 8
My own son, ts'an shang tsai, 86 8
Myliobates, chéung ang, 486 157
Myriad, mán, 373 1
Myrrh, mút yéuk, 212 153
Myrtus tomentosa, ú ním, 455 77

Myself,	ngó tsz' kí,	90	79*c*
Mytilus, edible,	shá hín,	491	31
NAIL,	ting,	298	98
Nail, finger,	shau káp,	63	2
Name, *n*	ming,	4	16
Name, ship's, *n*	shün ming,	325	84
Nameless bones,	t'ün kwat,	521	117
Names of Colors, n	*Ngán shik ming,*	302	
Namoh,	Nám ò,	428	16
Nánhwá plum,	Nám wá lí,	445	76
Nankeen, *n*	tsz' fá pò,	212	154
Nánking, city of,	Nám king,	421	5
Nap,	mò,	234	7
Naphtha,	shik nò yau,	431	44
Napkin,	ch'á pò,	141	135
Napkin,	mút shau kan,	173	7
Narcissus tazetta,	shui sín fá,	455	78
Nares anterior,	ngoi pí lung,	521	118
Narrow,	chák, 159 19; háp,	386	1
Nasal duct,	pí kún,	518	51
Nasal polypus,	pí chung sik yuk,	506	116
Nasals, *n*	pí yam,	6	26
Nasturtion,	hó íp lín,	455	79
Nates,	pí kú,	521	120
National Airs, *n*	Kwók Fung,	15	78
National Coins, n	*Kwók pò lui,*	257	
Nations of Europe, n	*Au lò pá kwók,*	409	
Nation's king,	kwók wóng,	560	23
Native,	pún t'ò, 209 112; t'ò ch'án,	259	6
Natural, *n*	sing,	59	46
Nature, *n*	sing, 9 1;	497	1
Náu the Great, *n*	Tái Náu,	388	1
Naval officers, *n*	shui sz' kún,	597	270
Nave,	kuk,	331	29
Nave-box,	ín, chat,	331	30
Navel,	ts'z',	521	121
Near and distant, *n*	noi ngoi,	103	
Near land,	kan ngón,	211	140
Near-sightedness,	kan shí ngán,	507	132
Nearest,	chí kan,	173	5
Nearly,	tséung loi,	82	6
Nearly alike large,	léuk tái,	300	127
Nearly equal,	tái léuk séung t'ung,	409	1
Nebulæ,	ló pák fá,	506	98
Necessary, *n*	chí tsò, tò íú,	6	25
Necessary, it is,	pít sü,	160	1
Neck,	king,	70	1
Necklace, a,	yat t'íú king lín,	154	58
Neckcloth,	king kan,	149	56
Need, to,	íú,	131	9
Need not,	'm lun,	147	31
Needle, *n*	kún ch'am,	154	59
Neglect, not to,	pat hó shat,	94	41
Neigh, to, *n*	sz',	465	49
Neighbor,	lun,	39	84
Neither—nor,	pat—pat,	73	57
Nelumbium,	lín fá,	456	122
Nelumbium root,	lín ngau,	164	81
Nepenthes,	chü lung ts'ò,	455	96
Nephew,	chat,	105	50
Nephew's sons, *n*	chat sün,	89	50
Nephew's wife,	chat fú,	105	51
Nephrite, *n*	yuk,	431	29
Nerita,	ying kó tsui,	491	32
Nerium oleander,	káp chuk t'ò,	455	80
Nerves, *n*	kan,	521	122
Nest,	ch'áu, wó,	463	28,29
Net,	móng,	298	99
Net, bird,	ló,	336	58
Net, crab,	to sú lung,	299	102
Net, drag,	kú,	299	100
Net, lifting,	tsang,	299	101
Neuralgia, *n*	kan ping,	506	99
Neutralize, to,	séung shat,	511	8
Never,	mí ts'ang, 79 39; mò,	181	29
Never does,	fí shó wai,	117	18
Never mind,	'm séung kón,	251	34
Never return, *n*	'm úi t'au,	46	63
Never seen,	muk shó pat kín,	49	36
Never yet,	mí shéung,	110	13
New,	san,	137	43
New—old,	san—kau,	137	44
New fashioned,	shí hing,	142	159
New Holland,	San Hó lán,	419	17
New moon,	shók shí,	398	5
New Zealand,	San Sai lán,	419	18
New-year's bell flower, *n*	tíú chung fá,	453	29
Newly arrived,	san tò,	199	9
Newt,	t'ai,	478	20
Next, *n*	ts'z', 11 21; há t'au,	17	7
Nias,	Ní shí,	418	15
Nicely,	hò, 234 6; lím hò,	149	54
Nicobars, *n*	Ní kú pá lá,	419	16
Nictitating,	níú ngán mók,	463	30
Niece,	chat nü,	89	66
Niece's husband,	chat sai,	105	53
Night, whole, *n*	t'ung yé,	392	10
Night blindness,	wai yé ngán,	503	16
Night blooming cereus,	shan sín chéung,	457	16
Nightingale,	ying,	476	111
Nine, *n*	kau,	377	20
Nine degrees of kindred, *n*	kau tsuk, 13 48; 90		79*b*
Nine tenths,	kau fan,	366	5
Ninth entrance, *n*	kau chung,	561	36
Nípál, *n*	Kwók í hák,	407	6
Nippers of crabs,	hái ngáu, hái kím,	464	34
Nit,	kí,	496	67
Nitre,	síú,	432	66
No,	'm hai, 179 47; fí,	55	45
No fear, *n*	pat fóng, mò ím,	33	46,47
No importance,	'm séung kón,	236	12
No matter,	pat k'ü,	227	6
No matter whether,	mò lun,	499	7
No mistake,	mò ts'ó,	245	1
No one,	mút yau yat kò,	101	56*b*
No place, *n*	mò shó,	68	86

Nobility, kung hau, 551 354
Noble, kò, 564 5
Noble friends, kò p'ang, 132 27
Noblemen, *n* chü hau, 588 40
Nobody, mò yan, 237 19
Nocturnal guards, suk wai, 543 193
Nod, or give assent, to, *n* tím t'au, 43 14
Nod, to, *n* ngap t'au, 43 15
Nod, to, k'éuk shui, 367 12
Noise, shing, 139 100; ts'ò ching, 159 30
Nomads, yau muk, 583 2
None, mò, 28 19
None, have, mò, 157 7
Noon, *n* ching 'ng, án chau, 391 6
Noose, cow, *n* kün, 331 32
North, pak, 397 2
Northeast, tung pak, 412 3
Northerner, *n* ngoi kóng, 242 38
Northwest, sai pak, 412 4
Norway, Nó wá, 411 20
Nose, Form and Functions of, n *Pí lui*, 50
Nose, cartilige of, pí ch'ü, 51 20
Nose-bleeding, lau pí hüt, 52 29
Nosology, n *Pák ping lui*, 501
Nostrils, pí lung, 51 22; 521 118
Not, *n* 'm, 2 3; pat, 45 43
Not at all large, mò tái tik, 144 193
Not at all understand, *n* 'm híú tak sái ké, 20 5
Not at home, *n* tóng ká, 183 5
Not correct, *n* 'm tak ching, 5 20
Not fear, *n* 'm pá, 2 6
Not fear bending, pat ím h'uk, 31 33
Not more than, pat kwó, 224 1
Not much, mò kí tó, 170 10
Not so, 'm hai, 234 6
Not touch, mat tung, 68 88
Not very deep, mò kí sham, 134 58
Not yet, mí, 79 29; shéung mí, 89 61
Not yet, 'm ts'ang, mí ts'ang, 68 90
Notable arrangement, ming lai, 509 2
Notary offices, fó, 570 14
Notes in music, *n* yam, 356 1
Nothing else beside, shé ts'z' í ngoi kang mò t'á, 429 1
Nothing over, mò shing, 74 79
Notice, not to, pat shik yan, 62 48
Notices of Maratime Countries, *n* Hoi Kwók Man Kín Luk, 420 27
Notices of the Seas, *n* Hoi Luk, 420 27
Notorious offenders, chung fán, 311 65
Nourish, to, fú, 93 14
Nourish by breasts, to, yü pò, 466 1
Nourishing, yik, 162 40
Now, *n* í ká, 6 27; kam, 18 10
Now, (conj.) fú, 80 42*d*
Now-a-days, í ká, 242 37
Noxious plants, *n* tuk ts'ò, 437 1
Number of men, yan tó shíú, 220 3
Numbers, shò, 373 3
Numerical Characters, n *Shò tsz'*, 375
Numerous, shò shap, 415 9
Nunnery of Budhists, ím, 311 54
Nuptial lamentations, t'án ts'ing, 89 65
Nuptial presents, ch'óng lím, 89 63
Nuptial presents, ch'á lai, 89 62
Nursery, kwai mún, 133 39
Nurture, to, *n* yéung, 109; fú yéung, 310 39
Nut, wat, kwó wat, 438 24,20
Nut of a lute, ch'an, 365 84
Nutmeg, tau k'au, yuk kwó, 212 155
Nutmeg orange, sz' kwai kat, 444 44
Nux vomica, má ts'ín, 212 156

OAK, lik shü, séung shü, 441 38
Oak, smooth acorn, huk ts'uk, 441 39
Oar, tséung, 325 85
Oar-post, oar-tie, tséung í, tséung á, 325 86
Obedient, shun, 90 73
Obeisance, *n* pái, 94 46
Obey, to, ts'ung, 96 63*e*
Obey, does not, 'm ting wá, 58 35
Object, what, *n* hó wai, 497 1
Obliged, much, yau sam, t'ók lái, 184 13,15
Oblique, ts'é, 300 131
Oblong, wáng, 386 2
Obscene, tsò hau, 54 20
Observances, í tsak, 353 2
Observatory, kún, 311 55
Observatory, imperial, ling toi, 311 56
Observe carefully, to, kan shau, 89 66
Obstinate, 'ng yik, 90 74
Obstruct, to sak, 330 8; chéung, 334 25
Obtain, to, tak, 200 23; ts'ü, 209 115
Obtain property, ts'ü ts'oi mat, 500 10
Obtain, where, pín ch'ü yau, 8 3
Obverse of a coin, *n* mín, 258 3
Occasion, on an, ü shí, 182 2
Occasion, on this, ts'z' ts'z', 274 13
Occasion, this, ní úi, 238 22
Occasionally, shí shí, 167 136
Occipital bone, hau ch'am kwat, 521 127
Occipital protuberances, ch'am kwat, 521 128
Occur according to, t'ing tsung, 75 87
Occupation, an, íp, 124 13; yat ngai, 125 1
Occupy, to, kü, 562 56
Ochery, ché shik, 432 45
Ocimum, tsz' sú, 447 3
O'clock, five, 'ng tím chung, 159 29
O'clock, half past one, yat tím pún, 391 6
Octopus, chéung kü, 491 18
Odds and ends, *n* ts'ín túi, 252 37
Ode, an, shí, 15 80
Odes for Children, *n* Yau Hók Shí, 8 2
Odontalgia, ngá ching, 506 100
Odoriferous plants, *n* fong ts'ò, 437
Œsophagus, ít ché, 521 129

Of course,	tsz' ín,	88	48
Off and on,	hoi mái,	326	90
Offend, to,	kái wái,	115	16
Offended, not,	pat kái wái,	115	16
Offense, *n*	ók,	533	2
Offer, to,	fung, tai,	188	47
Offer, to,	kín,	33	47
Office, censor's, *n*	ù sz' ngá mún,	311	58
Office, magistrate's,	kái,	310	48
Office, public, ngá shü, ngá mún,		311	57
Office for care of highways,	kái tò ngá mún,	591	122
Office for directing servants,	shí chung tsz',	596	251
Officer of merits,	sz' kung ts'ám kwan,	598	293
Officer superintending grain,	sz' ts'ong ts'ám kwan,	598	294
Officer to record merits,	kung ts'ò ts'ám kwan,	592	153
Officers, (mandarins)	kún fú,	592	151
Official directors,	sai ts'ò chü lí,	595	213
Official people, *n*	kung kún,	130	10
Official recommenders,	sün kü lóng,	597	274
Official seals,	kún yan,	213	165
Official Titles, n	*Chik fan lui,*	586	
Often repeating, *n*	tò kí úi,	5	22
Oh,	hò wá,	77	7
Oker yellow,	nai wóng,	306	73
Oil, to,	yau,	44	31
Oil, sweet,	shang ts'oi yau,	164	83
Oil, sesamum, *n*	chí má yau,	165	84
Oil-presser,	chá yau sz' fú,	283	59
Oil-press,	chá,	299	103
Oil of peppermint,	pók hó yau,	514	39
Oil of roses,	múi kwai yau,	155	70
Oiling a boat,	sháu yau,	326	87
Oily deposits,	yau hí,	136	31
Oily taste, yau yik, 164 68; wát,		230	8
Ointment,	kò,	514	38
Old, (in years) *n*	lò,	10	12
Old, so, *n*	kóm tsün shing,	77	6
Old acquaintances,	shuk shai hò,	188	48
Old acquaintances,	lò séung ü,	235	8
Old Cantoner, *n*	lò Kwóng tung,	235	8
Old, from of,	tsz' kú,	303	1
Old Hyson, *n*	hí p'í,	225	4
Old man's rice,	nó mai,	450	74
Old man, (a husband) *n*	lò kung,	93	17
Old woman, (a wife)	lò p'o,	93	22
Older—younger,	tái tik,—sai tik,	172	21
Oldest son of king,	t'ái tsz',	563	58
Olea fragrans,	tán kwai fá,	455	81
Oleander,	káp chuk t'ò,	455	80
Olfactory nerves,	man hí kan,	521	123
Olibanum,	yü héung,	212	157
Olive flower, white,	kwai fá,	455	81
Olive, reddish,	muk sai fá,	455	82
Olives,	lám, ts'ing kwó,	213	158
Olives, *n*	kóm lám,	444	39
Omen,	kau,	120	8
Omens, felicitous,	sui ying,	552	363
On,	ón,	143	180
On no account, *n*	ts'ín k'í 'm hò,	46	60
On the contrary,	í ch'é,	181	29
On the wall,	pik shéung,	134	57
On the water,	shui mín,	203	49
Once,	yat tsz',	12	5
Once august, *n*	sín wóng,	559	12
One, *n*	yat,	377	20
One, (single)	tán,	47	14
One after another, *n*	chuk yat chuk í,	7	28
One eighth,	pát fan chí yat,	345	29
One occupation, *n*	chün mún,	277	4
One—other,	yat—yat,	341	7
One side, put,	chai hoi yat pín,	251	35
One with another,	lá ch'é,	256	50
One's own child,	ts'an shang,	89	60
Onions,	ts'ung t'au,	165	85
Onions, small,	ú ts'ung,	449	56
Oniscus,	shü fú,	496	75
Only, chat, 90 77; tsung hai,		171	18
Only,	wai,	116	12
Only intended,	pat kwó,	244	45
Only not consider, *n*	tuk pat sz',	81	42*e*
Only son, an,	kú tuk tsai,	99	45
Opacity of the cornea,	ngán mók,	502	6
Opal,	máu í ngán,	432	46
Open, to,	hoi,	131	7
Open, to,	ím hoi,	134	59
Open, to force,	mák hoi,	49	41
Open, to,	tá hoi,	132	18
Open, to,	ch'ang hoi,	153	38
Open, to,	ím hoi, t'úi hoi,	134	59,60
Open, to (unloose)	k'ít hoi,	141	142
Open, broken, *n*	lat líú,	148	51
Open graves, *n*	fát chung,	547	276
Open mistake,	tóng mín ts'ó,	62	42
Open out, to,	pái hoi,	248	16
Open worked,	shó ngán,	135	14
Operculum,	ló ím,	463	31
Ophicephalus, *n*	shang ü,	484	121
Ophthalmia,	ít ngán,	48	16
Ophthalmia,	ngán ching,	506	101
Ophthalmia, acute,	wán san ngán,	506	102
Opinion, correct,	ts'ing ch'ó,	245	4
Opium,	á p'ín, ó fú yung,	213	159
Opium, Edict for delivery of, n	*Ü ling kiú á p'ín,*	268	
Opportunity, no,	mò tí,	120	16
Opposite,	túi mín,	174	13
Opposite one another,	séung túi,	394	12
Opposition, in,	púi chí,	205	70
Oppressed, the, *n*	pat p'ing,	114	5
Optic nerves,	muk hai,	521	124
Or, wán, 176 12; wák,		182	2
Orange color,	wóng tán,	305	40
Orange pecco, *n*	shéung héung,	225	3
Orange red,	tsz' tán,	305	49

Orange, common or coolie, ch'áng, 444 40
Orange, coolie-mandarin, *n* kóm, 444 42
Orange, mandarin, chü shá kat, 444 41
Orbicular bone, í noi sh'ü kwat, 521 130
Orbital foramen, ngán lung, 521 131
Orchard, kwó muk tí, 345 30
Orchis, shik sín t'ò, 455 83
Order, ming, 78 37
Order, an, tán, 201 35
Order, an, *n* chai ts'z', 568 5
Order, good, chai hò, 136 22
Order, put in, pai hò, 153 14
Order, to, fan fú, 133 33
Order in classification, *n* pò, 460
Order to, in, í tsik, 218 224
Orderly, *n* chuk yat chuk í, 7 28
Ordinary abilities, tsz' chat yau hán, 185 24
Ordinary days, chéung yat, 574 3
Ore of gems, p'uk, 432 47
Ore of metals, kwóng, 435 24
Organ, fung k'am, 364 75
Organ, reed, *n* shang, h'ü, 365 80,81
Organs, vocal, *n* kím hau, 2 6
Origin, an, ch'ut ch'ü, 120 10
Origin, emperor, *n* Yün wóng tai, 563 1
Original color, ün shik, 286 3
Original sum, pún ts'ín, 208 104
Originally, first, pún loi, 17 7; ün, 92 1
Originate, to, *n* shíu, 373 3
Originate, where, *n* pín ch'ü lai, 18 8
Ornament workers, shíú líú sz' fú, 283 60
Ornamental Flowers, *n* *Ming fá*, 451
Ornamented pongee, *n* kam ch'au, 265 28
Ornaments, head, *n* shau shik, 146
Orphan, kú, 93 14
Orpiment, hung wóng, 434 23
Orthorcera, petrified, shik shé, 432 51
Os calcis, kan kwat, 520 88
Os coccygis, mí lü, tai tün, 521 133
Os femoris, pí kwat, 523 178
Os innominata, t'ün kwat, 521 117
Os pubis, há wáng kwat, 521 132
Ossa malarum, k'ün ché, 517 35
Ostracion, hoi ngau, 489 242
Other, pít, 231 9
Other, what, chung yau mat yé, 240 32
Other, (additional) tím, 171 19
Others, the, k'í ü, 189 64
Otherwise, tsik, 203 48
Otherwise, pít, 421 6
Otorrhœa, shang í tsing, 506 108
Otter, shui chát, 469 60
Otter, sea, hoi chát, 469 61
Ought, kang í, 133 44
Ought, tsau íú, 83 8
Ought, sui íú, 93 29
Ought, *n* í, 11 20
Ought to be, what, *n* shó tóng, 10 18
Ought to govern, lí ying chéung, 93 28
Ouliasutai, *n* Ú lí ngá sú t'oi, 423 18
Ounce, an, *n* yat léung, 385 1
Our master, chü tsz', 561 39
Ourself, *n* cham, 561 41
Out—in, ch'ut—yap, 58 34
Out, to go, ch'ut kái, 149 69
Out of order, lün, 140 120
Out of place, wái, 526 3
Outer, ngoi, 189 63
Outer Mongols, Ngoi Mung kú, 423 18
Outline, an, t'ò ying, 288 17
Outline of, an, tái léuk, 187 42
Outside, tsoi ngoi, 515 5
Outside, ngoi, 219 1
Outwards, héung ngoi, 20 1
Oven, kuk lò, 133 40
Over, to turn, fán, 67 57
Over and above, *n* ling ngoi, 171 19
Overcharge stomach, úi chai, 189 61
Overcome, not yet, mí ü, 79 29
Overdo, to, nung, 163 46
Overlay with iron, to, í t'ít séung, 336 50
Overplus, *n* yau ü, 77 7
Overseers, great, *n* t'ái kám, 574 4
Overseer of boats, *n* hó pók shó, 590 102
Overseer of clepsydra, sut sz' kang, 599 326
Overseer of H. I. M.'s household, noi tsz' sing, 594 195
Overseer of im. works, tséung tsók kám, 602 394
Overseer of medicine, shéung yéuk, 596 235
Overseer of wardrobe, shéung í kám, 596 243
Overseer of shipping, t'ai kü shí pók, 601 363
Overturn, to, k'ing fuk, 320 7
Ovipositor, mí tséung, 463 32
Owe, to, hím, 216 199
Owl, míú í t'au ying, 474 63
Owl, horned, kók ch'í, 474 64
Own hand, ts'an shau, 170 11
Ox, *n* ngau, 12 39; ím ngau, 449 62
Oyster, hò, mau lai, 492 33
Oyster-pie, hò mín kwai, 165 86

PACE, a, *n* pò, 382 8
Pacific ocean, P'ing yéung, 407 3
Pack goods, to, kwan ch'uk fo, 214 181
Pack in boxes, to, chóng séung, 230 7
Pad, má hoi, 332 37
Padang, Pát tóng, 419 19
Paddee, tò tsz', 449 57
Paddles, p'á, 326 88
Paddy-bird, wó kuk, 474 65
Padlock, hóp lò só, 141 136
Pæderia fetida, kai shí t'ang, 455 84
Pæonia moutan, mau tán fá, 455 89
Pæony, small, ch'éuk yéuk fa, 455 88
Page, a, pán, 293 33
Pagoda, t'áp, 311 60
Pagoda, literary, man kók, 311 61
Pagurus, kí kü ch'ung, 491 11

Pail, shui t'ung, 141 137
Pain, t'ung, 51 16; t'ung, 102 56*i*
Painter, house, yau ts'at sz' fú, 283 61
Painter, portrait, sé tséung, sín shang, 283 62
Painting, mút yau, 290 34
Pair, a, yat túi, 144 192
Palace, imperial, tái noi, 311 63
Palace, ancient, tín, 311 62
Palace dispatch, *n* ting kí, 575 8
Palatable, lí hau, 176 20
Palate, ün yungshui, 521 134
Palinurus, hò, lung há, 491 14
Pallet, káu shik pán, 299 104
Pallid countenance, mín ts'ing, 60 10
Palm, the, shau chéung, 63 1; shau pán, 65 26
Palm, tsung lü, 441 40
Palm date, seeds of, pó sz' tsz', 443 13
Palma Christi, *n* pí má ts'ò, 459 50
Palpebræ, ngán k'oi, 521 135
Palpitation of the heart, sam t'íú, 506 109
Palsy, t'án ún, 506 110
Pan, wó, 229 7; wók, 141 138
Panacea, yéuk mán ping, 514 40
Pancake, pán kik, 165 88
Pandanus, lò tau shü, 441 41
Pane of glass, pó lí p'ín, 141 139
Pangolin, ling lí, 469 50
Panicled millet, tsik, 449 47
Panicum, *n* shü, 12 37
Pannel, tut kú, 317 55
Pantaloons, tái fú, 149 57
Pantry, kún sz' fong, 133 41
Papa, á pá, té té, 78 15,20
Papa, á yé, á ché, á té, 78 24,23,26
Papaw, muk kwá, 444 49
Paper, chí, 213 160
Paper-maker, chí tséung, 283 63
Paper tree, chü shü, 441 40
Papua, Pá pò á, 419 22
Parallelogram, yat tsz' yéung, 252 35
Parallels, wai sín, 401 9
Paralysis, t'án ún, 506 110
Paralytic hand, *n* pai shau, 64 6
Parapet, chí típ, 315 29
Paraselenæ, üt chung kín, 405 12
Parasite, kí shang, 438 25
Parasol, ché, 154 60
Parcel, a, yat páu, 213 161
Pardon, to, *n* shé, 555 417
Pare, to, p'ai, 154 54
Parents, fú mò, 80 42*e*
Parents, Of, n *Shéung ts'an*, 76
Parhelia, yat chung kín, 405 12
Parietal bones, ting kwat, 521 136
Paris, Pá lai, 410 8
Park, yau, 317 56
Parlor, t'ing, 137 42
Parotid gland, *n* ngá káu há hat, 519 73
Parsley, hón kan ts'oi, 165 89
Parrot, ying kó, 474 66
Parrot fish, ts'ui lun chui, 484 122
Part, to, fan shau, 94 33
Part, every, ch'ù ch'ü, 102 56*i*
Part with, to, lat shau, 244 45
Particle, *n* hü tsz', 17 3
Particle, smallest, sz' hò, 272 9
Particolored, p'óng, 26 9
Particulars, tái léuk, 228 6
Partition, pán chéung, 133 42
Partition, general, kán kák, 294 29
Partition off, to, cháp kán fong, 143 167
Partly bent, mí kau, 335 33
Partner, a, fó pún ché, 213 162
Partner, *n* fó ki, 66 49
Partridge, wedge tailed, *n* chuk kai, 475 83
Partridge, ché kú, 165 90
Parts, six, luk fan, 360 29
Parts, write some, *n* sé tak tik, 8 6
Parts of Animals, n *Shang mat pák t'ai*, 460
Pass, *n* kwán tsun, 213 163
Pass, to, *n* tò, 77 5
Pass, to let, fóng hang, 211 144
Pass from—to, to, *n* tsó káu yau, 69 95
Pass in and out, yap—ch'ut, 58 34
Pass into river, *n* yap shán shui hau, 220 3
Pass it along, to, ch'á kwó, 139 48
Pass over, to, *n* üt, 543 197
Pass over to, chün kwó, 132 28
Pass through, to, ch'ün, 530 16
Pass through a hole, kún, 335 36
Pass to me, tai lai, 140 106
Passage, a, lò, 318 72
Passage boats, tò shün, 321 21
Passed, í kwó, kwo líú, 222 7,8
Passenger, tò hák, 321 25
Passenger, táp hák, 213 164
Passerinæ, tséuk lui, 471 1
Passion flower, fung ch'é fá, 455 85
Passions, the seven, *n* ts'at ts'ing, 12 42
Passport, *n* hung p'ái, 223 11; 213 165
Paste, tséung ú, 299 106
Paste paper, to, píú chí, 267 51
Paste-bowl, ú p'ún, 299 105
Paste-brush, tséung ú sò, 299 106
Pasting table, píú ch'óng, 299 107
Pastry, *n* tím sam, 163 49; mín shik, 165 91
Patella, tsat k'oi kwat, 520 101
Paternal grandf. sister, k'ú p'ó, 106 78
Paternal grandfather's sister's husband, chéung kung, kú kung, 106 76,77
Path, *n* tò, 9 1
Path of rectitude, chung yung, 113 6
Patience, yan noi, 252 36
Patiently, wait, kún tang há, 241 34
Patrimony, ká ch'án, 100 48
Patroling, *n* tsun, 572 38
Patronage, no, *n* 'm ts'oi shan, 252 35

Patronize, *n*	póng ch'an,	233	3
Pattens,	k'ek,	149	58
Pattern,	yéung tsz',	213	166
Pattern,	píú, 109 6; fát,	112	15
Pattern,	kw'ai mò,	215	193
Pattern, like the,	hóp shik,	141	143
Pattern of cloth,	fá,	251	34
Pattern style,	k'ái shü,	41	3
Paw, *n*	pún,	464	33
Pawn, to,	tín,	121	7
Pawnbroker,	tóng p'ò yan,	213	167
Pay, to,	chí, 169 9; káu,	197	16
Pay a visit, *n*	pái hák,	182	1
Pay taxes, to,	náp shui,	128	4
Pay duty, to,	ch'ut héung,	239	27
Pay over to, to,	káu ngan,	240	31
Pea,	hó lán tau,	449	60
Pea, green,	ts'ing tau,	450	62
Pea-sprout greens,	sai tau ngá ts'oi,	449	41
Peace, *n*	wó, 94 42; hò,	55	47
Peace, living in,	t'ung hái,	94	36
Peach,	t'ò,	444	50
Peach, flowering,	pik t'ò fá,	455	86
Peacock,	hung tséuk,	474	68
Peacock pheasant,	kam ts'ín kai,	475	77
Peak, a,	fung,	29	25
Pear,	lí,	445	56
Pease, green,	luk tau,	165	92
Pearls,	chan chü,	213	168
Pearl barley,	í í mai,	449	59
Pearl snow,	chü süt,	405	15
Pebbles, milky,	ngó lun shik,	432	48
Pecco, inferior,	tsz' hò,	225	3
Pecco tea, *n*	pak hò, kwan mí,	225	3
Peck, to,	téuk,	460	3
Peck, a (Chinese),	yat tau,	383	1
Pecten,	ch'é k'ü,	492	34
Pecul, a, *n*	yat tám,	385	1
Pedestal,	ch'ü tun,	313	5
Pediment,	p'ái lau, kam tsz',	317	57
Pedler, *n*	fán tsai,	283	64
Peduncle,	t'ai,	438	26
Peel off, to,	mók,	72	33
Pegasus,	fí ü, ying ü,	485	126
Pelican,	t'óng ngó,	475	69
Pelor, *n*	wóng p'áu ü,	487	180
Pelvis,	p'ó ló k'oi kwat,	521	137
Pen,	ngó mò pat,	213	170
Penal Code, *n*	*Lut lai*,	533	
Pencil, *n*	lut, 28 20; pat, 371 5;	213	169
Pencil, gilding,	sú kam pat,	299	109
Pencil, lead,	ün pat,	210	124
Pencil, spread,	p'ái pat,	299	108
Pencil-maker,	pat tséung,	283	65
Pencil-tube bamboo,	máu chuk,	440	7
Pendent,	shui,	461	11
Pendant, *n*	lau,	147	26
Penetrate the ear, to,	kún í,	120	18
Penetrated to, *n*	tò yap,	72	29
Penguin,	k'í ngó,	475	70
Pentapetes phœnicia,	'ng shí fá,	455	90
People,	kwók chí man, kwan há,	560	23,22
People, aged,	lò yan ká,	83	8
Pepper, black,	ú tsíú,	214	171
Pepper, Chinese,	ch'ün tsíú,	450	64
Pepper, long,	pat pút tsz',	450	65
Pepper-box,	ú tsíú tsun,	141	140
Pepper chamber, *n*	tsíú fóng,	313	6
Peppermint oil,	pók hó yau,	514	39
Per,	múi,	228	6
Per cent, three,	kau ts'at k'au,	235	11
Per cent, ten, *n*	kau k'au,	206	89
Perambulate, to,	ün t'ò,	125	6
Perceive, I,	ngó t'ai,	241	33
Perceive, not,	mí kók,	302	16
Perch,	wák t'au, tíú,	485	127
Perch-pike,	sám ngá,	485	142
Percis,	kók ü,	481	39
Perfect,	shing,	114	25
Perfect knowledge,	tsun shik,	303	1
Perfect man, the, *n*	kwan tsz',	114	25
Perfection, exact, *n*	sz' fú kwat,	249	21
Perfectly straight,	í ching,	26	6
Perfectly upright,	tün ching,	118	10
Perfume,	hing,	35	59
Perfumery,	héung mat,	154	61
Pergularia odoratissima,	yé loi héung,	455	91
Perhaps, *n*	wák, 183 3; wák ché,	8	5
Pericardium,	sam p'áu lók,	522	138
Periods, *n*	kü tau,	13	55
Periopthalmus,	fá ü,	482	77
Permanent abode,	mò yat ting chí yü,	417	4
Permit, to, *n*	ngap t'au,	43	15
Perpendicular, a,	kú,	395	16
Perpendicular line,	shui sín,	394	11
Perpendicular line, *n*	nò, shü, chik,	23	10
Perpendicular stroke,	chik ch'éuk,	26	6
Perpetuate, to,	tsuk kai,	186	31
Perplex, to,	wák yan,	499	6
Perquisites, *n*	shéung,	168	5
Persia,	Pó sz',	408	7
Persimmon,	ts'z', kai sam ts'z',	445	59
Persimmon cakes,	ts'z' kón,	445	60
Person, a,	yau yat yan,	182	1
Person, about,	tsoi shan,	228	6
Person, go in,	tsz' hang,	128	7
Personal appearance,	yung máu,	73	51
Personal consideration,	kí chí yau mò,	115	22
Personal esteem,	yau ts'ing mín,	61	33
Personal interview,	kín mín,	60	13
Personal servants,	sz' tsai,	169	7
Personate, to,	fóng,	125	4
Persons, nine,	kau kó yan,	169	6
Perspiration,	hón,	512	12
Peru,	Píú í lú,	415	8
Perverse,	wái, 55 46; 'ng yik,	90	47
Pestilence,	yik ching,	506	111

Pestle,	chung ch'ü,	299	110
Petals,	fán, fá p'ín,	438	27
Petechiæ,	pán ching,	506	112
Petiole,	káng,	438	28
Petition, to,	pan,	223	11
Petrified crab,	shik hái,	432	59
Petrified orthocera,	shik shé,	432	51
Petrified pecten, *n*	shik ín,	432	49
Petsae, *n*	pák ts'oi,	447	13
Petticoat, plaited,	pák chíp kw'an,	149	59
Pettifogger, *n*	tsung kwan,	126	11
Petuntse,	pák tun tsz',	432	52
Pewterers,	tá sik sz' fú,	283	66
Phalæna moth,	lò fau típ kung,	495	64
Pharynx,	ít hau,	522	139
Pheasant, common, *n*	shán kai,	475	71
Pheasant, golden,	kam kai,	475	75
Pheasant, peacock,	kam ts'ín kai,	475	77
Phenomena, celestial,	t'ín tséung,	542	177
Philanthropists, Of, n	*Yan yan,*	116	
Philosophers, *n*	tsz',	16	84
Phœnix, *n*	fung wóng,	475	78
Phœnix mandate,	fung chíú,	558	8
Phthisis,	lò ching,	503	30
Physicians,	í shang,	124	8
Pia mater,	nò tséung ts'ui mók,	522	140
Piano, *n*	pát yam k'am,	141	142
Piazza,	lóng,	133	43
Pick, to,	ts'oi chák,	226	5
Pick out another,	wan kwó,	249	23
Pickax,	ch'ó t'au,	336	50
Pickled,	tsò ím,	161	17
Pickled greens,	hám ts'oi,	449	39
Pickles,	sün kwó,	165	95
Picture-frame,	wá ká,	141	143
Pictures,	wá,	159	23
Pie, a, *n*	kwai,	163	55
Pie or grackle,	pat,	473	41
Piebald horse,	p'ok má,	468	43
Piece, a, (large)	yat fái,	167	130
Piece, small,	p'ín,	202	45
Piece-goods,	pò p'at,	280	33
Piece of cloth, a,	yat pat,	234	4
Piece of silk,	yat p'ín sz',	263	2
Pier-glass,	chíú shan king,	141	144
Pierce, to, *n*	ch'áp,	57	15
Pierce with holes, to,	lau ngán,	141	140
Pig,	chü tün,	165	94
Pig,	chü tsai, t'un,	469	63
Pigeon,	pán kau,	475	79
Pigeon, brown,	ch'í kau,	475	80
Pigeon, roast,	shíú pán kau,	165	96
Pigeon grass,	kau mí ts'ò,	459	51
Pigeon pie,	pák hóp kwai,	165	98
Pigeon's egg,	pák hóp tán,	165	97
Pigment,	shik,	209	110
Pigmy deer,	chéung,	467	2
Pilau,	pó ló fán,	165	99
Pile earth, to,	púi nai,	346	32
Piled bricks, *n*	típ ch'ün,	530	18
Piles,	chí ch'óng,	506	113
Piles, to drive, *n*	tá chóng,	346	32
Pill,	yéuk ün, tán,	514	41
Pillar,	ying,	317	58
Pillars of state,	ch'ü kwók,	602	401
Pillow,	cham t'au,	158	14
Pillow-cases,	cham t'au pò,	158	14
Pilot, *n*	tái shui yan, yan shui yan,	220	3
Pilot, *n*	shau kung,	326	89
Pilot, outside,	ngoi yéung tái shui,	219	1
Pilot fish,	hak káu,	485	143
Pilot's office, *n*	yan shui kún,	220	3
Pilot's passport,	shün pái,	220	3
Pilumnus,	lò fú hái, ts'am,	491	10
Pimelepterus,	hak shik láp,	481	29
Pin, *n*	kú ch'ui cham,	154	62
Pin, to,	kíú,	154	62
Pin-box,	cham séung,	154	64
Pin-case,	cham t'ung,	154	63
Pin-cushion,	cham chín,	154	65
Pinang,	San Fau,	419	21
Pincers of crabs,	hái ngáu, hái kím,	464	34
Pinch, to,	níp,	51	9
Pine,	ch'ám,	441	43
Pine apple,	pó ló,	445	61
Pine compresses,	ch'ám lí,	531	22
Pine seeds,	ts'ung tsz',	445	62
Pinions,	síú ü, 462 17; ü,	464	35
Pink, Chinese,	tsín pín ló,	455	92
Pink, variegated,	fán shik chuk,	455	95
Pinna,	yuk tíú,	492	39
Pinnace,	sám pán,	326	90
Pint, a, *n*	yat shing,	383	1
Pintles,	t'ó kau,	326	91
Pious, *n*	yan,	79	42*b*
Pipe,	ín t'ung,	142	145
Pipe,	kún,	364	75
Pipe, double Pandean,	síú,	364	72
Pipe, fire, *n*	fó t'ung,	142	146
Pipe, funeral,	lá pát,	363	58
Pipe, Pandean, *n*	lut,	364	71
Pipe, woot'ung,	'ng t'ung kók,	364	73
Pipe fish,	hoi má,	485	144
Pipe fish, Chinese,	má pín,	481	52
Pipe-stem,	ín t'ung tau,	142	147
Pirate, *n*	hoi ts'ák,	125	10
Piscadore islands,	P'áng ú,	422	8
Pistil,	yui, fá sú,	438	29
Pitcher,	tíú kóng,	142	148
Pitcher plant,	chü lung ts'ò,	455	96
Pitfalls, *n*	wó kung,	548	298
Pith,	t'ung, shü sam,	438	30
Pith paper,	t'ung chí,	277	3
Pittosporum tobira,	hoi t'ung fá,	455	97
Pity, a,	hó sik,	236	14
Pityriasis,	t'au kú p'í,	504	41
Place,	ch'ü, 143 187; shó,	211	145
Place, a,	tí fóng,	536	45

Place, (in numbers) wai, 376 18
Place, no, *n* mò shó, 68 86
Place, to, fóng, 159 26
Place in the sun, shái, 145 220
Place on, to, fóng mín, 203 49
Place to place, from, wóng loi, 123 6
Place together, to, *n* líp mái, 20 6
Plaice, fá pʿó pung, 485 145
Plain, (in color) sú, 264 6
Plainly, ming, 13 55
Plaintiff, ün yan, 554 407
Plait the cue, to, *n* tá pín, 153 31
Plan, a, tʿò, 569 12; mau, 547 279
Plan, best, pat yü, 243 44
Plan, to, ying, 277 1
Plane, pʿáu, 299 111
Plane, bead, sín pʿáu, 299 112
Plane, gouge, wán pʿáu, 299 113
Plane, sash, lau pʿáu, 299 114
Plane, smoothing, kwóng pʿáu, 299 115
Plank, pán, 322 46
Plant, to, chung, 132 21
Plant character, tsʿò tsz', 41 5
Plant shoots, to, chʿáp yéung, 341 10
Plantago, chʿé tsʿín tsʿò, 459 52
Plantain, héung ngá tsíú, 445 63
Plantain, green, pá tsíú, 445 64
Plants, Miscellaneous, n *Pák tsʿò*, 457
Plants, Parts of, n *Tsʿò muk pák tʿai*, 436
Plaster, kò yéuk, 514 42
Plaster of Paris, shik kò, 431 28
Plastering, fan pik, 134 57
Plastic soil, nai ning, 226 5
Plat of ground, yat síú mau, 340 4
Platax, fí yik, 480 26
Plate, a, yat chik típ, 142 149
Plate, dessert, kwó típ, 138 71
Plate, lacquered, tsʿat típ, 142 150
Plate of a roof, shui kú, 317 59
Plates, (pictures) tʿò, 111 29
Plates, casting, *n* tò sik pán, 299 116
Plates, oblong, *n* fóng héung, 360 35
Plates Illustrative of Heavens, *n* Wán tʿín Tʿò shüt, 397 1
Plates on Agriculture and Weaving, *n* Kang Chik Tʿò, 351 12
Platessa, tsò hau tát shá, 481 53
Platform, *n* tʿoi, 311 58
Plating, tò ngan, 290 36
Platter, kʿam tau, 142 152
Platycephalus, shá káp, 481 40
Play, to, hí, 87 24
Play actors, hí, 123 4; hí tsz', 125 4
Play on instruments, to, chéung tsau, 124 14
Play the rogue, *n* yung ngai ché, 50 49
Play tricks, ín lung, 125 7
Play tricks on me, mai wan ngó, 252 37
Playful, very, *n* shat shau tsíú líú, 88 41
Playing, rules for, tsau fát, 356 1
Please, not, 'm ngám, 250 29
Please, if you, tsui pín, 176 8
Please sit down, *n* tsʿing tsó, 7 1
Pleasant, shóng, 157 4
Pleasure, *n* lók, 112 17; hí lók, 356 1
Pleasure, at, yam í, 347 39; tsui í, 179 51
Pleasure, imperial, lun yam, 568 4
Pleasure, imperial, chí, 575 6
Pleasurably, to amble, hang yau lók, 332 35
Plectrum, pút, 365 82
Plectrum, nail, tʿò káp, 365 83
Pledge, a, mat át, 213 167
Pledged, *n* pái úi, 98 13
Plenty of food, yau tsau yau yuk, 100 55
Pleura, fai mók, 522 141
Pleuronectes, táp, hái tai, 488 211
Pliable, ní, 403 1; ün shuk, 288 14
Plough, *n* lai, 336 59
Plough-handle, lai shau, 336 60
Ploughshare, lai tsʿám, 336 61
Plough, to, kang tín, 267 2
Plough, to, lai tʿín, 343 17
Pluck, to, nau, 341 9
Plum, múi, 445 68
Plum, dark red, hang, 445 72
Plum, small yellow, lí, 445 73
Plumbago flower, ngán loi hung, 455 98
Plumieria, kai tán fá, 456 99
Plunder, to, tá kíp, 125 9
Plunder, to, *n* léuk, 24 13; lú léuk, 543 208
Pneumonia, lò tsat, 506 114
Poached egg, tán pʿò, 161 20
Pocket, toi, 149 60
Pockmarks, *n* tau pʿí, 73 60
Pod, káp, 438 31
Podagra, tsau fung kéuk, 504 64
Poet, sò yan, 122 14
Poetry, shí, 121 5
Poinciana, kam fung fá, 456 100
Point, a, tím, 393 3
Point, to cut to a, séuk, 213 170
Point bricks, to, man chün, 301 138
Point of a pencil, pat fung, 74 13
Point upward, héung shéung, 226 5
Points, four, *n* sz' fóng, 11 32
Poison, nauseous, sham tuk, 271 7
Poker, fó chʿü, 142 153
Pole, a, chʿing, 332 38
Pole, north and south, pak, nám kik, 400 5
Poles, paper-drying léung chí chuk, 299 117
Poles of earth, shü nau, 397 2
Polianthes, sai íp yuk tsám fá, 456 118
Police director, yün wai, 604 460
Police runners, chái yik, 586 3
Polish, a, tsing, 202 38; íú, 300 136
Polish, to, mó, 282 55
Polite, hò hau, 54 17
Politeness, *n* lai í, 10 16; lai, 94 41
Polygonum, hung, yan íp, 459 53,55

Polygonum, aquatic,	shui líú,	459	56
Polygonum tinctorium,	lám ts'ò,	459	54
Polynemus, *n*	má yau,	484	115
Polypus of the ear,	í fá,	506	115
Polypus in the nose,	pí shé,	52	38
Polypus in the nose,	pí chung sik yuk,	506	116
Pomatum,	héung yau,	154	66
Pomegranate,	shik lau,	446	78
Pomfret,	ts'óng ü,	485	148
Pomum adami,	hau lám,	522	142
Pondicherry,	Pan chí lí,	408	11
Pongee, Hóngchau fú,	fú ch'au,	265	25
Pongee, *luk* flowered,	luk ká fá ch'au,	265	24
Poop-railing,	lán hó,	326	92
Poor,	p'an k'ung,	74	71
Poor—rich, *n*	pan—fú,	115	20
Poor border,	pín lán suk,	254	43
Poor boy, one *n*,	yat kó síú ch'ung,	185	20
Poor goods, *n*	yai fó,	234	6
Poor surname, *n*	tsín sing,	81	1
Pop, to,	páu,	229	7
Poppy,	ó fú yung, ying suk,	459	49
Porcelain,	ts'z' hí,	214	172
Porch, *n*	lóng mú,	317	60
Porcupine,	wai, tsín chü,	469	64
Pores of skin,	mò kún,	288	14
Pork, fried,	ch'áu chü yuk,	165	101
Pork, salt,	hám chü yuk,	165	102
Pork-chops,	chü p'ái kwat,	165	100
Porpoise,	hó t'un, t'un,	469	65
Porpoise, white, *n*	pák kí,	470	66
Port, a,	kóng hau,	209	117
Port, a,	hoi hau,	207	96
Port-holes,	páu mún,	326	93
Port wine,	pút tsau,	165	103
Portal, honorary, *n*	pái lau,	311	64
Porter, a,	hón mún,	169	8
Porter, a,	t'íú fú,	214	173
Porter of palace gate,	kám mún,	591	127
Portfolio,	shü káp,	142	154
Portrait, *n*	yam yung,	84	18
Portrait-painter,	sé tséung ché,	371	7
Portrait-painter,	sé chan ché,	371	6
Portrait-painting,	wák tséung,	290	35
Portugal,	Pò tò ngá, Sai yéung,	410	13
Possess, to,	yau,	403	1
Possessions,	ch'án íp,	84	16
Post horses,	yik má,	545	243
Post-offices,	pò shé,	545	240
Postage,	sun tsz',	214	174
Posterior,	hau,	462	22
Posterior view,	púi mín,	522	158
Posterity, tsz' sün,	87 21; hau sz',	311	59
Posthumous son,	wai fuk tsz',	87	11
Posthumous titles, *n*	shí,	564	12
Posting of accounts,	kwó shò,	214	175
Pot, a,	kóng,	283	67
Potash,	hám shá,	432	53
Potato, Irish, *n*	fán shü,	166	105
Potato, Irish,	hó lán shü,	450	66
Potato, sweet,	hung shü,	166	106
Potatoes, baked,	kuk shü tsai,	165	104
Potion for stomach,	wan wai yam,	514	43
Potter,	kóng ngá sz' fú,	283	67
Pottery,	nga hí,	297	80
Pouch,	ts'an toi,	154	53
Poultry,	kai lui,	344	22
Pound, *n*	póng,	255	48
Pour in, to,	ch'ung,	174	11
Pour in, to,	ts'am, 151 4; chóng,	164	74
Pour out, to,	cham, 142 148; k'ing,	287	8
Poverty,	p'an,	115	10
Powchong tea, *n*	páu chung,	225	3
Powder,	fan, sán,	514	44
Powder, gun,	fó yéuk,	221	3
Power,	nang, 122 20; shai,	118	12
Powerful sun,	tái yéung puk,	406	19
Powers, mental,	sing tsing,	121	11
Powers, three, *n*	sám ts'oi,	11	25
Pox,	ting,	506	116
Poyáng lake,	Pó yéung ú,	425	33
Practice,	sau,	34	55
Practice, *n*	tsáp,	9	2
Practice, to, *n*	hang,	117	24
Praise,	ká,	113	1
Praise and blame, *n*	pò pín,	15	81
Prawns,	ming há,	492	35
Pray excuse me, *n*	shíú p'úi,	186	34
Pray sit down, *n*	ts'ing tsò,	76	1
Precede, to,	sín chí,	183	4
Precedence, *n*	tsü,	13	51
Preceding month,	shéung üt,	169	9
Precious,	pò,	118	5
Precious,	púi, 36 65; chan pò,	213	168
Precipitate,	chui,	199	10
Precisely the same,	mò í,	209	112
Prefect of a chau,	chí chau,	587	16
Prefect of a department,	chí fú,	587	15
Prefect's secretary,	kím káu,	592	138
Prefer, to,	chung í,	178	34
Prejudice business, to,	'ng sz',	254	41
Prepare papers, to,	chán í,	569	10
Prepare, to,	ching hò, 163 55; chít,	575	10
Prepare, to,	pán, 162 39; shai,	161	28
Prepared,	k'ü ts'ün,	161	19
Prepared medicine,	shuk yéuk,	499	9
Prescription,	yéuk fóng tsz'	514	45
Presence of H. I. M.	ch'íú,	570	16
Presence of, in, *n*	tóng mín,	60	16
Present,	kam, 297 71; tsz',	303	1
Present, at,	í ká,	237	18
Present, at this,	ní p'ái,	52	36
Present, to,	fung,	184	11
Present cards, to,	tai t'íp,	172	20
Present dynasty,	pún ch'íú,	561	39
Present for examination,	ch'ing ím,	223	12
Present papers, to,	ching tsun,	569	10

Presently, tsau, 165 92
Presents, sung lai, 145 218
Preserve, to, yéung, 150 73
Preserve from decay, pat chí í lán, 287 10
Preserved, mat tsín t'óng, 181 23
President, *n* ching fú, 415 6
President, shéung shü, 596 236
President and director, shéung shü tò sz', 596 242
President and examiner, *n* shéung shü sing, 596 238
President of H. I. M.'s stud, *n* t'ái puk tsz' hing, 599 328
Pres. of the Astronomical Board, yám t'ín kám kám ching, 604 444
President of the Court of Ceremonies, hung lò tsz' hing, 591 112
President of sacrificial court, t'ái shéung sz' hing, 599 33
Press, to, chá, 283 59; káp, 299 119
Press, bookbinder's, káu p'ún, 299 119
Press around, to, t'ín fung, 290 31
Press upon, to, át, 366 4
Presume, I, sün shí, 184 18
Presume, not, pat kóm, 83 10
Presume to ask, kóm man, 353 2
Pretend illness, chá ping, 552 364
Prevent, to, tün k'ang, 192 5
Prevent confusion, ú fan wan, 35 59
Prevent stiff appearance, í fá pán, 28 20
Previous day, ü yat, 187 43
Previous year, shéung nín, 226 5
Price, ká ts'ín, 46 66
Price, just, kung tò ká, 247 13
Price, true, lò shat ká, 239 27
Price current, shí ká chí, 214 176
Priceless, mò ká, 139 85
Prickly heat, ít fai, 507 120
Prickly pear, shan sín chéung, 457 16
Pride, to, ngò, 121 11
Pride of India, sham muk, fú lín, 441 44
Priest, wó shéung, 149 71; sz', 312 75
Priest of Taou, *n* Tò sz, 535 42
Priestess, nü ní, 311 54
Priests, officiating, sang luk sz' kóng king, 595 223
Primary Lessons, *n* Síú Hók, 13 57
Primary studies, síú hók, 374 5
Prime, to, tá tai, 294 19
Prime cost, below, 'm kau pún, 247 14
Prime cost, below, shít tik pún, 236 12
Prime minister, shau séung, 596 233
Prime minister, t'ái tsoi, 599 312
Prime minister, chung séung, 588 49
Primeval, shíú, 564 14
Primrose, Primula, lín hing fá, 456 101
Prince, *n* kwan, 11 27
Prince of the country, kwók kwan, 560 27
Princes, *n* chü hau, 588 40
Princess, néung néung, 562 50
Principal, shau, 407 6
Principals of national college, *n* kwók tsz' kám ts'ai tsau, 593 165
Principally, tái tai, 189 64
Principal, t'au, 313 3
Principle, a, *n* lí, 498 3; í, 30 42*d*
Principles, celestial, t'ín tò, 559 14
Printed, yan hí, 288 21
Printer, block, hón sát tséung, 283 68
Printing, yan shü, 291 37
Printing-press, yan shü ká, 300 120
Prison, kám lò, 311 65; yuk, 538 85
Prisoner, fán, 125 3; ch'au, 546 267
Private, sz', 534 8
Private conversation, káu t'au tsíp í, 45 54
Private secretaries, sz' yé, 597 276
Private use, ká yung, 249 22
Privileged classes, ying í, 534 4
Privy, shí háng, ts'z' shó, 133 44
Privy council of eunuchs, sh'ü mat yün, 597 267
Privy councillor, shéung kí mat, 596 245
Prize, to, kwai chí, 266 41
Probable, not, 'm hing í, 241 35
Probable, very, tái yéuk, 244 45
Problem, *n* kí hó, 393 1
Proboscis, tséung pat, 464 36
Proceed from—to, *n* yau—chí, 22 6
Proceeds from mouth, ts'ung hau ch'ut, 54 44
Proceeds from sun, yau yat ch'ut, 404 10
Proclaim abroad, sün pò, 568 3
Proclamation, a, *n* kò, 569 6
Proclamation decree, kò ming, 569 7
Procure, to, kú, 220 3
Procure, to, pán, 163 53
Procure livelihood, *n* ú hau, 53 8
Prodigal son, pái ká tsai, 87 12
Prodigal son, lóng tsz', 86 5
Prodigality, fai, 351 10
Produce, fò, 242 39
Produce, to, shang, 201 33
Produce, to, ch'án, 208 106
Productions, *n* shang mat, 429 1
Profession of medicine, í mún, 498 3
Professor, a, *n* sín shang, 24 16
Professor of belles-lettres, king ín kún, 592 139
Professor of literature, shü hók pók sz', 597 269
Prof. of mathematics, sün hók pók sz', 597 275
Professors of national college, kwók sz' kám sz' íp, 593 166
Prof. of Taou school, tò luk sz' hín fát, 602 385
Professors, sz' íp, 598 284
Profit, chán, 207 90; lí, 268 2
Profound, ün yün, 109 3
Progenitors, tsung, 85 23*c*
Progress, hang, 324 64
Prohibit, to, kam chí, 541 162

Prohibit, to, fung kam, 260 8
Prohibitory laws, lai kam, 205 70
Project out, to, tat ch'ut, 515 5
Projection of cornea, tái ngán chü, 507 137
Prolapsus recti, t'üt kóng chí ching, 507 121
Prolapsus uteri, síú ch'án, há t'oi, 507 122
Prolonged—limited, chín—shau, 27 16
Prominence, yéung, 25 3
Prominent eyes, *n* tat ngán, 47 3
Promiscuous, sán tsoi, 501 2
Promise, to, ying shing, 79 31
Promise bribes, to, hü ts'oi mat, 551 347
Promulgate, to, kò, 569 9
Promulgate, to, sün shí, 80 42c
Prong, ch'í, 296 64
Proof, p'ang, 260 7
Proof, a, shü kò, 300 121
Propel in water, to, cháu shui, 216 200
Propel rapidly, to, tsít tsau, 321 19
Proper, not, 'm chéuk, 173 2
Proper time, kái shí, 575 9
Properly, hang, ch'un há pái, 148 36
Property, tsoi mat, 210 123
Property, tsoi, 538 88; ch'óng, 551 345
Proportion, what, kai yau kí tò, 345 29
Proportionably long, púi ch'éung, 471 1
Prospect, a, mòng, 308 8
Prospect of death, kín sz', 115 8
Prosperous, fát tát, 87 20
Prosperous, hing, 564 15
Prosperous kings, shing wóng, 351 11
Prostitutes, ch'éung, 552 375
Protect, to, pò, 119 24; pó shau, 92 9
Protect all people, *n* wai mán man, 579 7
Protect and preserve, pò ts'ün, 497 1
Protector's subalterns, chan píú, 586 5
Protectorate, chan t'oi, 586 4
Protrude out, to, tut, 526 4
Protruding, fát, 39 86
Protrusion, *n* túi, 528 9
Province of Kwáng-tung, n *Kwóng tung sháng*, 426
Provincial city, sháng shing, 257 3
Provincial educational director, t'ai tuk hók ching, 600 362
Provincial treasurer, fán t'oi, 589 70
Provision, dry, kón léung, 228 6
Provisions, shik mat, 310 50
Provisions, *n* ts'oi mín shik, 166 107
Provisions, *n* chái mai, 90 77; sung, 135 8
Provoke to insurrection, kik pín, 543 210
Proximity, kan, 406 19
Prunus, wóng múi, 443 4
Prunus, red double, hung múi fá, 456 103
Prunus, double flowering, hó ching múi, 456 102
Prunus, or cherry, ying tsz', 446 79
Prussia, P'ó lú sai, Tán ying, 410 14
Prussian blue, yéung tín, 214 177
Prussian blue color, yéung tín, 305 43
Psidium, fán shik lau, 443 18
Pteris, fung mí ts'ò, 458 26
Pterois, (a fish) lung sü ü, 487 178
Pterygium, lò yuk p'án tsing, 507 123
Ptinus, or book bugs, chü, 496 68
Ptosis, tsing p'í chui há, 507 124
Public—private, kung—sz', 349 7
Public property, kún mat, 540 126
Public service, chái yik, 537 84
Public works, laws on, *n* kung lut, 555 424
Publish, to, pò kò, 569 6
Pudding stone, mán shik, 430 18
Pudding, pò tín, 166 108
Puff ball, ngau shí kú, 458 43
Pull his ears, nau í tsai, 58 35
Pull out, to, ts'ím, 155 87; níp, 294 12
Pull out, to, pát, 74 83
Pull out a hair, *n* pát yat mò, 74 83
Pull the punkah, ch'é fung shín, 142 155
Pullet, kai hóng, 475 81
Pully, luk ló, 326 94
Pulo Penang, Pò lò Pan lóng, 419 21
Pulp, to make into, au lán, 213 160
Pulp of fruits, kwó yuk, 437 19
Pulse, *n* shuk, 12 37; 450 68
Pulse, seeds of, tau, 438 31
Pulse, the, mak, 501 1
Pulverize, to, ín mút, 217 214
Pumelo, yau, 446 80
Pumelo, ribbed, sóng má yau, 446 82
Pumice, fau shik, 432 54
Pump, tó shui póm, 326 95
Pumpkin, tung kwá, 460 69
Pumpkin, flat, fán kwá, 450 70
Puncta lachrymale, lui lung tsím, 522 143
Punctual payment, mò tak t'ó hím, 192 5
Puncturing needle, cham ts'z', 500 10
Pungent, lát, 165 93; san, 203 56
Pungent plants, *n* fan san lui, 437 1
Punica, shik lau, 446 78
Punishment, Board of, *n* Ying Pò, 580 9
Punishment, *n* ying, 533 1
Punkah, *n* fung shín, 142 155
Pupil, mún há, 498 3
Pupil, closed, t'ung yan pai hóp, 507 125
Pupil of the eye, *n* t'ung yan, 48 30
Pupil of the eye, *n* mau tsz', 48 31
Purchase, to, kú, 121 10; chí mái, 128 3
Purchase, to invite, chíú ting, 196 11
Pure, *n* shun, 564 10
Pure congee, *n* pák chuk, 162 34
Pure goodness, shun shín, 118 6
Pure silver, kò ngan, 155 73
Pure metal, tsuk kam, 292 43
Purging, há, 512 12
Purity of metal, tsuk shik, 540 135
Purlin, háng, 317 61
Purloin, to, *n* sít ts'ü, 258 3
Purple, tsz' fan, 305 41; p'ò ts'ing, 238 20

Purple Hibiscus, tsz' fat sóng, 453 43
Purpose, í, 208 98
Purpose, fixed, *n* ting kín, 72 38
Purpose, for the, í yuk, 202 38
Purpose, to change, chün í, 90 70
Purpose of, for the, í wai, 358 10
Purse, *n* íú t'au, 74 75; chóng t'au, 120 21
Purslane, chü tsai ts'oi, 450 71
Pursuits, kón, 82 9; sz' íp, 88 32
Purulent ophthalmia, ngán káu, 506 104
Push away, to, t'úi hoi, 142 151
Put a little more, pí tik tím, 174 16
Put back, to, chai fán, 143 187
Put by one side, chai hoi yat pín, 251 35
Put in, to, ngáp fán, 153 42; fóng tsoi, 142 154
Put in, to, chai lók, 155 91; chai, 142 158
Put in order, to, t'íú hò, 153 48
Put in order, pái hò, 152 37
Put in sun, chai ít t'au, 158 10
Put into, to, tá lók, 135 16; ch'áp, 145 228
Put into, fóng noi, 230 8
Put into, to, ching lók, 148 37
Put on, to, chéuk, 146 10; lau, 149 61
Put on dress, ch'ün í, 183 3
Put on corset, lám mán hung, 152 28
Put on thimble, tái cham ting, 155 81
Put on the head, to, tái, 152 13; 148 49
Put out a fire, to, *n* kau fó, 149 61
Put out fire, to, sik fó, 137 39
Put to my account, yap ngó shò, 240 31
Put to rights, p'ò kwó, 173 2
Put together orderly, k'ím ts'ai, 287 11
Put under, chai há tai, 159 26
Put up, where, ü shó, 310 41
Put within, to, chai lók, 174 11
Putchuck, muk héung 214 178
Putting the hand on, kam chü fú shau, 133 45
Pylorus, yau mún, lán mún, 522 145
Pyrites, coarse, ts'ing mung shik, 435 23
Pyrus, flowering, hung t'ít hoi t'óng fá, 456 105

QUADRANT, ts'éung hán, 395 20
Quadrupeds, tsau shau, 462 21
Quadrupeds, *n* shau pò, 462
Quail, am shun, 475 82
Quake, to, chan, 403 4
Quality, léung tái, 128 6
Quality, best, tsui hò, 46 68
Quality, of good second, *n* shün chü fó, 234 6
Quality, what, *n* mat yé hò, 242 40
Quarreling, *n* tau au, 546 254
Quarry, to, tsók ts'ü, 284 69
Quarrymen, ts'oi shik yan, 284 69
Quarter, a, sz' fan chí yat, 394 12
Quarter, by the, ón kwai, 197 17
Quarter of an hour, *n* hak, 391 6
Quarters of a ship, shün póng, 327 111
Quarterly, sz' kwai, 192 5

Quarter-piece, huk chang, 326 96
Quartz, crystals of, pák shik ying, 432 55
Quartz, rose, hung tsing, 432 59
Quartz, smoky, mak tsing, 432 57
Quartz, yellowish, láp shik, 432 61
Quartz crystals, shui tsing, 432 56
Quartz pebbles, shik ch'un, 432 60
Queen, kwók hau, 562 49
Queen bee, fung wóng, 493 7
Question, man, 375 3
Question, call in, *n* sz' í, 18 9
Quickly, *n* fái tik, 5 22
Quickly answered, tsau ling, 74 72
Quickset grass, máu ts'ò, 459 59
Quicksilver, shui ngan, 214 179
Quicksilver, hung, 435 26
Quiet, to, ón, 572 39
Quiet retirement, hán kü, 82 5
Quietude, *n* tsing, 73 52
Quill, mò kún, 464 37
Quill (or spool), síú ts'un, 291 38
Quince, mán shau kwó, muk kwá, 446 84
Quinsy, hau lung t'ung, 507 126
Quisqualis, sz' kwan tsz', 456 106
Quite ashamed, sít tuk, 189 58
Quite right, mò ts'ó, 246 8
Quite so easy, not, 'm tak kóm yung í, 235 8
Quite too dark, hak kwó t'au, 134 53
Quite too short, t'ái tün, 147 21
Quite what ought, not, chang tik, 234 6
Quiver, ch'á, tsín toi, 367 14
Quoins, muk tsím, 300 120
Quote, to, yan, 18 10
Quote laws, to, yan lut ling, 554 415
Quotient, tak, 380 5

Rabbit, t'ò, 470 67
Rabbit, stewed, úi t'ò tsz', 166 109
Rabies canina, *n* kw'óng hün chün ím ching, 505 74
RABBIT, hung ló pák, 450 27
Radius bone, ching kwat, 516 7
Raft, fat, chuk p'ái, 326 97
Rafter, kók, 317 62
Rafters, inner, ts'é kók, 317 63
Rage or fashion, *n* shí hing, 248 17
Ragged, lán, 148 45
Raia, *n* ping shá pò, 486 155
Raiment, í, 347 1
Rain, ü, 405 13
Rain, to, lók ü, 405 13
Rain harbinger, t'ín t'ín tséuk, 475 85
Rainbow, *n* tung, 25 4; hung, 405 14
Rail, *n* fú shau, 133 42
Rail, *n* chuk kai, 475 83
Rail, red headed, pák mín kai, 475 84
Railing, lán, 318 77
Raise signals, kín lap mat kín, 222 7
Raise the head, to, *n* t'oi t'au, 43 13

Raise the head, to, *n* hí t'au, 45 52
Raise up, to, fú, 337 68
Raise water, káu shui, 326 95
Raised flowers, ch'é hí fá, 264 17
Raisins, p'ò t'ai tsz', p'ò t'ai kón, 166 110
Rake, bamboo, chuk p'á, 336 62
Rake, grain, kuk p'á, 337 65
Rake, harrow, t'ó p'á, 337 64
Rake, large, tái p'á, 337 63
Rake, weeding, wan p'á, 337 66
Ram, máu yéung, 470 68
Ramble among immortals, *n* yau sín, 84 19
Rampant horse, hón má, 330 7
Rank, tsò, 511 11
Ransom, tsuk, 534 22
Rapidly, ts'uk, 336 51
Rapids, tán, 326 98
Rare, cooked, nün, 176 12
Rarified, ím, 406 19
Rarity, hing, 403 1
Rasp, tái ts'ó, 300 123
Raspberry, múi, fuk pún tsz', 446 86
Raspings, chap, 139 92
Rat, *n* lò shü, 142 162; hò tsz', 470 69
Rat, bamboo, chuk shü, 470 70
Rate of interest, *n* chán sik, 128 3
Rather, *n* ts'ing ün, 46 62; ning, 115 19
Rather, ought, tai tóng, 186 36
Rather be, *n* tai yat, tai í, 256 54
Rather dear, kwai tik, 252 37
Rather feeble, *n* tò tái chang, 77 8
Ration, lam kap, 545 244
Rationale, lí, 405 16
Rationalists, *n* tò sz', 124 17
Ratlines, shing t'ai, 322 45
Rattans, shá t'ang, 214 181
Raven, ying kuk, pát kó, 475 86
Raven, ringed, lò á, 475 87
Raven color, ú, 303 4
Raw, shang shik, 161 17
Ray, *n* p'í p'á shá, 486 154
Rays of sun, t'ái yéung chíú, 392 9
Rays, solar, ying shé, 405 14
Razor, t'ai sú tò, 154 67
Razor-strap, hót tò p'í, 154 68
Razor-sheath, ching, shá ló, 492 36
Reach, immediately, *n* ts'oi tò, 222 8
Reach to, to, tai, 37 77
Reach to, to, k'ap, 117 19; tò, 232 12
Reached, shó chí, 561 35
Read, to, *n* tuk shü, 4 17
Read, extensively, pók hók, 114 23
Readers to H. I. M. shí tuk, 596 248
Reading-room, kún, 318 69
Ready, pín, 131 5; í pái, 188 51
Ready, make, ts'ai pí, 175 1
Ready, not yet, mí ching, 164 79
Ready money, ín ngan, 236 11
Realize, not to, pat kók, 185 21
Really, kwó ín, 186 31
Really, chan ching, 167 126
Really, *n* shat shau, 3 7; chan, 18 8
Really not, shat fí, 398 3
Reap, to, wan, 123 5
Reap, to, kót wó, 341 11
Reaped wheat, shám mak, 333 7
Reaping-basket, mak ch'éuk, 337 67
Reaping-rod, ch'áu kón, 337 68
Rear—front, hau—tsín, 319 84
Rear, to, *n* tsz', 12 40; yéung, 310 51
Reason, tò, 118 11
Reäscend, to, fuk hí, 526 4
Rebellion, lün, 40 92
Recant, to, fán fúi, 248 15
Receipt, shau tán, 215 182
Receipt for tax, chap chíú, 344 20
Receipts and expenses, shau chí, 211 138
Receipts and disbursements, ch'ut náp, 577 4
Receipts of stores, náp, 560 133
Receive, to, tak, 382 7; shau, 369 3
Receive, to, shing, 127 2; shau, 168 2
Receive counsel, ling káu, 186 35
Receive guest, to, *n* tsíp hák, 132 18
Receive guest, to, ying hák, 183 7
Receive into, to, tsíp, 392 7
Receive money, to, shau tò ngan, 215 182
Receive tenon, yap sun, 290 32
Recently, kan loi, 184 15
Receptacle of flower, fá fóng, 438 32
Recipe, yéuk fóng, 501 2
Reckon, to, shò, 401 9
Reckon, to, kai, 171 16; sün shò, 377 21
Recognize, to, *n* yan, 74 74
Reconnoitre, to, t'ám, 323 57
Reconnoitre smugglers, ts'ap sz', 322 42
Record, to, kí, tang kí, 206 85
Recorder of H. I. M.'s words, hí kü chü, 590 96
Rectilinear, chik, 393 5
Rectum, tsóng tuk, chik ch'éung, 522 146
Recurrence, yü, 398 5
Red color, hung shik, 305 44
Red lead, ün tán, 434 22
Red sea, Hung hoi, 406 1
Redhot, shíú hung, 229 7
Reduce a fracture, *n* tsíp, 526 4
Reduce price, to, kám tik ká, 239 26
Reduce sail, kau p'ung, 329 144
Reduction, chít, 376 9
Reduction of duty, kám shui, 198 1
Reduction of dislocations, *n* tün fát, 527 5
Reduplicated, *n* lui, 372 1; p'úi, 376 10
Reeds, pò tséung, 309 27
Reel, pút fú, 300 124
Reel, horizontal, lók ní, 300 126
Reel, to, kün, 300 126
Reeler, coccoon, tsò k'ü, 300 125
Reeling, p'ún shá, 291 38
Reeve, to, t'ung shing, 321 30

Reflect, to, séung, 102 56*g*
Reflection, make a, yéung chíú, 154 57
Reformation, koi, 275 14
Refracted and reflected, ts'é túi, 405 14
Refrigerant, sing léung, 200 16
Refrigerants, ts'ing ít tik yéuk, 514 46
Refuse, láp sáp, 138 76
Refuse matter, ü mat, 336 62
Refuse to pay, wai yéuk pat wán, 206 86
Regardless of admonition, *n* mò í sing, 56 9
Regardless of life, móng ming, 125 8
Regardless of truth, *n* mò hau ch'í, 54 28
Regimen, tsít kái, 177 25
Region, a, fóng, 413 6
Register, *n* chák, 564 12
Register of ship, shün ting ch'ák, 215 183
Register of a ship, tsoi wai, 326 99
Regret, why, hó sik, 74 78
Regulate, to, lí chí, 568 3; chü, 398 3
Regulation, a, tsung lai, 255 44
Regulations, just, *n* í fóng, 10 7
Regulations of Pilots, n *Yan shui chéung ching*, 219
Regulator of a plough, lai p'ing, 337 69
Regulator or ties, *n* kóng, 11 27; 92 12
Rehearse and sing, *n* fung wing, 15 79
Rehearse or repeat, to, *n* ním, 8 5
Reign, to, lam yü, 79 42*b*
Reign of, nín kán, 414 3
Reins, *n* shui, 331 33
Reins, bridle, *n* kéung, 332 34
Relates to, *n* shuk, 72 46
Relations, tsuk yan, 91 79*c*
Relations, remote, *n* shó p'í, 89 50
Relations, Near and Distant, n *Noi ngoi ts'an*, 103
Relative by blood, *n* t'íp yuk, 88 39
Relief, cut in, *n* hak tat, 288 19
Relieve, poor, tsai p'an, 115 20
Relight, to, tím fán, 140 119
Relish, a, *n* sung, 162 36
Remain, to, lau, 525 1
Remain, there, sín ü, 349 7
Remainder, shing, 376 17
Remains, what further, wán yau mat, 342 14
Remains of food, suk yuk, 142 158
Remember, to, kí tak, 185 21
Remembrancer, *n* kí hò, 58 29
Remittent fever, fát lang fát ít, 504 61
Remote, ün, 101 56*c*; shó, 117 19
Remote relations, *n* p'í kák, 89 50
Remove, to, ts'ín, 129 9; ch'ü, 510 5
Remove evil, to, síú tsoi, 119 19
Remove from, tun ch'ut, 290 31
Remove things, to, shau h'ü, 174 17
Removes disease, kái tuk, 215 185
Rend, to, p'ó, 279 22
Render, to, *n* sz', 289 29; ling, 74 73
Renew by a lathe, to, san, 286 6
Renovate, to, fá, 110 20
Renowned, *n* ming yéung, 10 8
Rent, ground, náp tí tsò, 128 6
Rent book, tsò pò, 129 9
Rent in kind, *n* shü léung, 344 20
Rent money, tsò ngan, 129 9
Renting Houses, Of, n *Tsò yam fóng uk*, 127
Renting Shops, Of, n *P'ai yam p'ò tím*, 190
Repair, to, ching, 137 57; sau ts'ap, 207 91
Repair (watch), to, *n* sau ching, 285 84
Repair a leak, chap lau, 133 46
Repair to, to, ts'ing tò, 131 10
Repairs, síú sau, 192 5
Repairs, sau lí, 556 436
Repay, to, wán, 37 77
Repay visits, to, pái úi, 143 169
Repayment, p'úi wán, 207 92
Repeat, to, *n* fán ch'ün t'au, 5 20
Repeated the reckoning, tsoi sám sün, 171 15
Repeatedly, shò tsz', 574 4
Repeatedly, lü tsz', 271 5; kí tsz', 62 51
Repine, to, ün, 114 17
Replace, to, tá fán, 135 17; séung hí, 142 147
Replace, to, p'úi pò, 210 123
Reply, to, táp üt, 75 91
Report of cargo, pò fò tán, 215 184
Report in person, *n* mín pan, 62 54
Report the hour, pò lau hò, 124 15
Repose, ning, 25 1
Reptiles, n *Lun kái lui*, 477
Repulsion, mutual, *n* séung ú, 511 8
Reputation, family, shán tín fuk, 186 32
Reputation, good, t'ai mín, 61 21
Reputation, literary, shü héung, 186 31
Reputation, little, *n* pók mín, 60 17
Reputation, to destroy, *n* tíú líú mín, 61 32
Request, to, ts'ing, 175 3
Require, severally, kók yau shó í, 525 1
Requisite, *n* íú, 7 28
Rescue, to, k'au, 88 38
Rescue, to, ch'ing, 114 6
Researches of East and West, *n* Tung Sai Yéung Hau, 420 27
Resemble, to, ts'z', 418 15
Resemble, to, ying ü, 204 58; ü, 101 56*e*
Reside, to, tsó, 124 7; chü, 556 432
Reside, to, kü, 417 9; chü, 424 19
Reside, to, *n* kí tsuk, t'ók tsuk, 67 69,70
Residence, *n* ch'ü, 9 5; shé, 74 77
Residence, family, t'án fú, 312 66
Residence, summer, tsé shü hín, 317 64
Resign, to, tsz', 560 25
Respect, to, *n* kung, 13 50
Respectful, king, 565 30
Respectful, kung, 99 27
Respects, to pay, hau ká, 184 8
Resplendent, *n* wóng wóng, 558 1
Respond, to, séung ying, 358 14
Responsible, yan pò, 216 198

Rest, repose, ón, 26 5
Rest, the, k'í ü, 189 64; 192 5
Rest, to, p'ang shan, 332 40
Resting-place, chü tsók shó, 308 16
Restless, ím ím chím chím, 177 23
Restoration, ying fuk, 525 1
Restore, to, káu wán, 65 39
Restore, to, pò, 509 4
Restricted to, kwai, 216 203
Retail, to, ling kú, 500 9
Retail, to, *n* ling mái, 283 64
Retain, to, chóng, 75 86
Retain in place, k'am, 296 56
Retard, ín, 509 3
Retina, ngán móng, 522 147
Retire, to, hán kü, 318 70
Retire from the world, to, pí shai, 112 4
Retired or dispersed, sán, 174 18
Retired scholar, yat sz', 121 1
Retirement, yan, 83 7; hán kü, 82 5
Retirment, *n* yé, 112 3
Retract, to, *n* shuk, 25 4; í ín, 192 5
Retreat, *n* chái, 317 65
Retreat to, ts'óng shan, 461 4
Return, never, *n* 'm úi t'au, 46 64
Return (back), to, úi, fán hü, 77 4,10
Return home, kwai, 414 4
Return to former state, fuk kwai yü kau, 526 4
Returned, not yet, mí fán lai, 93 17
Reunite, fuk tsuk, 526 4
Reveille, *n* sán lui, 392 10
Revenue, Board of, *n* Ú Pò, 577 3
Revered decree, *n* yam ming, 558 9
Reverse of a coin, tai, 258 3
Reversed, fán, 526 3
Revolve, to, chün, 413 2; wan, 300 124
Revolve, to, sün tung, 414 2
Rewards, tséung shéung, 276 15
Rewards, confer, *n* chéuk ü shéung hò, 273 11
Rhamnus, pák tsò, 443 11
Rheumatic ophthalmia, lò lik ngán tsat, 506 105
Rheumatism, fung shap, 507 127
Rhina acylostoma, p'í p'á shá, 486 154
Rhinoceros, sai ngau, tsz', 470 63
Rhubarb, tái wóng, 215 185
Ribbon, sz' tái tsai, 154 69; pín tái, 267 52
Ribs, híp lak kwat, 522 148
Ribs, false, kwai híp, 522 149
Ribs of a ship, wán ch'ái, 326 100
Rice, *n* t'ò, 12 37; k'óng t'ò, 348 5
Rice, cooked, *n* fán, 166 113; án, 189 61
Rice, growing, wó, 340 3
Rice, old man's, nò mai, 166 111
Rice in the grain, mai, 215 186
Rich, *n* yau yau, 77 7; fú kwai, 97 63*h*
Rich color, nung, 303 1
Rich soil, nai yü chák, 344 21
Riches, ts'ín, 95 61
Ricinus, pí má ts'ò, 459 50
Rick, grain, mak k'óng, 337 70
Ride a horse, *n* k'í má, 332 35; yü, 330 7
Ride a horse, *n* p'úi má, 183 3
Ridge of a house, uk tsik, 317 66
Ridge-tree, léung, 317 67
Ridicule, to, í síú, 120 20
Right, ying, í, 274 12,13
Right—left, yau—tsó, 330 3
Right, all, tsau hai lé, 253 41
Right angle, a, chik hók, 394 12
Right angles, fóng, 301 141
Right angled triangle, kau kú t'ín, 386 3
Right hand, yau shau, 64 19; yau pín, 173 5
Right, in the, í shí chung, 113 13
Right, not, 'm hò, 46 60
Rights, set to, ch'é ching há, 153 35
Rights, put to, pò kwó, 173 2
Rigid, ngáng, 465 53
Rigidly conforming, not, pat k'üt yü, 374 5
Rigor, *n* ím, 10 10
Rim of the ear, í kwók, 520 89
Rim of wheel, k'ü, 331 23
Rind, hók, 419 21
Ring, a, wán, 404 7
Ring, a finger, kái chí, 153 44
Ring, to, *n* íú, ngò, 135 18
Ringing in the ears, *n* í ming, 56 5
Ringing sound, ying ying shing, 58 37
Ringworm, kam ts'ín sín, 507 128
Rinse, to, p'íú, 285 83
Ripe, shuk, 163 53
Ripples, *n* p'ó, 75 90
Rise and fall, fau sh'am, 460 1
Rise and fall of tide, ch'éung t'úi, 405 18
Rise in knowledge, *n* shéung tát, 113 4
Rising and sitting, *n* yan hín, 399 3
Rites, Ceremonial, *n* *Lai í*, 353
Rites, Board of, *n* Lai Pò, 578 5
Ritual laws, *n* lai lut, 541 157
Ritual of Chau, *n* Chau Lai, 354 5
River, hó, 403 2; kóng, 347 39
Rivet, káu ting, 300 127
Roach, ch'un ü, 486 161
Roar, to, *n* síú, 465 49
Roast, to, shíú, 160 7; úi, 166 105
Roast metals, to, tün lín, 435 24
Roast (tea), to, ch'áu, 229 7
Rob of time, tüt shí, 350 9
Robber, k'éung tò, 125 9; tò kíp, 417 4
Robbery, tò ts'ák, kéung tò, 546 254,266
Robe, p'ò, 149 62
Robin, kwai lam séung sz', 475 88
Robin or warbler, lám séung sz', 476 110
Robinia, kwó shán tsun, 442 46
Robust, *n* chóng kín, 77 8
Roc, *n* p'ang, 475 89
Rock a boat, fán chau, 326 101

Rock swallow, ú ín, 476 99
Rocks, shik, 509 1
Rockwork, ká shán, 431 38
Roe, kwan, 464 38
Rogue, play the, *n* yung ngai ché, 50 19
Roll in fingers, to, nó, 229 7
Roll ink, to, luk mak, 297 77
Roll out thin, to, hoi pók, 142 156
Roll the eyes, to, shun shí, 366 7
Roll thread on the knee, *n* ts'ó, 284 78
Roll up, to, ch'é, 134 1; kün, 204 60
Roller, baker's, mín ch'éung, 529 15
Roller, field, *n* kwan chau, 337 71
Roller, fluted, luk tuk, 237 72
Roller, toothed stone, shik lik chák, 337 74
Roller, wheeled, tün kü, 337 73
Rolling pin, mín kwan, 142 156
Roof, uk púi, 133 46
Room, a, yat kán fóng, 133 47
Room, lady's dressing, chóng lau, 318 68
Room, retiring, p'ín tín, 318 70
Root, kan, 438 33; k'éung, 439 44
Rome, Ló má, 411 15
Rope, lám, 205 73; shing sók, 215 187
Rope-maker, káu lám sz' fú, 284 70
Rose, múi kwai fá, 456 107
Rose, monthly, ín chí típ, 456 109
Rose colored, deep, ts'oi hung 249 22
Rose red, ngan hung, 305 48
Rosin, tsung héung, 215 189
Rose maloes, sú hóp, 215 188
Rose wood, fá lí muk, 442 47
Rosy hall, *n* tung t'ing, 561 36
Rouge, ín chí, 155 71
Rough, ts'ò, 72 34
Round, ün, 286 4
Round and round, lun chün, 297 64
Round ball, wan k'au, 402 16
Roused, shan nò, 270 4
Roused spirit, nò hí, 366 2
Roused to indignation, kung fan, 270 3
Row an oar, cháu tséung, 326 101
Rows, in, *n* hóng hóng, 341 7
Royal academy, wang man kún, 604 441
Royal house, wóng shat, 561 36
Rub, to, mút, 137 40; ch'át, 229 7
Rub bright, ín íú, 294 25
Rub on, to, ch'á, 155 71
Rubbing, careful, *n* sai sai mók, 525 3
Rubeola, lam ching, 506 94
Rubia cordifolia, sai kan, 459 57
Rubus, fuk pún tsz', 446 86
Ruby, hung pò shik, 432 62
Rudder, mí t'ó, 326 102
Rudder-ropes, lak t'ò, 326 103
Rug, tí chín, 142 157
Ruined, wái líú, 49 43
Ruins, yü, 398 4
Rule, to, chí, 561 37; wan, 34 53
Rule, composing, t'ung p'ín kák, 300 128
Rules, *n* fóng fát, 19 2
Rules of Archery, n *Shé fát*, 366
Rules of Arithmetic, n *Sün fát*, 378
Rumbling, kwang, 37 73
Ruminate, to, fán wai, ít, 466 1
Rump, horse's, má hau, 331 22
Rumpled, ch'áu, 249 23
Run, to, tsau, 34 57
Run contrary, yik lau, 328 130
Run off water, to, fóng shui, 327 114
Run out, ping ch'ut, 71 17
Run through, kún, 531 20
Run under, shai tai, 325 79
Running hand, hang shü, 41 4
Rush, wái, 459 58
Rushes, k'ü ch'ü, 309 27
Russet pear, shá lí, 445 57
Russia, Ngò ló sz', 408 8
Rust, í, 434 12; t'ít sau, 435 27
Rust brown, t'ít tsung, 304 17

SACRED commands, *n* Shing Yü, 347 1
Sacred sovereign, shing tai, 559 16
Sacred will, *n* shing chí, 558 9
Sacrifices, *n* tsz', 112 16; tsai tsz', 541 157
Sacrificial court, Tái shéung tsz', 599 332
Sacrificial Ritual for Temple of Sages, *n* Shing Míú Tsz' tín, 111 29
Sacrificing, tsai, 353 3
Sacrum, mí lung kwat, 522 152
Saddle, ón, 332 36
Saddle-pad, má hoi, 332 37
Saddler, má ón sz' fú, 284 71
Safe, a, shá fung tang, 142 158
Safer, kam kwó, 137 51
Sages, Of, n *Shing yan*, 109 1
Sago, sai mai, 166 115; shá kuk mai, 215 190
Said moncy, koi ngan, 375 3
Sail, hoist, ch'é lí, 327 106
Sail, take in, kám lí, 327 105
Sail, to, shai shün, 326 98
Sail, to spread, yéung fán, 223 13
Sail, wear, chün p'ung, 327 107
Sail safely, to, ü shün í hang, 203 49
Sail-maker, fung lí yan, 284 72
Sail-pole, fán kón, 325 76
Sailors, sháu, shui shau, 327 109
Sails, *n* lí, p'ung, 326 104
Sal ammoniac, náu shá, 432 63
Sale, on, kí mái, 135 13
Sale of goods, ch'ut mái fò, 198 4
Saline springs, ím ch'í, 432 67
Salisburia seeds, *n* ngan hang, 446 87
Salivary glands, *n* hau shui hat, 519 75
Salmon, kau t'ò ü, 486 164
Salmon fish, *n* má yau, 484 115
Salmon-leap, ü léung, 337 76

Salt, *n* pák ím, 166 116; ím, 215 191
Salt, crystals of, yung ím, 432 65
Salt-cellar, ím chung, 142 159
Saltness, *n* hám, 511 9
Saltpetre, *n* síú, 215 192
Salutations, lai, 187 44
Salute, to, tsun, 353 3; pái, 182 2
Same, t'ung, 99 44; yat yá, 110 24
Same, yat yéung, 89 49
Same—as, ü—ü, 98 19
Same as before, ü kú, 279 22
Same kind, chíú yéung, 250 26
Same place, not dwell, pat ping lap, 120 9
Sample, *n* fó pán, 244 45
Sample, yéung tsz', 215 193
Sand, shá, 258 3
Sandal-wood, t'án héung muk, 216 194
Sandals, ts'ò hái, 149 64
Sandals, courier's, ts'ín lí má hái, 149 63
Sand-banks, hóng, 326 98
Sanded lime, *n* fúi shá, 204 59
Sandhoppers, shui ká chát, 492 37
Sandpiper, yéung kai, 476 90
Sandstone, hung nai shik, 432 68
Sandwich Islands. T'án héung shán, 419 22
Sap, shü yik, 439 34
Sapan wood, sò muk, 216 195
Sapindus, *n* mò wán shü, 442 50
Sardinia, Sát tín ngá, 411 17
Sash, *n* t'óng ch'éung, 134 49
Satin, tün, 264 12
Satisfy, to, ch'ung, 121 9; ím tsuk, 251 34
Saturn, *n* t'ò sing, 398 7
Saucer, *n* ch'á típ, 142 160
Saucer-boat, *n* ch'á shün, 142 161
Sausages, chü ch'éung, 166 117
Saw, great, tái kü, 300 130
Saw, hand, *n* shau kü, 300 131
Saw, small, síú kü, 300 129
Sawing, kü muk, 291 39
Say, to, kóng, 58 41; shüt tò, 183 4
Say, to, üt, 36 66; wan, 30 30
Sayings, good, *n* shín ín, 14 59
Says, he, k'ü wá, 174 13
Saxifraga sarmentosa, lò fú í, 459 60
Saxony, Sát shó ní, 411 18
Scalaria pretiosa, *n* chan lung sz' ló, 492 56
Scales, *n* t'ín p'ing, 142 162
Scales, money, *n* tang, 385 3
Scales, pan of, t'ín p'ing p'ún, 142 163
Scales of fishes, lun, 464 39
Scales' weight, ch'ing t'au, 255 44
Scaling car, káu k'ü, 330 10
Scaling ladders, kau sók, 330 10
Scallions, kau ts'oi, 450 80
Scalpel, ün hau tò, 532 42
Scaly skin, shang shé p'í, 505 75
Scapula, fán shí kwat, 522 154
Scarabus, species of, wóng ch'ung, 496 69
Scarabus carnifex, pan shí ch'ung, 496 70
Scarcely, nán, 291 41
Scarecrow, *n* ón shán tsz', 337 77
Scarf into, to, séung, 323 49
Scarf skin, pók p'í, 518 57
Scarlet, fá hung, 305 55
Scarus, ts'ing í, tsui ngá, 484 123
Scatter, to, sát, 229 7
Scattered about, tsung wáng, 133 35
Schedules, chák, 569 12
Schistose stone, yüt pí shik, 432 69
School, to go to, k'ai mung, 185 22
School for polite literature, chíú man kún, 587 29
School-house, hók kún, 308 3
Scholar, sz', 340 2
Scholar, *n* hók ché, 13 56; ü, 113 14
Sciæna, ts'ò ü, 486 166
Science of medicine, í lí, 498 3
Scion, chí, 345 28
Scirpus, ts'ò kú, 459 61
Scissor-case, tsín háp, 143 165
Scissors, a pair of, yat pá káu tsín, 142 164
Sclerotica, ngán pák, 522 153
Scolopendra, 'ng kung, 494 19
Scoop up water, to, kwát shui, 339 101
Scoop-net, tóng móng, 300 132
Scorbutus, shang tsü, 507 129
Scores, ngá ch'í, 295 43
Scoria, tsz', 435 24
Scorn, míú ún, 274 12
Scorpæna, lò fú ü, 487 177
Scorpion, chái mí ch'ung, 496 71
Scoup, bullet, páu tán wát, 532 38
Scour, to, mó, 130 108; tá mut, 140 114
Scour, to, sháng, 135 5; ts'át, 136 37
Scouring rush, muk ts'ák, 458 23
Scow, wild, yé hóng, 327 110
Scrape, to, séuk, 286 6
Scraper, kwá t pán, 337 78
Scraper, hand, t'ín t'óng, 338 80
Scraper, mud, p'ing pán, 337 79
Scream as birds, to, *n* kíú, 465 49
Screen, door, *n* lím, 69 91; k'oi, 325 81
Screen, folding, wai p'ing, 143 167
Screen, imperial, p'ing, 318 71
Screen, standing, p'ing fung, 143 166
Screen, steaming, *n* ching lung, 143 168
Screen, to, tóng, 320 5
Screw, ló sz', 302 161
Screw, a very, *n* chí má ts'ó, 256 54
Scrofula, ló lik, 507 130
Scrofulous ophthalmia, ngán fung ping, 506 106
Scull, lò, 327 111
Scull, bow, *n* t'au sháu, 327 112
Scull-pin, lò sut, 327 113
Scum, t'óng mí, 143 177
Scupper, shui sín mún, 327 114
Scurvy, shang tsü, 507 128

Scutigera, yan ín, 494 20
Scyllium ornatum, tít tó shá, 481 38
Scyris, pák sú kung, 481 36
Scythe, *n* móng lím yan, 338 81
Sea, hoi, 203 50; yéung, 324 68
Sea flea, há sat, shui ká chát, 492 37
Sea otter, hoi chát, 469 61
Sea prawns, lung há, 491 14
Sea qualm, shui mò, 492 39
Sea sickness, wan lóng, au lóng, 507 131
Sea shrimp, broad, há kú, 491 15
Sea shrimps, shá há, ngán há, 492 47
Sea snail, nai kwai, 496 72
Sea urchin, hoi tám, 492 38
Sea wing, yuk tíú, 492 39
Seamen, shui shau, 216 196
Seashore, hoi pín, 151 5; hoi p'óng, 211 140
Seaweed, hoi ts'oi, 216 197
Seal, hoi kau, 470 74
Seal, a, *n* t'ò shü, 284 73
Seal, break a, chák fung, 575 10
Seal character, sün shü, 41 1
Seal, fur, chí má tíú, 470 75
Seal on cloth, ün ts'ín, 240 32
Seal-maker, *n* tsun t'ò chéung tséung, 284 73
Sealed, fung, 575 8
Seals, public, yan sun, 537 72
Seals of office, *n* pò, 573 44
Seam, sín pò, 147 27
Seams or crevice, chóng, 133 42
Search closely, chui kau, 271 6; 498 3
Season, dry, t'ín hón, 226 5
Season, to, pán ts'oi, 162 37
Seasons, the, *n* sz' shí, 11 30; kwai, 389 2
Seat of a rich man, chü mún, 312 67
Seats, please take, ts'ing yap tsik, 188 52
Secant, *n* ching kót, 396 20
Secluded residence, sham kü, 312 68
Second Bar, Hò tan, 222 6
Second commissioner, fú sz', 589 80
Second examiner, fú chü háu, 589 79
Second offenses, yau fán tsui, 534 21
Second quality, í tang, tsz' tang, 264 7,19
Second sort, tsz' tang, 130 10
Second to, á, 27 15
Second to, chí ngoi tsak t'úi, 497 2
Secrecy, mat, 575 10
Secret dispatch, mat ü, 575 8
Secretary bird, *n* sham, 476 91
Secretary of state, chéung shü kí, 587 12
Secrets, betray, lau sít sz', 543 202
Sec. to com. of finance, lí man, 593 176
Sec. to H. I. M.'s guard, wai king lik, 603 437
Sec. to the army, luk sz' ts'ám kwan, 593 179
Secrete, to, sít, 125 10
Secretions of body, tsun yat, 75 88
Secretly taking, sít, 547 280
Section of a book, *n* chéung, 1
Secure, to, káp chó, káp shü, 324 70,71
Secure (a thing), to, chü kú, 141 136
Security, p'ang kü, 190 3
Security, a, tám pò yan, 216 198
Security merchant, pò shéung, 222 10
Sedan, yü, 332 83; kíú, 143 169
Sedan, imperial, lín, 332 39
Sedan, open, tau, 332 40
Sedan bearers, kíú fú, 332 41
Sediment, nai tsik, 136 30
Sediment of sugar, t'óng tai, 212 147
See, to *n* kín, 11 21; t'ai, 133 42
Seed, shat, tsz', 439 35
Seek, wan, 250 29
Seek, to, man, 120 17; mik, 121 24
Seeking reputation, séung t'ò mín, 61 34
Seems dirty, pá ú tsò, 173 7
Seen, kín kwó, 73 64
Seize, to, ying, 461 7; ts'ü, 464 36
Select, to, *n* chák, 9 5; ts'üt, 16 85
Select, to, kám, 249 22; ts'ü, 309 21
Self, kí, 117 16
Self-examine, to, k'au chü kí, 113 10
Self-indulgent, kíú, 512 13
Selfishness, without, pat sz', 565 26
Sell, to, mái, 127 2
Sell by peddling, to, fú fán, 93 30
Sell off immediately, kón fái mái, 241 35
Semicircle, pún chau, 395 20
Semidiameter, pún king, 395 20
Send a letter, kí sun, 198 55
Send a little, tai tik kwó, 175 5
Send down, to, shui, 572 34; kóng, 574 5
Senior, *n* chéung, 11 20
Sensation lost, *n* mò shó chí kók, 49 47
Senseless, *n* pat chí í, 10 14
Senshaw, Canton, t'ò ngau lóng, 264 5
Senshaw, Nanking, ú ngau lóng, 263 5
Senshaw, rust col'd, shü léung ch'au, 266 35
Sentence, a, *n* kü, 302 155
Sentences, perfect, *n* shing man, 55 38
Separate, to, *n* lí, 17 6; pít, 15 81; 189 63
Separate carefully, to, k'ing pán, 286 2
Separated, fan lí, 99 25; kák, 296 56
Separation, tsít, 376 12
Sepia color, ngá fúi, 305 56
Seraglio, noi kung, 312 68
Seraphine, fung k'am, 364 75
Sergeant, ngoi wai, 594 193
Serissa fetida, mún t'ín sing, 456 113
Servant, personal *n*, kan pán, 172 20
Servant, personal, síú tsz', 183 4
Servant archers, puk yik, 595 212
Servant-archers and reporters, *n* ít ché puk yik, 591 116
Servant boy, *n* sz' tsai, 169 8
Servant girl, múi tsai, 135 7
Servants, síú tsz' mún, 184 11
Servants of H. L. M. shí chung, 596 247
Serve out soup, to, íú t'óng, 140 115

Serve parents, yéung ts'an, 534 18
Serve up tea, to, fung ch'á, 142 160
Serve up, to, shéung ín, 218 225
Server, t'ók p'ún, 143 170
Sesamum, chí má, 450 82
Set, a, yat fú, yat t'óng, 137 44,48
Set (of bowls), a, yat tung, 136 25
Set, to, pò tau, 462 14
Set (as fruit), to, kít, 439 35
Set a table, to, p'ò t'oi, 173 2
Set fire to, to, fóng fó, 553 383
Set to rights, ch'é ching há, 153 35
Set well, not, 'm ts'ai ching, 152 18
Setaria, suk, 449 45
Settee, chuk ch'óng, 143 171
Settled mind, sam ting, 366 2
Settlement of accounts, ts'ing shò, 216 199
Seven, *n* ts'at, 377 20
Seven passions, *n* ts'at ts'ing, 12 42
Seven sisters, ts'at tsz' múi, 456 108
Several, *n* kí, 18 10
Several times, shò tsz', 266 35; kí úi, 182 33
Severally consider, múi kü, 499 6
Severally equal, kók k'ü tang, 394 10
Severe injury, chung shéung, 525 1
Severe prohibitions, ím kam, 271 6
Sew, to, *n* lín, 154 59; fung, 284 72
Sew, to, p'ún, 208 105
Sew again, t'íú fán, 147 27
Sewer, kau k'ü, 318 72
Sexagenarian, k'í, 35 58
Shad, sám lai, 487 183
Shade, to, ché, 134 2; ché yam, 438 22
Shadow, *n* ying, 67 67
Shaft of a carriage, kü kóng, 332 46
Shaft of a column, *n* ch'ü tung, 318 73
Shaft of a sedan, kíú kóng, 186 39
Shake clean, to, yéung kon tsing, 154 50
Shake hands, ak shau, 65 36
Shake the head, to, ning t'au, íú t'au, 43 16,17
Shallow, ts'ín, 321 25
Shallows, sham ts'ín, 221 3
Shallows off Macoa, Shá lek, 220 6
Shameful affair, sz' hó kwái, 74 82
Shámanism, Wóng káu, 424 11
Shámo desert, Shá mók, 423 18
Shánsí province, hái san, 421 22
Shántung pear, süt lí, 445 58
Shántung province, Shán tung sháng, 421 2
Shape, tséung ying, 296 53
Share-brace of a plough, át ts'ám, 338 83
Shark, shá ü, 487 184
Shark, ham.-headed, kung tsz' mò shá, 487 189
Shark's fins, ü ch'í, 216 200
Sharp, lí, 142 164
Sharp-pointed, tsím, 213 158
Sharpen appetite, *n* hoi wai, 176 17
Sharpening, ch'án mó, 291 41
Sharp pointed, yui, 335 33
Shave the beard, to, t'ai sú, 153 3
Shave head, to, *n* t'ai t'au, 44 26
Shave head wholly, to, *n* seuk fát, 72 36
Shave thin, séuk pín, 298 93
Shaving-case, t'ai sú séung, 155 47
Shavings, bamboo, chuk sz', 322 40
Shavings, hair, *n* páu fá, 155 75
Shavings, rattan, t'ung sz', 157 6
Shawl, táp pok kan, 149 65
Sheaf of straw, ch'uk, 342 13
Shears, tái káu tsín, 143 172
Shears, betel-nut, píng lóng cháp, 143 173
Shears, tinman's sik tsín, 300 133
Sheath of a joint, t'ók, 439 37
Sheath of a leaf, káp, 439 36
Sheep, mín yéung, 470 76
Sheet, a, yat chéung p'í tán, 158 12
Shelf, kau pí ká, 143 174
Shell of turtle, *n* káp, 464 40
Shell of clams, kók, 464 41
Shell (for windows), ming ngá, 134 50
Shells, bivalve, *n* kóp, hín, 492 42,43
Shells, fresh water, p'óng, 492 44
Shells, thick bivalve *n*, kóm, fúi kóp, 492 41
Shelly animals, kái lui, 477 1
Shelter, to, ché, 148 45
Shènsí province, Shím sai, 422 10
Shepherd of a department, chau muk, 586 9
Shine, to, chíú, 211 140
Shine into, to, shái yap, 156 3
Shingles, íú tái sín, 507 134
Shinnung, *n* Shan nung, 436
Ships, shün, 211 140
Ship, a, sám chí wai shün, 321 32
Shipwright, chóng shün tséung, 284 74
Ships and their Appendages, *n* *Chau chíp lui*, 320
Shirt, shan shám, hón shám, 149 66,67
Shoemaker, hái tséung, 284 75
Shoes, a pair of, yat túi hái, 149 68
Shoes, ladies, ch'ín kéuk hái, 149 70
Shoe money, *n* hái kam, 129 9; 195 10
Shoe-mender, pò hái lò, 280 23
Shoe strings, hái tái, 155 77
Shoot arrows, shé tsín, 543 192
Shoot arrows, to, fóng tsín, fát ch'í, 366 2,6
Shoots, rice, yéung, 340 6
Shooting-stick, muk chóng ch'ui, 300 134
Shop, tím, 210 121
Shop, this, *n* ní kán p'ò t'au, 46 67
Shop-owners, p'ò chü, 190 1
Shore, approach, tai ngón, 320 1
Shore-board, *n* t'íú, 327 115
Short, break tsui, 208 108
Short, fall, chang, 247 10
Short hand, fá má, 377 20
Short way, *n* tsít king, 5 23
Short, tün, 26 7
Shot, tán tsz', 221 3

Should, sü, 13 51
Should be, í, 29 24
Should have fallen, tsau tít, 131 1
Shoulder, to, tám, 135 12
Shoulder blade, fán shí kwat, 522 154
Shoulder bone, nò kwat, 522 155
Shoulder joint, kín kái, 517 40
Shoulders, pók t'au, 71 26
Shovel, ch'áp, 338 84
Shovel, fire, fó ch'án, 143 175
Shovel, rice, wók ch'án, 143 176
Shrew mouse, tsò shü, 469 57
Shrike, k'í, pák lò, 476 92
Shrill, *n* héung, 4 31
Shrimps, hó há, má há, 492 46
Shrine, shan hóm, 318 74
Shrine, lares', shan lau, 318 76
Shrine of Budha, lín tsó, 318 75
Shroffing, *n* t'ai ngan, 291 42
Shut, to, shán mái, kwán, 131 183
Shut the eyes, pai ngán, 48 21
Shut to, to, ím mái, 136 20
Shut together, to, kóp hau, 143 175
Shutters, ch'éung pán, 315 26
Shuttle, ch'ü, 300 172
Siam, Tsím lò, 408 9
Sick, *n* ping, 45 52; tsat t'ung, 81 42*e*
Sickle, ngái, kau lím, 338 85
Sickle, corn, lut, 338 86
Sickle, wheat, mak shám, 338 88
Sickle, wheeled, t'úi lím, 338 87
Sida tiliæfolia, má, 458 34
Side, pín, 159 26; p'óng pín, 182 2
Side, open at, wáng hoi, 237 15
Side, to the other, túi ngón, 321 15
Side wind, wáng fung, 327 107
Sideroxylon, shán lám shü, 442 52
Sides, two, léung t'au, 157 4
Sieve, shai kí, 143 178
Sieve for flour, ló tau shai, 143 179
Sieve for grain, lí, 338 82
Sieve-pearls, lau chü, 300 136
Sift, to, shai, 291 40
Sight of, a, yat mín, 61 36
Sightedness, near, kan shí ngán, 507 132
Sign, lik, 373 3; kung, 397 2
Sign of a shop, *n* hò, 191 5
Signal-posts, fung tun, 312 69
Signals, mat kín wai hò, 222 7
Signboards, *n* chíú p'ái, 216 201
Signify, kái, 17 5
Silence, keep, hóp hau, 53 6
Silently, mak, 200 23
Silk, Canton raw, *n* t'ò sz', 263 4
Silk, Nanking raw, *n* ú sz', 263 4
Silk, Varieties of, n Kók fún ch'au tün, 263
Silk of maize, *n* suk sò, 164 71
Silks, sz' fát, 216 202
Silken cock, sz' mò kai, 472 13
Silken sounds, lun yam, 558 5
Silkworm, ts'ám, 496 73
Silkworm, chrysalis of, kán, 461 6; 494 22
Silkworm moth, ts'ám ngó, 495 63
Silure, wóng kwat ü, 487 190
Silver, ngan, pák kam, 435 28
Silver fish, chü lun kam ü, 487 201
Silver pheasant, *n* pák hán, 475 74
Silversmith, ngan tséung, 138 80
Simple numbers, ts'ín shò, 377 20
Simply, pat kwó, 196 11
Simultaneously, séung ts'ui, 289 24
Sincere, shing shat, 113 8
Sincere mind, *n* ít sam ch'éung, 72 43
Sine, a, ching ín, 396 20
Sinews, kan, 367 15
Sinews, deer, luk kan, 162 40
Sing, as birds, *n* ming, kíú, 465 49
Sing, as parrots, kó, 465 49
Sing, to, ch'éung, 92 11; yam, 121 2
Singapore, Sik lát, San ká pó, 420 23
Singer, a, kó ché, 356 1
Single, tán, 145 210; yat, 319 94
Single conversation, yat mín chí ts'z', 62 39
Single hair, yat t'íú mò, 74 79
Single washing, yat sai, 251 33
Singultus, tá ít, 505 70
Sink, shui wai, 318 77
Sink-drain, sham tsing, 318 78
Sinuses, *n* üt, 519 66
Sir, tung ká, 170 13
Sir, host, friend, &c., *n* tsün ká, 77 7
Sir, or host, ká shéung, 184 9
Sir, or master, *n* sz' t'au kung, 46 66
Sir, or teacher, *n* sín shang, 19 1
Siri leaf, lau, 201 32
Sister, elder, *n* tsz', 104 34
Sister, younger, múi, 104 39
Sister's daughter, ngoi shang nü, 107 128
Sister's daughter-in-law, ngoi shang fú, 107 127
Sister's grandson, ngoi shang sün, 108 130
Sister's husband, elder, tsz' chéung, tsz' fú, 104 35,36
tsz' sai, ngoi hing, 104 37,38
Sister's husband, younger, múi fú, múi sai, 104 40,42
múi chéung, 104 41
Sister's son, ngoi shang, 107 126
Sit, to, tsó, 7 1
Six, *n* luk, 377 20
Six animals, *n* luk ch'uk, 12 40
Six arts, *n* luk ngai, 353 1
Six classics, *n* luk king, 14 60
Six grains, *n* luk kuk, 12 38
Sixteen, shap luk, 10 42*b*
Size, tang, 130 10
Size, to, tséung, 208 109
Skeleton, yan kwat, 522 156
Skill, shau shai, 165 87
Skillful, shín, 231 8
Skillful workman, shau ngai yan, 277 4

Skillfully work, háu tsò, 277 3
Skimmer, lau hók, 143 177
Skin, pʿí, 72 34
Skins, kinds of, *n* kók hóng pʿí, 216 203
Skinflint, *n* há chʿun cháp, 256 54
Skull, *n* tʿau hók, 42 2
Skull, kú lau, 522 159
Sky, hung chung, 404 7
Sky, clear, tʿín tsing, 227 6
Skylight, tʿín chʿéung, 134 50
Slack line, a, *n* shang líú, 324 27
Slacking of lime, fát fúi, 291 40
Slaie, shing, 301 137
Slandering, púi wai, 62 40
Slant, chak, 23 8
Slat, mít, 289 26
Slaughter, to, tsoi shát, 279 15
Slaughter, to, tʿóng, 347 38
Slave, nò puk, 125 5; tsʿín, 549 313
Slaves, female, á tʿau, 172 21
Sleep, to, *n* mín, 49 46; fan, 156 1; 159 22
Sleep, unable to, fan 'm chéuk, 177 23
Sleeper of a floor, lau chan, 318 79
Sleepiness of foot, kéuk pí, 507 135
Sleeping-gown, shui pʿò, 159 20
Sleet, sán, chù süt, 405 15
Sleeve the hands, to, *n* tsau shau, 66 48
Sleeves, tsau, 149 71
Slender, yéuk, 30 32; shau, 36 70
Slice, tʿít pʿá, 166 106; yat fái, 175 7
Slight indisposition, *n* yau tí 'm shóng, 83 7
Slight injury, hing shéung, 525 1
Slight knowledge, *n* pʿó shik, 95 54
Sling bone, hat kwat, 516 10
Slings, oil, *n* yau lók, 143 180
Slings, rope, sín lók, 143 181
Slippery, wát, 55 37
Slips of bamboo, chuk pʿín, 361 46
Slow of speech, *n* kóm hau nut, 54 29
Slowly, mán mán, 170 14
Slowly, tsʿü, 40 91
Slowness, chʿí, 525 1
Slugs, út ü, 492 48
Sluice, tau mún, 338 89
Sluice, screen, *n* shui pʿóng, 338 90
Smack, fishing, ü ting, 220 1
Smack, fishing, tó shün, 327 116
Small, sai, 29 26; tsín, 32 41
Small pox, chʿut tau, tau, 506 118
Smaller than, síú ü, 362 50
Smallest, chí síú, 130 10; chí sai, 178 41
Smalts, tái tsʿing, 216 204
Smalts blue, fat tʿau tsʿing, 304 11
Smell, to, man, 251 33
Smell, to, *n* í pí tsau chʿau, 52 32
Smell, a, *n* tsui, 251 33; hí, 511 11
Smelt, to kú lín, 435 24
Smelting, kʿing lín, 292 43
Smelts, shá tsün, 487 202
Smile, to, síú chí chí, 188 54
Smiling face, síú mín, 60 2
Smoke, ín, 131 11
Smoke, to, kʿap skik, 270 4; chʿui, 204 60
Smooth, kwóng, 45 47; yun, 289 28
Smooth, wát, 45 48; yau tung, 145 232
Smooth and level, pʿing wan, 287 12
Smooth hair, to, man tʿau, 155 75
Smuggle, to, sz', 322 42; 540 144
Snaffle, píú, 332 42
Snails, fresh water, tʿín ló, 492 50
Snails, shell, kwá ngau, 492 94
Snake, spotted, pák fá shé, 478 23
Snake, water, shui shé, 478 22
Snake eater, *n* sham, 476 91
Snake gourd, sz' kwá, 448 29
Snap, to, *n* tʿíú, 356 1
Snarls, lün, 286 7
Sneeze, to, *n* pʿan tʿai, 51 12; tá hat chí, 74 70
Snipe, hill, shán chui, 476 94
Snipes, shá chui, 166 118; kwat, 476 93
Snort, to, pʿan pí, 51 11
Snort of defiance, tau pí hí, 52 31
Snow, süt, 405 16
Snuff, pí ín, 216 205
Snuff color, pí ín shik, 305 57
Snuffers, chuk tsín, 143 182
So, kóm, 164 76
So forth, tang mat, 279 16
So good as formerly, not, 'm tsʿz' shéung yat, 189 61
So many, *n* kóm tó, 6 24
So old, *n* kóm tsün shing, 77 6
Soak, to, shui lam, 165 92; tsam shui, 164 102
Soaked, ím kwó, 292 47
Soaking rains, ü lam lí, 226 5
Soap, fán kán, 217 206
Soap, perfumed, héung kán, 155 78
Soapstone, wát shik, 433 70
Social visit, tsü hing, 187 43
Sock, mat tʿau, 150 72
Socket of eye, ngán lung, 521 131
Soda, tsʿing ím, 433 71
Sofa, shui í, 143 183
Soft, ün, 286 23; nün, 227 6; 303 1
Soft, boiled, tsang nam, 167 143
Soft pongee, shuk chʿau, 265 31
Soil, a rich, nai yü, 344 21
Soil, soft, tí tʿò nai ning, 226 5
Soil, turn up, hoi han, 334 23
Solanum, fán kʿé, 451 95
Solanum, wild, *n* tín kʿé, 459 62
Solanum indicum, wóng kʿé fá, 459 63
Solar ray, *n* yat kwóng, 405 14
Sold all, mái sái, 243 42
Soldering, hón hau, 292 44
Soldier, ping ting, 124 11; kwan yan, 543 206
Sole, *n* fá tʿát shá, 488 204
Sole of shoe, hái tai, 149 63

Sole fish, hái tai, pí muk ü, 488 211
Sole of foot, tsuk chéung, 464 33
Sole of foot, kéuk pán t'óng, 522 160
Sole potentate, *n* cham, 561 41
Solemnity, tái tín lai, 568 5
Solen, shá ló, 492 36
Solid, t'ai, 393 7
Solid learning, shat hók, 72 37
Solitary, yü, 33 45
Solitary hill, tuk shí yat shán, 418 15
Solitary man, kwá yan, 560 30
Solitary prince, *n* kwá kwan, 560 28
Solstice, summer, *n* há chí, 400 8
Solution, séung kau, 393 1
Sombre color, ün, 303 4
Some, tik, 155 75; kí, 160 2
Some men, yau yan, 190 1
Some other, pít yéung, 236 13
Sometimes, wák, 211 135; yau shí, 168 2
Sometimes happen, ngau híp, 349 7
Somewhat, léuk, 328 25
Son, tsz', 9 6; í tsz', 103 15
Son, an only, kú tuk tsai, 99 45
Son, my own, ts'an shang tsai, 86 8
Son, your, ling lóng, ling kung lóng, 90 69,71
Son of a daughter ngoi sün, 88 46
Son of heaven, *n* t'ín tsz', 560 31
Son's father-in-law, ts'an ká, 108 136
Son's mother-in-law, ts'an ká mò, 109 137
Son-in-law, nü sai, 103 19
Sons and Grandsons, *n* *Tsz' sün*, 86
Son's son, noi sün, 88 45
Song, shí, 122 21
Sonchus, fú ts'oi, 450 83
Sonorous, shing héung, 360 29
Soon, pat kau, 320 2
Soon as, tsau, 68 87
Sooner die than, hing sz' pat, 115 19
Soot black, yau ín, 303 7
Sore, ch'óng, 508 146
Sore thoat, háu ká, 503 37
Sorghum, shü, 449 48
Sorrows, yau sz', 79 36
Sorry, exceedingly, kwó í pat h'ü, 188 57
Sort, yéung, 46 68; shik, 330 9
Sort, to, p'úi, 238 20
Sorts of colors, kók yéung ngán shik, 252 36
Souchong, *n* síú chung, 225 3
Sound, *n* héung, 29 23; shing, 59 46
Sound of fishes, píú, káu, 460 1
Sounding lead, tsam t'ó, lung shün, 325 74
Soup, t'óng, 166 119
Sour, sün, 162 30
Source, ün, 354 6
Souse, chü lí kéuk, 166 122
Souterrain, tau, káu, 321 70
South, *n* nám, 11 31
Southeast, tung nám, 420 26
Sow, chü ná, 470 77
Sow fields, to, pó t'ín, 335 29
Sow seed, to, *n* sát chung, 340 6
Sow bug, tí pò, t'ò pít, 496 74
Sow bug, large, í wai, shü fú, 496 75
Sow thistle, fú ts'oi, 450 83
Sovereign, kwan, 510 7
Sovereign, *n* wóng tai, 558 2
Sovereign king, *n* tai wóng, 559 14
Sovereign's pleasure, *n* chí, 574 6
Soy-stand, shí yau ká, 143 184
Soy, *n* shí yau, 167 124; 217 207
Soy bean, pák tau, 447 6
Space, chím, 33 45
Spacious, fút, 131 13
Spade, *n* fung, 338 91
Spade, ancient wooden, loi tsz', 339 96
Spade, basket, chuk yéung h'ím, 338 93
Spade, garden, ch'án, 338 95
Spade, share, ch'éung ts'ám, 338 92
Spade, weeding, tang ch'ó, 338 94
Spain, Sai pán ngá, Tái Lui sung, 411 19
Span heaven, king t'ín, 565 28
Spanish brown, yéung kón shik, 304 20
Spanker-boom, mí sung, 327 117
Spare-rib, chü mí lung, 166 123
Spark of fire, fó shé, 208 101
Sparrow, tséuk, má tséuk, 476 95
Sparrow-hawk, ün, 476 97
Spars, wáng muk hóng, 329 146
Sparus, wá mí ts'ò, 482 68
Sparus or gilthead, hung láp, 488 212
Spathe, fá í, 439 38
Spatterdashes, chéung nai, 331 27
Spatula, hoi yéuk tò, 532 43
Spatula, lime, fúi pán, 301 138
Speak, to, *n* kóng, 2 4
Spear, kón ín, 26 6
Special, tak, 276 16
Species in botany, *n* chung, 437
Species of ice, ping chí lui, 404 6
Specified time, hán, 206 87
Specious, kwái, 55 46
Speck, a, tán ün, 399 2
Speck or point, lá kwik, 300 136
Spectacles, ngán king, 150 73
Spectacle maker, ngán king tséung, 284 76
Speedy, chuk, 198 1
Spelter, *n* pák ün, 219 236
Spermaceti, king yau, 217 208
Sphere, celestial, *n* wan t'ín, 397 1
Spherical, wan ün, 396 1
Sphryæna, chuk tsím, 488 224
Spices, héung mat, 217 209
Spick and span new, san sín, 249 23
Spider, chí chü, 496 76
Spider crab, *n* chí chü hái, 491 13
Spies, kán sai, 544 224
Spike, *n* ch'ák, 24 12; tái ting, 302 160
Spike of grain, sui, 439 39

Spill the tea, to, *n*	tá sé ch'á,	94	51
Spin in the fingers, to,	ch'ó,	217	217
Spinage, long leaved,	má ch'í ín,	450	86
Spinage, red,	hung ín ts'oi,	450	85
Spinage, white,	pák ín ts'oi,	450	84
Spinal marrow,	tsik sui,	520	112
Spine,	tsik léung kwat,	523	161
Spines,	tsz',	464	42
Spines on plants,	fá lik,	439	40
Spinifex squarrosus, *n*	lò shü lik,	459	64
Spinner,	fóng shá yan,	284	77
Spinner, hemp,	chik má yan,	284	78
Spinning,	fóng sín, 292 45; chik,	263	3
Spinning-wheel,	fóng ch'é,	301	139
Spiræa crenata,	sui yuk,	456	114
Spiral bone of ear,	í noí ló kwat,	517	41
Spirit,	ling,	37	74
Spirit,	hí koi, chí hí,	120	5,22
Spirits,	tsau,	217	210
Spirits, animal,	tsing shan,	75	89
Spit (birds), to,	ch'ün shing ch'ün,	160	11
Spitting of blood,	t'ám yau hüt,	505	71
Spleen, *n*	p'í,	73	48
Splicing ropes,	tsuk lám,	327	118
Splinter, broken,	tün shái,	24	41
Splintered bones,	kwat súi,	525	3
Splints for loins, *n*	íú ch'ü,	530	20
Splints, bamboo,	chuk sz',	148	47
Splints, bamboo,	chuk mít pín,	278	8
Split, to,	p'ó,	137	55
Split bamboos,	p'ún chuk,	333	4
Split the difference, *n*	áu hoi k'ü,	240	29
Spoil, to, *n*	pái,	78	19
Spoil from, to, *n*	kíp,	115	20
Spoils,	au wái,	164	72
Spoken,	kóng kwó,	62	43
Spokes,	fuk,	332	43
Sponge,	shui pò,	155	79
Spool,	fú,	301	140
Spoon,	shí kang,	143	185
Spoon, broad, (or ladle)	ch'éuk,	26	8
Spoon, egg-green,	tán ts'ing t'íú kang,	144	190
Spoon, gravy,	chap kang,	144	188
Spoon, rice,	fán kang,	144	189
Spoon, salt,	ím kang,	143	187
Spoon, sugar,	t'óng kang,	143	186
Sports,	fán tau,	88	34
Spots on animals,	pán, man,	464	43
Spots on face, black,	má mak,	73	61
Spotted spider, yellow,	pik ts'ín,	496	77
Spout, a,	yat t'ung tsui,	138	64
Spout, water,	shui kún,	318	80
Sprain,	tsók shím,	526	3
Sprain the leg, to,	tít líú t'úí,	101	56*g*
Spread, to,	tán, 337 65; sát,	342	16
Spread down, to,	p'ò fán tí,	137	42
Spread thin, to,	t'án pók,	228	7
Spreading,	ín,	33	48
Sprig,	chí,	153	41
Spring season, *n*	ch'un kwai,	389	2
Spring and Autumn Record, *n*	Ch'un Ts'au,	15	80
Spring of evil, *n*	lí hoi chí kí,	55	47
Spring water,	shán shui,	230	8
Springs, steel,	t'ít sín,	364	76
Sprinkle, to,	sham,	176	18
Sprinkle, to,	shá,	291	40
Sprit-sail, *n*	t'au ts'ap,	327	108
Sprout,	ngá,	439	41
Sprout, to,	ch'ut ngá ts'oi,	165	92
Sprout, to,	fát ngá,	226	5
Spur on fowls,	kai t'ik,	464	44
Square,	kít fóng, 252 35; fóng,	286	6
Square, a,	kü,	301	141
Square, a,	ching fóng,	394	9
Square for corners,	mak hók,	301	142
Square of a number,	tsz' shing,	387	6
Squash, bottle,	kong ú,	451	90
Squash, hairy,	tsít kwá,	452	91
Squash, long,	shui kwá,	450	86
Squash, red crooked, *n*	ai kwá,	451	88
Squinting,	ts'é ngán,	48	19
Squirrel,	sung shü,	470	78
Squirrel, flying, *n*	lui shü,	468	31
St. George and Dragon, *n*	yan má yan,	246	8
Stable,	lap,	111	27
Stable, a,	má fóng,	134	51
Stack,	tsik chím, wó kon tun,	339	97
Staff, *n*	chéung,	122	17
Staff of general,	t'ai píú,	600	360
Stag,	mí,	470	79
Stage-coach,	tò kü,	331	21
Stain, a,	tsik kau,	285	63
Stair-case,	lau t'ai fóng,	134	53
Stairs,	lau t'ai,	134	52
Stalactite, *n*	shik chung yü,	433	72
Stalagmite,	shik ch'óng,	433	73
Stalk of bamboo,	kò,	439	43
Stall, vegetable,	t'án pái,	312	72
Stallion,	máu má, ch'at,	470	80
Stammering,	lau hau,	54	22
Stamp, to,	yan,	183	2
Stamp the feet, *n*	tun tsuk,	70	8
Stanchion,	k'í ch'ü,	327	119
Stand, a,	ka,	156	95
Stand, to,	lap,	186	30
Stand and wait,	shí lap,	66	44
Stand how high,	tò kí tò,	145	214
Stand in awe of,	séung wai,	511	8
Stand out, to,	tat ch'ut,	288	19
Standard, up to,	káu tak chun,	249	21
Standard bearer,	tsung k'í,	603	417
Stanza,	tsz',	134	57
Stapes,	í noi má tang kwat,	523	162
Staphyloma,	tut ngán chü,	507	137
Star,	sing, sing shan,	397	1
Star-fish,	hoi ín, kai chau ü,	492	52
Start off in a vessel,	hoi shan,	327	106

State, ministers of, tái shan, 574 4
Statesman, sz' wán, 312 66
Stationery, shü tsik, 278 11
Statutes, *n* lut lai, 533
Stay a visitor, to, *n* tóng ká, 183 5
Stead, father's, tóng fú, 98 20
Steak, or slice, t'ít p'á, 164 79
Steal, to, t'au, 125 10
Stealing, sít tò, 547 269
Steam, ín fan, 327 120
Steamboat, ín shün, 327 120
Steaming, *n* wat huk, 292 46
Steaming sticks, *n* ching chü, 144 192
Steel, kóng, 435 32; t'ít kóng, 217 211
Steelyards, *n* sz' má ch'ing, 144 193
Steelyard, *n* ch'ing, 385 3
Steelyards' weight, ch'ing ch'ui, 364 74
Steeped in wine, tsau tsik, 512 15
Steer, to, pá t'ó, 320 9
Stem, ting, 37 76; kón, 439 43
Stem of a ship, t'au ngò, 327 121
Stems, ten, *n* shap kón, 388 1
Step, *n* pò, 133 39; hoi, 39 85
Step by step, yat pò pò, 134 52
Step-ladder, pán t'ai, 144 191
Stepmother, *n* fán t'au p'ó, 95 58
Sterculia, p'an p'ó shü, 442 57
Stern, shün mí, 325 84
Sternpost, mí ngò, 327 122
Sternum, hung kwat, 523 163
Stethescope, man ching t'ung, 532 44
Stew, to, úi, 165 97; chü, 280 28
Steward, Of the, n *Mái pán*, 168
Stick, bamboo, chuk ch'ák, 301 144
Stick, lime, fúi ch'íú, 301 143
Stick in, to, ch'áp, 315 31
Stiff, ngáng, 72 30
Stiff—limber, kéung—yau, 526 3
Stiff (cloth), kwát tséung, 246 9
Stiff pongee, shang ch'au, 265 30
Stifle inquiry, tóng sik, 274 12
Still cheaper, üt fát íú p'ing, 240 33
Still in, shéung tsoi, 78 21
Still larger, kwó tái, 130 10
Still more, chung yau, 240 32
Still remains, yau tsoi, 57 22
Still unwilling, chung 'm hang, 254 43
Stillingia, kung shü, 442 53
Sting, chai, chák, 464 45
Stint or grudge, without, tsüt pat kan sik, 269 2
Stir it up, wó há, 151 4
Stir up, to, káu hí, 144 207
Stirrup, má táp tang, 332 44
Stirrup-bone, í noi má tang kwat, 523 162
Stock, a, king tái, 150 74
Stock of mast, wai káp, 327 123
Stockfish, hám ü, 167 125
Stockings, mat, 150 75
Stomach, wai, 523 164
Stomach, inferior opening, yau mún, 522 145
Stomacher, *n* nün t'ò, 150 77
Stone, a, *n* yat shik, 383 1
Stone, Lydian, *n* mó ngan shik, 301 145
Stone, the, tái shá lam, 507 140
Stool, tau fóng í, 144 194
Stool-pigeon, ngò, 336 58
Stools, bamboo, chuk í, chuk tang, 144 196
Stools, earthen, *n* ngá kú, 144 195
Stools, stone bottomed, shik mín má ú, 144 197
Stop, stop, *n* mó tsz', mó tsz', 16 1
Stop, to, chí pò, 132 20
Stop up, to, sak chü, 52 38
Stop up, sak mai, 57 23
Stoppage of nose, pi sak, 51 14
Store, to, chóng, 139 98
Store, to, chü tun, 194 6
Store, to, chóng tsoi, 324 63
Store up, to, shü fóng, 312 73
Store-house, chán, 312 73
Stores, tsoi mat, 540 136
Stores, director of, sz' ü, 600 349
Storeship, a, tun shün, 272 9
Stories, ts'ang lau, 156 1; 134 54
Stork, káu ts'ing, 476 98
Strabismus, ts'é shí ngán, 507 138
Straight, chik, 264 21
Straight, ching, 301 146
Straight-edge, chun, 301 146
Straighten, can, hó chik, 516 9
Strainings, sham há chí shui, 217 207
Straits, pik háp, 412 4
Strange, kú kwái, 253 41
Strange, not, 'm kwai tak, 83 7
Strange speeches, *n* íú ín, 546 256
Strangury, síú pín ít t'ung, 507 139
Strap, tái, 331 25
Straw, ts'ò, 321 31
Straw-heap, a stack, wó kón tun, 339 97
Strawberry tree, yéung múi, 446 89
Stray children, shat nü tsz', 537 79
Stream, ch'ün, 403 2
Streamer from bells, ch'éung fuk, 360 31
Streamlet, *n* shui p'ái, 85 23*e*
Street, kái, 141 124
Streets, ramble in, *n* yau kái, 152 19
Streets, go into, ch'ut kái, 141 124
Strength, animal, ch'uk lik, 336 54
Strengthen, to, chó, 320 4
Strengthening, yau pò, 166 121
Stretch out, to, *n* shan hoi, 64 20
Striæ on finger, *n* chí mò, 64 14; 65 27
Strife of words, chang hau hí, 54 32
Strike, to, au, kü au, 549 317, 310
Strike, to, tá, 297 66; kik, 301 149
Striker, tau kwát, 301 147
String of, *n* ch'ün, 151 6
String of a lute, ín, 357 2

String of cash, *n* ts'ín ch'ün, 69 94
Striped satin, *n* lau t'íú tün, 264 13
Stripes (cloth), lau t'íú pò, 250 28
Strips, t'íú, 300 133
Stroke, a, *n* téuk, 24 14
Stromateus, ts'óng ü, 485 148
Strombus, kái chí ló, 492 53
Strong, lik, 72 42; king, 34 51
Strong (as a fabric), kít shat, 239 25
Strong tea, yung ch'á, 167 141
Strong (or firm), not, 'm chü kú, 136 27
Stud-brace of a plough, ch'ák ngák, 339 94
Studding-sails, ch'áp fá, 328 124
Study, *n* wan ch'éung, shü chái, 318 81
Study, a, shü fóng, 185 26
Study, to, *n* kung shü, 88 43
STUDY OF CHINESE, *n* TSA'P T'ÓNG WA', 1
Stuffing, yéung t'ò, 162 42
Stuffed with chaff, shat í hóng, 361 45
Stump, shü t'au, 439 44
Sturgeon, *n* tsam lung ü, wóng ü, 488 225
Stuttering, hau kat, 507 136
Sty, pig, hün, 312 78
Style, shik, 575 6
Style, good, chí chéuk, 147 23
Style, to, ch'ing, 190 2
Style, to, üt, 119 25; hò, 15 79
Styles of writing, six, luk shü, 41
Stylet, ch'áp pí cham, 532 39
Stylobate, tí t'oi, 318 82
Sub-agent, chí sz', 587 19
Sub-censor, luk fó, 593 181
Sublingual glands, shít há hat, 519 76
Sub-magistrate, yün shing, 604 461
Sub-magistrate, tsó t'óng, 602 406
Submaxillary glands, *n* ts'am hat, 519 74
Sub-prefect, t'ung chí, 603 432
Sub-prefect, *n* kwan man fú, 592 157
Subdue, to, *n* fuk yan, 73 63
Subdue self, to hak kí, 117 16
Subjection, fuk, 96 63*d*
Sublimate of mercury, hing fan, 435 30
Sublime, ngai ngai, 109 4
Submits, to, kwai, 559 14; kwai sam, 560 29
Subordinate, shuk, 536 57
Subordinate district magistrate, chau pún, 587 11
Subordinate supervisor, chím sz' fú shíú, 587 24
Subsequently, toi hau, 402 16
Substance, no, mò shan fan, 241 33
Substance of a thing, chat, 517 26
Substances, all, mán mat, 433 6
Substances, other, t'á mat, 435 24
Substantial, lò shat, 143 170
Substitutes, toi t'ai, 542 185
Substitutes, t'ai yik, 542 188; 543 206
Subtil matter, síú chat, 404 11
Subtraction, kám, 378 3
Succeed, to, *n* tsuk ín, 95 55
Succeed to inheritance, shing, 89 51
Succeeding, tak sam, 66 51
Succeeding ages, hau shai, 112 15
Succession, a, kai, 30 28
Successive order, típ tsz', 391 7
Successor, tsap yam, 536 47
Succor, to, tsai, 113 2
Such a doctrine, kó tik tò lí, 18 8
Such are, nái pún ú ts'z', 232 12
Such is, fóng tsz', 187 42
Such is, ché tsoi shí, 102 56*i*
Such like, tang, 198 4
Such then, *n* kóm wá, 6 27
Súchau, city of, Sú chau fú, 232 18
Suck, to, fú, 356 1
Sudden clap, sun lúi, 58 38
Sudorific medicines, fát píú chí tsai, 514 47
Suet, beef, ngau kwat sui, 167 127
Suffer hunger, shau chí kí, 347 2
Sufficient, kau sün, 178 43
Sufficient, *n* kau yau tat, 181 27
Sufficient, more than, yau ü, 275 14
Suffocation by drowning, nik shui t'ám yung, 507 141
Sugar, t'óng, 217 212
Sugar bowl, ping t'óng chung, 144 198
Sugar-cane, kóm ché, 451 92
Sugar candy, ping t'óng, 167 126
Suggest, as you, tsung ming, 188 49
Suit, cut it to, ts'oi ts'ü chí, 531 21
Suit, to, chung í, 151 9
Suit to a hair, kóm ngáu sín, 248 15
Sulphate of copper, tám fán, 434 9
Sulphate of iron, tsò fán, ts'ing fán, 434 11
Sulphate of soda, hün ming fan, 431 26
Sulphur, lau wóng fan, 217 214
Súlú, Sú luk, 420 24
Sum, original, pún shan, 378 2
Sum total, t'ung, 386 15
Sum up, to, sün hí, 235 11
Sumatra, Sú mún táp lá, 420 25
Summary view, yat yü muk, 374 7
Summer, há, 389 2
Summer of a door, chak nai, 319 83
Summon, to, chíú, 574 3
Sumptuary laws, wai shik, 542 175
Sun, t'ái yéung, 406 19
Sun, yat t'au, 154 60
Sun, put in the, chai ít t'au, 158 10
Sun, to, shái, 145 220
Sundial, chai yat kwai, 392 9
Sundry goods, tsáp fó, 242 39
Sunflower, héung yat kw'ai, 456 115
Sung style, Sung shü, 41 6
Sunglo, tsung ló, 225 4
Sunken, sham, 47 4
Sunset, yat lók, 326 101
Superabundance, *n* yü, 348 4

Superb, míú, 372 11
Supercargo, hák shéung, 322 34
Superciliæ, ngán mí, 48 27
Superfine, ting shéung, 237 15
Superior in office, a, ch'éung kún, 550 326
Superior intelligence, ts'ung wai, 186 31
Superior Lessons, *n* Tái Hok, 14 64
Superior man, *n* kwan tsz', 59 46
Superior sort, shéung tang,2 64 6
Superintend, to, chéung háu, 498 4
Superintendent of cloth manufacture, sz' fuk, 597 277
Superin't of customs, kwai kám tuk, 593 163
Sup. of grain, t'ai kü, 600 361
Sup. of learning, sz' tò, 597 280
Sup. of malefactors, sz' kau, 597 283
Superintendent of papers of court, ká kók, 591 119
Sup. of Taou school, *n* Tò kí sz' tò kí, 602 387
Sup. of treasury, sz' fú, 597 278
Supervene, to, tsang san, 528 6
Supervene, to, wai lau, 525 1
Supervisor, chím sz' fú, 587 23
Supper, mán chá, 161 28
Supplied, *n* ts'ai pí, 157 5
Supply is abundant, tsuk chí chí, 187 46
Support, yuk, 309 20
Support, to, tók, 25 2; shing, 317 59
Support children, to, út í, 93 13
Support it, to, ts'é chang chí, 313 8
Support in a sedan, shik, 332 45
Support parents, to, toi lò, 87 19
Support up, to, hóng, 159 21
Supporter general, fú kwók tséung kwan, 589 87
Supporter to H. I. M. pò hüt, 595 209
Supports, essential, pún mò, 352 13
Supports, upright, kü, 360 36
Suppose, to, *n* kú, 2 5
Suppose, cannot, 'm t'ung chung,235 8
Supposed number, yéung shò, 375 2
Supposing, ch'ít, 182 1
Suppress, to, chü, 32 40
Supreme Boards, *n* *Luk Pò*, 576
Supreme court of judicature, *n* tái lít sz' hing, 600 356
Surat, Sú lát, 408 11
Surditas, í lung, 504 42
Sure, ting, 115 7
Sure Guide for Recipes, *n* Mán Fóng Kám Sín, 501 2
Surely, tün, 68 79
Surety, tám pò, 196 13
Surface, mín, 393 6
Surface, shéung, 289 25
Surgeon-fish, hak tséung kwan ts'óng, 488 227
Surgery *n*, *Ngoi chí fát*, 525
Surmullet, fí t'ai tséuk, 489 228
Surname, *n* sing, 76 2
Surplice, ká shá, 150 78
Surplus, small, sín yü mò kí, 349 7
Surrender, ones-self, tsz' shau, 534 25
Surround, to, wai, 150 74; páu, 399 1
Surrounding parts, chau wai, 398 4
Suspects, never, pat í, 117 25
Suspend, to, ün, 360 32
Suspend, to, tíú, 322 44
Suspend on the finger, ting hí, 359 25
Suspended by a string, shing kún tíú, 359 21
Suspenders, fú tái, 150 79
Suspensory bandage, *n* chuk lím, 531 21
Sustain, to, tám shing, 196 13
Swallow, ín, 476 100
Swallow, to, tun, 466 1
Swallow, rock, ú ín, 476 99
Swan, t'ín ngó, kuk, 476 101
Sway, to, tung, 115 21; í, 120 22
Sweaty countenance, hón ngán, 74 82
Sweden, Sui tín, 411 20
Sweep, a, *n* léuk, 24 13; pít, 28 17
Sweep, to, sò, 131 9
Sweet, *n* t'ím, 165 85; kóm, 511 9
Sweet flag, kím lán, 457 2
Sweetmeats, mat tsín t'óng kwó, 167 128
Sweet orange, t'ím ch'áng, 444 46
Sweet potato, hung shü, 450 67
Swerve, not to, pat wat, 115 19
Swift, fái, 321 26
Swim, to, yau shui, 466 1
Swimming crab, hairy, *n* lò fú hái, 491 10
Swimming crab, smooth, fá néung hái, 491 9
Swindler, *n* kwóng kwan, 126 13
Swine, ch'í lui, 344 22
Switch, to, fat, 332 51
Switzerland, Sai sai, 411 21
Sword, kím, 74 81; ts'éung yan, 330 8
Swords, kím tò, 220 3
Sycee, *n* man ngan, 259 7
Syncope, shat hau, 504 58
Syngnathus, hoi má, 485 144
Synonymous, yau, 111 2
Syphilis, shang ting, 507 142
Syringe, shui tsít, 532 40
System of government, shik chai, 536 47
Sz'chuen, Sz' ch'ün, 422 12
Sz'chün millet, shuk shü, 449 49

TABASHEER, chuk wóng, 433 75
Tabernæmontana, kau ngá fá, 456 117
Table, t'oi, 144 199
Table, a clear, ts'ing ch'ák, 272 9
Table, imposing, tsz' pán t'oi, 301 148
Table-cloth, tái t'oi pò, 144 202
Tadpole, ying óng tsai, 478 24
Tael, a, *n* yat léung, 385 1
Tænioides, chü pat ü, 489 230
Taffrail-rail, *n* shün ká lát, 328 125

Tagetes patula, máu shaukuk, 454 72
Tái lake, *n* T'ái ú, 426 36
Tail, mí, 464 46
Tail feathers, ling, 465 47
Tailor, ts'oi fung sz' fú, 284 79
Tailor bird, háu fú niú, 476 102
Take, tséung, 201 28
Take a book, *n* shau shü, 70 6
Take along with tea, sung ch'á, 181 19
Take away, ním h'ü, 155 85; ním hoi, 158 12
Take away, shau h'ü, 176 13
Take away, to, pún hoi h'ü, 144 198
Take away, to, ning h'ü, 135 9
Take away half, chít pún, 387 5
Take by attack, kung tik, 330 10
Take care, pí sam, 165 96
Take care of, t'ai fóng há, 145 221
Take care of, to, kú, 99 40; shau kún, 125 3
Take care of, to, líú lí, 172 20
Take cold, láng chéuk, 74 70
Take from, tsü, 148 33; ch'ü, 153 39
Take leave, *n* kò ts'z', 77 10
Take off, to, ním kám, 159 27
Take off clothes, to, tüt, 150 77
Take one in, to, *n* t'am, 235 8
Take out, to, ch'ü, 153 39
Take off (cover), kít hí, 142 152
Take off (cover), kít hoi, 180 7
Take off (in price), kám, 248 14
Take off (skin), mók, 162 44
Take part, to, í tséung sz', 568 3
Taken in, greatly, shéung kwó tóng, 238 22
Taken with, tak, 160 3
Takes, tséung, 281 42
Taking, tséung, 216 199
Talc, wan mò shik, 433 76
Talebearers, shui hák, 126 16
Talebearing, *n* hau shít, 55 36
Talent, ts'oi, 27 14
Talented, man ts'oi, 309 21
Talents, *n* ts'oi, 111 1
Talismans, *n* k'am t'au fú, 155 80
Talk, to, *n* kóng, 74 76
Tallow, láp, 279 21
Tallow tree, kung shü, 442 53
Talons, cháu, 471 1
Tamarix, shui sz' lau, 442 54
Tamborine, hand, shau kú, 359 18
Tamborine drum, ít kú, 358 17
Tamborine fish, ü kú, 359 21
Tangent, a, ching tsít, 396 20
Tangouths, T'óng kú, 424 21
Tank, shui kwai, 328 126
Tanning, ím p'í, 292 47; síú p'í, 280 30
Tányáng lake, Tán yéung ú, 426 35
Taou priests, Tò sz', 309 23
Tape-ends, sú t'au, 246 7
Tape-worm, yau ch'ung, 496 82
Tapering, shui lò, 35 61
Tapir, mak, pák páu, 470 81
Tare, hò, 384 2
Target, *n* tó, 367 16; fát, 368 21
Tariff, tsak lai, 217 215
Taro, ú t'au, 167 129
Tarsi, superior, ngán shéung ts'ui kwat, 523 167
Tarsus or instep, kéuk púi kwat, 523 165
Tarsus of eye, muk kóng, 523 166
Tart, tát, 167 130
Tartar pheasant, chí kai, 475 76
Tassel, mò sui, 147 17
Taste, *n* hí, 143 168; mí tò, 162 30
Taste, to, shéung há, 160 8
Taste a little, to, shí há siú, 165 101
Tastefully, ting, 281 34
Tasteless, mò mí, 166 116
Tattler, *n* ngá p'ó, 126 16
Tau of Inshán, *n* Tau Inshán, 10 7
Tavern, *n* kò lau, 166 107
Tawing, síú p'í, 292 48
Tax, fú, 373 3
Tax, to levy a, náp shui, 128 4
Tax-money, náp ngan, 344 20
Taxus, ló hón ts'ung, 442 55
Tea, ch'á íp, 137 52
Tea, Different kinds of, n *Ch'á íp lui*, 224
Tea, black, hak ch'á, 224 2
Tea, cup of, yat púi ch'á, 174 15
Tea, green, *n* luk ch'á, 225 4
Tea-canister, ch'á íp tsun, 145 212
Tea-cup, covered, kuk chung, 144 209
Tea-kettle, ch'á pò, 144 205
Tea-kettle, tin, sik ch'á t'ai, 144 206
Tea-pot, ch'á ú, 174 11
Tea-poy, ch'á kí, 144 208
Tea-saucer, ch'á típ, 180 15
Tea-spoon, ch'á shí, 144 207
Tea-strainer, ch'á lau, 144 204
Tea-stone, ch'á tsing, 432 58
Tea-table, Of the, n *Mán ch'á lui*, 179
Tea-tray, t'ók ch'á p'ún, 180 3
Teach, to, *n* káu, 4 17
Teacher, *n* sín shang, 1 1; sz', 10 16
Teacher of a department, káu shau, 591 134
Teal, síú shui áp, 476 103
Tears, lau lui, 74 69
Tears, chü lui, ngán shui, 71 22,27
Teeth, ch'í, ngá, 523 169
Telescope, *n* ts'ín lí king, 145 213
Tell him, kíú k'ü, 167 131
Tellina, toi mò him, 492 54
Temple, *n* míú, 312 75
Temple, orbate, *n* mò sz' t'án, 311 59
Temple designation, *n* míú hò, 563 1
Temple of ancestors, sz' t'óng, 312 76
Tempies, *n* ngák kok, 43 8
Temporal bone, pan kwat, 523 176
Temporal ridges, ngák lò, 523 177

Ten, *n* shap, 377 20
Ten billions, yéung, 376 18
Ten cubit length, a, *n* chéung, 381 1
Ten duties of life, *n* shap í, 13 53
Ten millions, yat king, 376 18
Ten thousand, yat mán, 376 18
Ten thousand years, *n* mán sui yé, 562 43
Tenaculum, kóng kau, 532 46
Tenant, pʻò hák, 190 2
Tench, wán ü, 489 232
Tender, shóng, sò, 165 85,86
Tender age, *n* shíú shí, 10 15
Tender (or soft), nam, 166 122
Tender (flesh), sung, 161 21
Tendons, kan, 525 1
Tendrils, kí, 439 45
Tenements, chák, 538 93
Tenon, sun, 290 32
Tenon, door, mún tau, 314 22
Tent, ying pʻún, 312 77
Tent, general's, sz' fú, 312 78
Tenter-hooks, man chéung kau, 159 24
Tenths, lí, 373 2
Term, a, hò, 564 13
Term of time, kí, 192 5
Terms, semi-monthly, *n* tsít, 390 5
Terrace, tʻín tʻoi, 134 55
Terrestrial operations, tí lí, 110 23
Territory, shuk tí, 407 6
Test, to, *n* shí, 230 8; pán, 301 145
Test teas, kún chʻá, 231 8
Tetanus, hau kam, 507 143
Tetraodon, tang lung pʻáu, 489 239
Tetter, fó ting chʻóng, 505 88
Texas, Tik sé sz', 415 7
Text, man, 80 42*b*
Than, higher, kò kwó, 71 26
Thank much, to, *n* tó tak, tó tak, 7 29
Thank you, *n* tsik fuk, 76 4
Thank you to come, *n* tsʻing ní lai, 18 12
Thank you, I, *n* tʻók lai, 82 4
Thank you, I, *n* tó tsé, 184 13
Thank you, very good, kái tsik hung fuk, 184 19
That, kó, 135 4
That gentleman, kó wai yan hák, 174 12
That man, kó kóyan, 49 48
That sort, kó yéung, 46 68
That which, shó, 439 41
Thatch, mau tsʻò, 309 24
Theft, tò, 540 131
Them, kʻü tí, 182 35
Then, fóng, 219 1; tsik, 161 15
Then, sz', 116 14; chí, 133 34
Then, *n* ín tsak, 18 10
Then, *n* tsau, 7 28
Then (instantly), *n* kó chan shí, 234 7
Then (taking), pín tséung, 226 5
Then, when, ü shí, 186 35
Then, or after, ín hau, 287 12
Then there will be, tsik yau, 406 19
There is, *n* hai, 3 9; yau, 405 17
There—here, kó chʻü—ní chʻü, 170 12
Thereby, í, 85 23*b*
Therefore, *n* kú tsʻz', 83 7; shó í, 102 56*i*
Therefore, kú, 85 23*f*; kú tsʻz', 261 11
Thermometer, hón shü cham, 145 214
These, ní tik, 179 49
These, *n* kó tik, 3 9
These all, *n* pí kái, 18 10
They, kʻü, 83 7
They both, *n* kʻü í wai, 82 4
Thick—thin, hau—pók, 393 4
Thick tone, *n* chuk shing, 4 14
Thief, tsʻak tsai, 125 10
Thievish hand, *n* sám chik shau, 64 18
Thievishness, sít tò, 96 63*f*
Thigh, tái túi, 523 178
Thigh bone, pí kwat, 524 179
Thighs, kú ché, 523 178
Thills, yün, 332 46
Thimble, cham ting, 155 81
Thin, pók, 139 104
Thin, shaved, séuk pín, 298 93
Thin and emaciated, hʻü lúi, 509 4
Thin plants, to, líp yéung, 341 9
Thin texture, hʻí séuk, 249 21
Things, shap mat, 298 98
Things, yé, 179 49; kü, 293 9
Things, mat, 213 161
Think, to, *n* séung, 1 2; kú, 249 25
Think (apprehend), to, tʻai, 171 15
Think on, to, ním tsoi, 99 47
Third, tai sám, 156 1
Third of the Hánlin, tʻám fá, 601 365
Thirty, sám shap, 498 4
This, *n* ní kó, 17 2; tsz', 421 2
This eye, ní chik ngán, 49 44
This evening, kam mán, 179 1
This morning, kam tsò, 157 9
This shop, ní kán pʻò tʻau, 46 67
This or that, a certain, mau, 277 4
This time, sz' shí, 184 11
Thistle, síú kai, 459 65
Thorax, ót kón, 524 180
Thorough knowledge, pún mút chí, 354 4
Thoroughly acquainted, shuk shik, 325 80
Thoroughly boiled, pò nam, 162 40
Thoroughly boiled, sháp tʻau, 163 61
Thoroughly cooked, lò, 176 12
Thoroughly done, chü shuk, 166 111
Thoroughly intoxicated, tsun tsui, 122 22
Thoroughly roasted, chʻáu tsíú, 162 33
Thorn, tsz', 439 40
Those, ché, 130 10
Those, kó tik, 136 22
Those places, tsʻz' tí, 231 9
Thou, *n* yü, 113 14

Though,	tsung hai,	252	37
Though,	shéung mí,	49	46
Though,	tsik,	122	19
Though,	sui ín,	239	25
Thoughts,	ním,	116	13
Thoughts, inmost, *n*	fai kón,	75	85
Thousand, a,	yat tsʻín,	376	18
Thousand autumns, *n*	tsʻín tsau,	563	61
Thousand character Classic, *n*	Tsʻín Tsz' Man,	8	2
Thousandths,	sz',	373	2
Thousandths, tens of,	fat,	373	2
Thrash grain, to,	tá wó,	342	15
Thrash into a tub,	pʻák lók tʻung,	342	12
Thrashing-floor,	chʻéung, tí tʻóng,	342	15
Thread,	sín,	155	82
Thread, cotton,	mín sín,	255	45
Thread, gold and silver,	kam ngan sín,	217	218
Thread, to,	chʻün,	154	59
Thread of silk, a, *n*	yat sz',	263	1
Threats,	hung hák,	547	273
Three,	sám,	377	20
Three commissioners, *n*	sám sz',	595	218
Three lights,	sám wóng,	11	26
Three per cent,	kau tsat,	235	11
Three powers, *n*	sám tsʻoi,	11	25
Three ties, *n*	sám kóng,	11	27
Threshold,	mún han,	315	25
Threshold,	mún chʻán,	134	56
Thriving and numerous,	chʻéung shing,	87	21
Throw aside,	shé,	350	9
Throw, to,	pʻau,	31	36
Throw off, to,	tʻúi há,	462	14
Throw on (garment), to,	lau,	149	61
Thrum, to,	tʻán, 356 1; chí pút,	362	50
Thus, *n*	kóm yéung,	20	6
Thrush,	pák wá mí,	476	104
Thrush, white eyed,	wá mí,	476	105
Thrush, singing,	ú shí kat,	476	106
Thryssa,	fung mí,	480	3
Thumb, *n*	tʻau chí, tái chí,	20	6
Thumb,	kung chí,	64	9
Thumb-ring,	kʻau, küt, pán chí,	367	10,19
Thunder,	lui,	405	17
Tibet, *n*	Sai Tsóng,	424	20
Tibia,	kéuk kwang kwat,	524	181
Ticket-ends,	pʻái tʻau,	242	40
Tide, ebb,	shui kón,	328	130
Tide, evening,	tsik,	328	128
Tide, high,	shui tái,	328	129
Tide, morning,	chʻíú, 328 127;	405	18
Tide-waiters, *n*	hoi kwán chʻái yik,	222	8
Tie together, to,	chát shing,	296	48
Tie up, to,	póng hí,	155	77
Tie, to,	lak fán, póng chü,	146	1,6
Tie-beam,	chʻé chan,	319	84
Tier,	tsʻang,	293	146
Tiffin,	án,	166	115
Tiger,	lò fú,	470	82
Tiger, benevolent, *n*	tsau ü,	470	83
Tiger lily,	kün tán,	454	62
Tight, drawn,	kan kan fók ting,	530	16
Tiles, green glazed,	luk ngá,	319	86
Tiles, roof,	ngá, pán, tʻung,	319	85
Tiles, row of,	hang,	191	5
Tiles, square,	kái chʻün,	319	87
Till, to,	kang,	123	5
Tiller,	tʻó kóng,	328	131
Tillot, flowered,	fá toi,	241	33
Tilt, to,	tau hí,	186	39
Timber,	muk,	326	40
Time,	shan,	31	39
Time of a flash,	tín chí tsai,	405	17
Time, that or the, *n*	kó chan shí,	17	4
Times, two or three,	tsoi sám úi,	171	15
Tin,	sik,	217	219
Tin, block,	tau sik,	435	34
Tin plates, *n*	má hau tʻít,	218	220
Tinea capitis,	kam tsʻín sín,	507	128
Ting, round, *n*	üt ting,	301	151
Ting-tóng, *n*	ting tóng,	301	149
Ting-tóng, small,	síú ting tóng,	301	150
Tinker, *n*	pò wók lò,	284	80
Tinnitus aurium,	í ming,	508	144
Tinsel-maker, *n*	kam fá tséung,	284	81
Tip, to,	kún,	213	170
Tip of the shoulder,	kín tsím,	367	9
Tiptoe,	kò kéuk,	67	60
Tired,	kün, nai,	49	46
Titles,	fung tséuk,	566	36
To,	tò, 93 36; chí,	232	10
To others,	ü yan,	125	5
To-day,	kam yat,	157	8
To-morrow,	ming yat,	186	36
To-morrow, *n*	tʻing yat,	18	12
To-morrow morning,	tʻing tsò,	171	19
To-morrow morning,	tʻing chʻíú,	159	29
Toad,	shím shü, mín,	478	25
Toast,	tó shí,	167	132
Toast, to,	hóng,	167	132
Toast-rack,	tó shí ká,	145	215
Tobacco,	ín íp,	204	60
Tobacco plant,	ín tsʻò,	459	66
Toe,	kéuk chí,	65	32
Toe or dewclaw,	ku,	461	12
Together,	kung,	134	55
Together, multiplied,	séung shing,	387	5
Toilet, Of the, n	*Chóng pán,*	150	
Tomato,	fán kʻé,	451	95
Tone of voice,	yam shing,	81	42*e*
Tones, eight, *n*	pát shing,	3	10
Tóng-tóng,	tóng tóng,	301	152
Tongs, *n*	kím,	145	216
Tongue, *n*	lí,	71	20
Tongue, salt,	hám ngau lí,	167	133
Tongue in a carriage,	chau,	332	47
Tongue-scraper, *n*	lí kwát,	155	73
Tonic Dictionary, *n*	Fan Wan,	4	15

Tonnage, ch'óng léung, 218 221
Too, t'ái, 155 86; kwó, 134 53
Too large, not, mò tái tik, 144 193
Too many, tó tak tsai, 159 27
Too much, kwó tó, 226 5
Tool, hí, 113 3
Tooth, crown of, ngá ting, 523 173
Tooth-drawer, huk ngá kím, 532 34
Tooth-powder, ngá fúi, 155 84
Tooth-scaler, kwát ngá hí, 532 35
Toothache, ngá ching, 506 100
Toothpick, ngá ts'ím, 155 83
Top, ting, 133 36; mín, 144 200
Top, a, koi, 141 140
Top—bottom, shéung—há, 28 77
Top of a mast, wai mí, 329 138
Topmast, í ch'ün, 325 78
Tops in a mast, *n* wai p'ún, 328 132
Topsail, *n* t'au kan ting, 328 133
Torn, lán, 256 52
Torpedo, muk chéuk pò, 489 240
Tortoise, kwai, 478 26
Tortoise shell, toi múi kwai, 478 27
Tortoise-shell, toi múi, 218 222
Torture, to, *n* háu sun, 554 404
Touch, not to, mat tung, 68 88
Touch-me-not, tong chán fá, 454 49
Tough, ngáng, yan, 163 51,57
Tough or sinewy, ngan, 210 124
Tourniquet, tsít hüt tái, 532 47
Tow a boat, nái shün, 328 134
Towards, *n* ü, 59 46
Towards, *n* héung, 20 6
Towel, mín kan, 155 85
Traces, tsung tsik, 73 62
Traces, kang sók, 339 99
Trachea, hau ché, 524 193
Track a boat, *n* hín lám, 328 135
Tracking-poles, kò, 328 136
Tradesmen, kú, 124 7
Traffic, mau yik, 208 98
Traffic, to, fán fó, 123 6
Traffic, join in, ü síú kau, 271 7
Trail, to, t'ó tí, 149 71
Transfer, to, ch'áu kwó, 214 175
Transfer, to, tín ü pít yan, 202 42
Translators, fan chéung fán yik, 589 68
Translucent, ming léung, 209 114
Transmitted, shéung káu há, 68 77
Transmitted, *n* shut, 15 77
Transom, mí tóng, 328 137
Transparent, ming t'au, 212 157
Transparent, t'ung chíú, 138 69
Transparent guaze, t'ung shá, 267 46
Transplant, to, ch'áp yéung, 340 6
Transport, goods to, pók fó, 324 73
Transportation, *n* lau, 534 15; ts'ín sái, 551 343
Transporting goods, pók fó, 324 73
Transverse, wáng, 332 52
Transverse, tsé, 527 5
Tranquil, tsing, 33 46
Tranquillize, to, ón, 355 8
Trap, shü káp, 145 217
Trapa, ling kók, 451 98
Travancore, Tá lang móng hó, 408 11
Travel, to, pan tsau, 195 10
Traveler, hang yan, 308 12
Traveler, yau hák, 321 25
Traveling censor, hang yü sz' t'oi, 589 98
Tray, t'ók p'ún, 145 219
Tray, eating, *n* shik séung, 145 218
Tray-basket, *n* wó lám, 145 220
Tread on, to, táp, 339 101
Tread under, t'úi tò, 73 65
Treason, tái yik, 546 254
Treasury, fú, 312 79
Treasury, fú, 260 7
Treasury department, fú pò, 589 83
Treat disease, to, lam ching, 499 7
Treatment of diseases, kau fó chí shut, 498 4
Treaty, séung yéuk, 218 223
Tree, a, yat fó shü, 101 56
Tree frog, shán kóp, 478 12
Tremble, to, chan, 69 106
Triad, a, *n* mang, chung, kwai, 404 9
Trial balance, tsít shò, 218 224
Trials, wán nán, 98 11
Trials, *n* kwó kóng, 98 10
Triangle, right angled, chik kók sám kók ying, 394 14
Tribes, pò, 423 18
Tribute, kung, 583 3
Trichiurus, pák tái, 489 241
Trickle, to, tik, 71 22
Tricks, to play, wan, 252 37
Tricosanthes, sz' kwá, 448 29
Trifling business, tsín sz', 83 10
Trigla, hung kók, 483 79
Trim, to, séuk koi, 294 18; ts'oi, 295 37
Trimetrical Classic, *n* Sám Tsz' King, 9 1
Tripang, hoi sham, 218 225
Tripod, ting, 281 39
Tripoli, Túí p'ó lí, 413 7
Triturate, mó, 218 228
Triturate medicine, *n* ín yéuk, 298 96
Trochar, kú ch'éung cham, 532 45
Trochus niloticus, á p'ó kai, 492 55
Trombone trumpet, hò t'ung, 363 60
Tropical year, *n* chau sui, 389 2
Tropœolum, hó íp lín, 455 79
Trouble, lò, 195 10
Trouble yourself, not, *n* 'm shai man, 5 21
Troublesome, fai sz', 239 25
Troublesome, *n* fan fán, 197 17
Troublesome fellow, ók tá fát, 250 30
Trough, frame, ká ts'ò, 339 100
Trough, paddle, *n* fán ch'é, 339 101
Trowel, fúi sh'í, 301 153

Trowsers, ngoi fú, 155 86
Trowsers, a pair, yat t'iú fú, 150 80
True guide, cham sín, 501 2
True Medium, *n* Chung Yung, 14 62
True price, shat ká, 235 9
True to his word, *n* yau hau ch'í, 54 27
Truly, ín, 28 19
Truly, shat tsoi, 235 9
Truly, kwó, 99 41
Truly, kwó ín, 100 56*b*
Truly, chan ching, 238 22
Trumpet, brazen, *n* t'ung kok, 363 57
Trumpet shell, ch'ui ló, héung ló, 491 26
Trumpet of ear, pai ché í mún yá, 518 42
Trunk, í séung, 145 221
Trunk, kón, shü shan, múi, 439 46,43
Trunk, leathern, p'í lung, 145 222
Trunk-fish, hoi ngau, 489 242
Truss, níp ch'éung káp, 532 48
Trust, to, shé chéung, 253 40
Trust, a, *n* ming, 115 15
Truxalis, hai k'í, 495 43
Try, to, *n* shí yat shí, 5 19
Try again, *n* fán chün t'au tsoi, 5 20
Try to equal, sz' ts'ai, 112 8
Tsingtsau lake, Ts'ing ts'ò ú, 425 34
Tsitsihar in Mantchúria, Tsai tsai há í, Haklung kong, 422 17
Tub, low, pín shan p'ún, 145 223
Tubes, earthen, ngá tau, 339 102
Tuberose, sai íp yuk tsám fá, 456 118
Tuck under, to, ngáp, 154 51
Tuft, to put hair in, ch'uk fát, 124 17
Tumble-dung, k'ít kéung, 496 83
Tumbler, shui púi, 145 225
Tumor, yuk lau, 508 145
Tungking, Tung king, 407 4
Tungting lake, *n* Tung t'ing ú, 426 37
Tunis, Tò ní sz', 413 7
Tunnel, lau tau, 145 226
Tunny, káu ü, 489 243
Turbans, t'au p'á, 150 81
Tureen, t'óng tau, 145 227
Turkey, T'ò í kí, 408 10
Turkey, a, fó kai, 167 134; t'ó níú, 476 107
Turkey red, yéung hung, 251 33
Turmeric, kéung wóng, 459 67
Turn up, kün, 316 40
Turn a key, to, *n* nau mái, 138 70
Turn and go away, chün kwó k'ü, 131 16
Turn away, to, fán mín, 62 48
Turn back, chün, 43 21
Turn back, fán, 34 54
Turn in a lathe, to, ch'é tsò, 282 56
Turn over, to, ting chün shan, 159 19
Turn out, k'ing ch'ut, 258 3
Turn round and round, káu lun chün, 297 64
Turn round, úi, 43 20
Turned over by hand, í shau káu fán, 230 7
Turned, well, lím hò, 149 54
Turning, ts'ít ts'ó, 292 49
Turning out of eyelids, k'ün mò fán ch'ut, 504 52
Turning in of eyelids, k'ün mò tò ch'áp, 504 54
Turning to, héung ts'ín, 185 28
Turnip, ló pák, 451 96
Turret, tik lau, 319 88
Turtle, pít, 478 28
Turtle dove, ch'í kau, 476 108
Turtle, green, kéuk ü, 478 29
Tush, ú wá! 251 33
Tusk, tséung ngá, 465 48
Tussis, k'at sau, 503 36
Tutenague, pák un, 218 226
Twain, in, wai í, 401 8
Twang, to, *n* héung, 293 8
Twankay, t'ün k'ai, 225 4
Tweezers, níp kím, 155 87
Twelve branches, *n* shap í chí, 388 1
Twenty, í shap, 13 58
Twenty-nine, í hò kau, 171 16
Twig, m'íú, sháu, 439 47
Twill do, *n* pá liú, 255 45
Twilled cloth, ts'é man pò, 250 26
Twine, sín, 143 181
Twinkling, *n* chün ngán, 49 40
Twinkling, in a, *n* yat shun chí kán, 49 39
Twirl, to, chün, 301 149
Twist, to, káu, 205 73; káu mái, 215 187
Twist, water, shui fong, 255 46
Two, *n* í, 377 20
Two, a couple, léung, 156 2
Tyfoon, *n* kü fung, tái fung, 406 19
Tympan, yan tsz' k'am, 301 154
Tympan of ear, í mók, 521 113
Typecutters, hak shü pán tséung, 285 82
Types, metallic, ün út tsz', 301 155
Typha, p'ò, 459 68

UGLY, *n* ch'au, 89 55
Ulcer, ch'óng, 508 146
Ulna, fú kwat, 516 7
Ulterior Tibet, Hau Tsóng, 424 23
Umbilicus, ts'z', 521 121
Umbrella, an, yat pá ché, 155 18
Umbrellas, ü sán, 201 27
Unable, 'm kau, 55 40; pat nang, 81 42*e*
Unacquainted with the world, *n* yau ngán pat shik yan, 49 44
Unauthorizedly entering, shín yap, 542 183
Unbounded, pat kwai, 79 42*e*
Unbounded knowledge, sz' mò pat t'ung, 559 20
Unbutton, to, ch'ü nau, 152 18
Unchangeable, pat koi, 110 18
Unchangeable, pat pín, 288 18
Unchangeableness, pat yik, 14 63
Uncle, maternal, mò k'au, k'au fú, 105 67,68

Uncle, paternal, pák fú, shuk fú, 104 43,45
Unceasingly, pat kung, 11 30
Unceasingly, pat ting, 230 7
Uncertain, mò tai, 345 26
Unconnected, mò shíp, 274 12
Uncultivated land, fóng yé, 345 24
Under, tai, 288 19; há, 315 35
Under the mask, tái síú mín, 63 59
Under-graduate, kám shang, 591 130
Under-magistrate, yau t'óng, 604 449
Under-magistrate, tsó t'óng, 602 406
Under-magistrate of a district, yün ling, 604 459
Under-secretary, ün ngoi lóng, 603 434
Under-secretary, chíú ting, 587 34
Under-secretary, *n* shí lóng, 596 246
Underlet, to, chün tsò pít yan, 129 9
Underneath, há tai, 159 26
Understand, to (know) shik, 420 27
Understand, to, *n* híú tak, 3 11; ming, 16 84
Understood, distinctly, ín ming, 129 9
Understood, *n* chí, 11 20; t'ung, 16 88
Undertake, to, shing, 282 53
Undutiful, pat háu, 80 42*e*
Uneducated, pat káu, 9 3
Unequal, pat p'ing, 537 81
Unexpanded, mí hoi, 436 3
Unexterminated, mí tsüt, 274 13
Unfaithful, pat í shat, 544 229
Unfaithfulness, pat kú shau, 543 207
Unfit, 'm chéuk, 147 25
Unfit for use, pat hóm yung, 555 425
Unfortunate lot, *n* ming p'í, 185 20
Unhappy, 'm shing tak fuk, 89 54
Unhulled rice, ts'ó mai, 450 76
Unicorn, k'í lun, 470 84
Uniform, not, pat ting, 219 1
Unintentional, mò kú, 500 10
Union, ts'ui, 92 11
Union and concord, yung muk, 84 23*a*
Unison, in, *n* ts'ui, 92 11
Unit, tán, 376 18; yat, 11 23
Unite, to, hóp, 292 44
United strength, híp lik, 100 49
United States, Hóp sháng kwók, 414 6
Univalve shells, sz', ló, 492 45
Universal benevolence, yat shí t'ung yan, 268 2
Universe, chau, 25 1
Unjust, pat í, 270 3
Unkind, pat yan, 117 25
Unlawful, wai kam, 540 149
Unlearned, pat hók, 10 14
Unlike, 'm t'ung, 147 24
Unmindful of himself, móng shan, 114 1
Unnecessary, *n* 'm shai, 4 18; mí pín, 231 9
Unnecessary to detail, pat síú fán tsü, 513 16
Unofficial rule, pat lí í chí, 110 16
Unopened, mí hoi, 439 38
Unperverted, pat p'ín, 14 63
Unpleasant smell, yé héung, 231 8
Unravelment of History, *n* Yik Shí, 558
Unreasonably, pat lí, 512 13
Unrobe, to, fún í, 155 89
Unroll, leaves, íp fóng, 231 8
Unskillful, *n* mò tí shau tün, 68 78
Unskillful doctor, yung í, 500 10
Unstable, pat lap, 110 12
Unsteady, ón 'm wan, 143 180
Unsuccessful, 'm shing, 89 54
Unsuitable, 'm hóp shik, 250 29
Untie, kái, 155 82
Until, tang, 340 5
Unused, long, ch'ü yat kau, 218 227
Unusually, fan ngoi, 163 48
Unwell, 'm shóng, 177 25
Unwell, ping t'ung, 184 15
Unwilling, pat hang, 45 53; pat yan, 94 33
Unworthy to receive, *n* 'm kóm tóng, 7 97
Unwrought, *n* pat téuk, 10 13
Uphold vice, fú ók, 274 12
Upon, tsoi, 159 25; shéung, 283 68
Upper—lower, shéung—há, 22 6
Upright, chik, 366 1
Upright, tün ching, 118 10; chung, 123 2
Upside down, k'ing tò, 398 4
Upwards, a year and, nín ling, 226 5
Ureters, p'óng kwóng kún t'ung, 524 182
Urge, to, tsúi, 253 41
Usage, chéung ch'ing, 221 4
Usages, kw'ai kü, 343 19
Use, no, 'm chung yung, 245 4
Use, to, yung, 201 27
Use, to, shai, 135 15; tá, 145 213
Used alone, tán hang, 510 8
Used not long, 'm shai tak noi, 142 150
Used together, séung sü, 510 8
Useless, pat yung, 55 35
Usually, tsung tái, 134 48; p'ing shí, 177 22
Usurp, to, tò mái, 538 93
Utensils, *n* hí, 278 13; hí kü, 293
Uterine brothers, *n* t'ung páu hing tai, 97 1
Utmost, chí tó, 235 11
Utter, to, kóng, 3 10
Utterly, tsun, 270 4
Utterly disregards, king móng, 115 10
Utterly forbear, tsung 'm hang, 177 24
Uvaria uncata, ying cháu, 456 119
Uvea, t'ung yan noi hak p'í, 524 183

VACANCY, a, hüt, 319 89
Vaccination, *n* chung tau, 508 147
Vagabond, lán tsai, 125 8
Vainly, *n* h'ü, 77 5
Valley, a, kuk, 36 68
Valuable, kò, 286 2; pò, 282 56
Vanda, fung lán, 452 5
Vandyke, wan kín, 155 90

Vanished in a twinkling,	chün ngán, shing hung,	49	40
Vapor,	ching shap hí, 403 2;	404	11
Varicella,	shui p'áu,	507	119
Variegated kingfisher, *n*	fí ts'ui,	474	54
Variegated pink,	fán shik chuk,	455	95
Variety of ways,	tó shai ch'ü,	46	65
Varnish,	ts'at,	283	61
Varnish tree,	ts'at shü,	442	56
Various,	pat yat,	392	10
Various kinds,	kí yéung,	163	53
Vase, flower,	fá p'ing,	145	228
Vase, sounding, *n*	kú fau,	361	39
Vast,	yau yau,	110	18
Vat, manure, *n*	tam,	342	16
Veal,	ngau tsai yuk,	167	135
Vegetables and Grains, *n*	*Wó ts'oi lui*,	447	
Veil,	mín í,	150	83
Veil, gauze,	chéung mín shá,	150	89
Veins, *n*	hüt kan,	524	184
Veins of leaves,	man,	438	23
Velum palatinum,	chúi tsui,	521	134
Velvet,	tsín yung,	267	56
Veneering,	séung sín pín,	292	50
Venereal ulcers,	yéung múi ch'óng,	508	148
Venetian blinds, *n*	ngau pák íp,	131	7
Venison,	luk fú,	167	136
Venomous,	tuk,	55	41
Vent, no,	pat shü,	403	4
Venture to enter,	kom tsun,	219	1
Venus, *n*	kam sing,	39	7
Veracious,	chik hau,	54	18
Veranda,	t'ín t'oi,	131	7
Verdigris,	t'ung luk, 305 58;	218	227
Vermicelli,	fan sz',	167	137
Vermilion,	ngan chü,	218	228
Vermilion avenue, *n*	tán chí,	561	36
Vermilion hall,	tán t'ing,	561	36
Vermilion red, *n*	ngan chü,	306	59
Vernal months, in,	ch'un kán,	226	5
Versed in,	ü ü,	113	12
Versed sine,	ching ch'í,	396	20
Versed sine of complement,	ü ch'í,	396	20
Versed sine of supplement,	tái ch'í,	396	20
Vertebræ,	ch'ui, tsik kwat tsít,	524	186
Vertebral column, *n*	tsik kwat,	524	185
Vertebral column, *n*	tsik lü kwat,	522	161
Vertebrated,	yau tsik,	490	1
Vertigo,	t'au wan ngán fá,	508	149
Very, *n*	shat shau,	3	7
Very beautiful, *n*	tsím tsím,	66	54
Very good,	chí hò,	163	61
Very high,	t'ái k'ò, 72 40; tsui kò,	139	82
Very hot,	ít kik,	285	1
Very large, not,	mò mat tái,	138	63
Very poor (quality), *n*	yai tak tsai,	234	6
Very strong, *n*	kau chóng kín,	77	8
Very tender,	sham ts'ui,	161	23
Very true,	hai lók,	243	41
Very well, *n*	hò lé, 234 4; á hò,	7	29
Very well, not,	'm hai shat shau hò,	83	8
Very well, thank you,	t'ók lái,	184	10
Vest,	púi sam,	150	84
Vestibule,	hüt,	319	89
Veteran general and usher,	fú pan chung lóng tséung,	589	76
Vexatious cares, *n*	fán nò,	72	36
Viands, common,	mò kai pan,	188	58
Vice, a,	lò shü cham,	302	156
Vice-president,	shau ling,	415	6
Vice-president,	shíú shéung pák,	597	265
Vice-president,	shí lóng,	596	246
V. P. of acknowledged favors,	sz' fán lóng chung,	598	290
V. P. of Board of office, *n*	sz' lít shíú shéung pák,	598	300
V. P. of Boards, *n*	shíú shéung pák,	598	305
Vice-president of Court of Ceremonies,	hung lò tsz' shíú hing,	591	113
Vice-president of investitures,	sz' fung lóng chung,	598	289
Victuals,	fó shik,	167	138
Victualing-house,	kò lau,	312	80
View, to,	shí,	120	15
Village,	héung, 308 3; lui,	392	10
Village justices,	pò ting,	595	211
Village school-house,	héung hók kún,	308	3
Vinca rosea,	sz' shí ch'un,	456	120
Vindicate, to, *n*	tá pò,	114	5
Vine,	mán,	439	48
Vinegar,	ts'ò,	167	139
Violet,	kan ts'oi,	456	121
Violin,	sz' ín,	365	79
Virtue, *n*	tak, 96 63*c*; shín,	118	1
Virtues, five, *n*	'ng shéung,	12	36
Virtues (of drugs), *n*	kung,	62	47
Virtuous,	ín,	93	26
Visage,	mín yung,	60	7
Viscid sap,	yun yik,	437	18
Viscount, *n*	tsz',	592	152
Visit, to,	wóng pái,	182	1
Visit to court,	ch'íú,	585	7
Visiting, Rules of, *n*	*Káu tsíp í yung*,	182	
Visitor,	pan,	310	40
Visitor,	hák, yan hák,	189	63
Vitreous humor,	ngán tsing noi shui,	524	191
Vitreous substances,	pó lí mat,	285	1
Vitriol, blue,	tám fán,	218	229
Vocal music,	ch'éung,	283	58
Vocal organs, *n*	k'ím hau,	2	6
Vociferate, to,	híú,	29	27
Vogue, not in,	'm tung hang,	243	44
Voice, sounds of my,	ngó kó hau kóng,	5	18
Voice of birds, *n*	ming,	465	49
Void of,	mò,	117	24
Volume, a,	yat pò shü,	8	5
Vomer,	át ché,	524	192
Vomiting,	t'ò,	512	12

Vouchsafe, kák, 273 11
Vow, a, *n* shai, 15 73
Voyage, to, hang shün, 167 138
Vulgar name, tsuk ming, 462 18

WAGES, *n* kung ngan, kung tsʻín, 168 2
Waggon, tái kü, 332 48
Wagtail, tsik ling, 476 109
Waist, íú, 75 90
Waistcoat, púi sam, 150 85
Wait, *n* tang chʻí, 7 29
Wait for death, to, *n* toi pai, 66 46
Wait how long, tang kí noi, 340 6
Wait on, to, tsz' hau, 172 20
Wait on you, *n* tʻing káu, 83 10
Wait patiently, chat kún tang há, 241 34
Waiting maids, shai múi, 172 21
Waive, to, *n* chʻui tok, 18 11
Wales, *n* pʻóng, 329 139
Walk hand in hand, *n* tʻó lái shau, 64 22
Walk, to, hang, 98 21
Walk to and fro, to, pʻúi úi, 133 43
Walking-sticks, chuk kón, 218 230
Wall, tsʻéung, ún, pik, 319 90
Wall, emblazoned, chíú pik, 319 91
Wallet, hó páu, 150 86
Walls, to construct, chuk, 313 9
Walnuts, hat tʻò, 446 90
Walnuts, large, hóp tʻò, 446 91
Want, to, íú, 46 66
Wantonness, yam, 96 63*f*
War, *n* yung, 55 47
War, Board of, *n* Ping Pò, 579 7
War horses, chín má, 543 211
Warbler, lám séung sz', 476 110
Wardrobe, í fuk kwai, 156 92
Warehouse, hóng, 216 201
Warehousing vessels, *n* tun shün, 271 7
Wares, fó, 46 67
Warm, nün, 136 91
Warm springs, wan tsʻün, 433 77
Warm weather, tʻín nün, 164 67
Warm weather, tʻín ít, 146 11
Warm water, ít shui, 151 4
Warmth, *n* wan, 511 10
Warping, kang shá, 292 51
Warrant decree, *n* chik ming, 569 8
Warrant edict, *n* chik yü, 569 9
Warrant, police, sun pʻái, 536 51
Warts, kai ngán, 508 150
Wash, to, sai, 44 24; sai há, 141 134
Wash from sand, to, tʻò chʻut, 261 12
Wash the feet, to, chók tsuk, 67 71
Washblock, cham, 293 2
Washermen, sai í fuk lò, 285 83
Washington, Wá shing tun, 415 6
Wash-stand, *n* mín pʻún ká, 156 95
Wasp, wóng fung, 496 84
Wasp, slender waisted, ít yung, 496 85
Waste, to, hʻü fai, 555 425
Wasted, capital is, chít hò pún, 201 29
Watch, to, hón, 310 44
Watch, three, sám kang, 392 10
Watch-tower, *n* pák lò uk, 319 94
Watches, shí shan píú, 218 231
Watches, kang, 392 10
Watchmaker, *n* sau píú szʼ fú, 285 84
Watchman, kang pò, 123 3; kang fú, 124 15
Watchman of palace, mún há sing, 594 189
Watchman's tower, kang lau, 319 93
Water, *n* shui, 12 33
Water, boiling, kwʻan shui, 167 141
Water, hot, ít shui, 156 94; tʻóng, 513 15
Water, spring, shán shui, 140 112
Water beetle, *n* shui kam kwai, 496 86
Water caltrops, *n* ling kók, 451 98
Water chestnut, *n* má tai, 451 99
Water-gate, cháp lán, 339 103
Water greens, ang tsʻoi, 448 34
Water lily, lín fá, 456 122
Water lily, golden edged, kam pí lín, 456 123
Water lily root, lín ngau, 451 101
Water lily seeds, lín tszʼ, lín mai, 451 100
Water lizard, wing ün, 478 19
Water power, shui lik, 336 54
Water rat, kʻü shü, 470 72
Water spider, shui chí chü, 496 81
Water (a garden), to, *n* kún ün, 94 40
Water (a field), to, *n* lam tʻín, 335 46
Watered gauze, héung wan shá, 267 49
Watermelon, sai kwá, 451 97
Wattle, fán, 319 92
Wattled grackle, líú kó, pát kó, 473 40
Wattles, há kún, 465 50
Waves, lóng, 322 43
Wax stone, *n* láp shik, 432 61
Way, this, kóm yéung, 94 46
Wayside, *n* mak lò, 94 44
We, the emperor, *n* cham, 80 42*c*; 561 41
We Chinese, ngó tí pún tí, 255 44
Weak, shui, 72 41; ün, 526 3
Weak tea, tám chʻá, 180 14
Weal and woe, wó fuk, 276 15
Weapons, kwan hí, 546 262
Wear, to, chʻün, 147 19; chéuk, 243 43
Wear, to, í, 351 11
Wear (on head), to, tái, 148 50
Weasel, yau shü, 470 85
Weather, tʻín shí, 226 5
Weather, cold, tʻín hón, 139 96
Weather, cold, tʻín lang, 146 10
Weather, warm, shü tʻín, 141 126
Weather, wet, lók ü tʻín, 147 19
Weather-vane, fung san kʻí, 329 138
Weave splints, to, chik mat pín, 278 8
Weaver, kí nü, 285 85
Weaving, chik pò, 292 52

Weaving Illustrated, *n* Kang Chik t'ò, 352 12
Web, spider's, chí chù móng, 133 47; 465 52
Web of cloth, *n* wai, 250 29; kí ch'ü, 9 6
Web of foot, chéung, 465 51
Wedge, a, tsím muk, 300 134
Wedge, to, síp, 287 12
Weed, to, nau ts'ò, 341 9; wan ts'ò 343 18
Weeds, yau, 335 44; wai, 338 94
Weeping, *n* lui, 47 7; huk, 67 66
Weeping willow, shing shù, 442 58
Weevil, mai ngau, 496 87
Weft, wai, 255 49
Weigh, to, túi, 257 3; ch'ing, 384 1
Weigh anchor, to, shün hoi shan, 223 12
Weighed, túi, 191 5
Weights, n *Hang fát*, 384
Well, *n* tsò tak, 18 12
Well, a, tsing, 134 58
Well, (in health), *n* náp fuk, 76 3
Well, are you, *n* hò á, 82 4
Well, is it? *n* hò 'm hò ní, 2 3
Well, looks, hò t'ai, 149 54
Well, well! hò lá, hò lá, 235 9
Well extended, í ch'éung, 26 5
Well fastened, sun t'au hò, 154 56
Well gilded, hò kam, 145 219
Well-rope, shing, 145 229
Well-sweep, kat kò, 302 157
Went away, kwò h'ü, 131 16
Wentle-trap, *n* chan lung sz' ló, 492 56
Were there any, yau yan, 18 9
West, sai, 40 40
Western palace, sai kung, 562 56
Western regions, *n* sai fóng, 110 25
Wet, shap, 139 87
Wet thoroughly, to, tsam t'au, 278 9
Wets himself, lau shap shan, 151 8
Whale, k'ing, 470 86
Whampe, wóng p'í, 446 92
Whampoa, Wóng pò, 222 8
Whanghee bamboo, fat t'ò chuk, 440 6
Whanghees, chuk k'éung, 218 232
Wharf, tò t'au, 219 233
What, shó, 122 20
What, *n* mat yé, 3 11
What a pity, hó sik, 236 14
What a trouble, wan p'í chéung, 252 35
What amount, kí tó, 128 6
What can he do, *n* hó wai, 10 12
What further wán yau mat, 342 14
What fear, hó wán, 347 38
What have, yau mat, 233 2
What makes (why), *n* wai mat sz', 52 36
What meaning, *n* tím kái, 17 4
What name, kíú tsò mat ming, 168 1
What now, kau king, 353 1
What place, pín ch'ü, 94 49
Whatever, kók mat, 213 161
Whatever brought, pat lun shó tái, 268 2
Whatever you please, *n* tsui pín, 6 27
Whatsoever, fán, 508 1
Whatsoever he does, shó wai, 115 17
Wheat, mak, 12 37
Wheel, *n* lun, 332 49
Wheel, grinding and spinning water, shui chün tái fóng ch'é, 339 140
Wheel, high chain bucket, *n* kò chün t'ung ch'é, 330 105
Wheel, rudder, *n* t'ò káu, 329 140
Wheel-barrow, shau ch'é, 339 106
When, kí shí, 78 26; hó shí, 69 99
When, *n* kó chan shí, 17 4
When—then, *n* ts'ui shí íú ts'ui shí pí, 253 41
When, at the time, héung loi, 196 11
When, at the time, t'óng, 223 11
When they are poor, pan ché tsak, 417 4
Whence, yan wai, 212 147
Whence, from, ch'ut tsoi, pín ch'ü, 224 1
Whenever fán, 394 11
Where, *n* pín ch'ü, 3 12; hó ts'ang, 100 55
Where are, tsoi pín ch'ü, 149 57
Where are, ón tsoi, 120 13
Where get it! *n* pín tak, 77 7
Where go? héung pín ch'ü mái, 128 7
Wherefore, hóp hing, 272 9
Whereof to speak, hó lun, 393 4
Whether—or, hai—hai, 237 15
Whetstone, lai shik, 433 77
Whetstone, mó tò shik, 145 232
Which, *n* shó, 12 38
Which gentleman, pín wai, 174 13
Which kind, pín tik, 179 52
Which place, at, k'oi ch'ü, 222 7
While living, tsoi shang, 84 17
Whip, pín, 332 50
Whip, hair, fat ch'an, 332 51
Whipple-tree, lai p'ún, 339 107
Whirlpool, káu lau, 329 141
Whirlwind, *n* sün fung, 406 19
Whiskers, ím, ú sú, 519 83
Whiskers, long, *n* ú lín sú, 74 73
Whiskers (of beasts), sú, 465 53
Whisper, to, tai shing üt, 188 51
Whisper, to, *n* tsíp í, 45 54
Whistle, ngan kai, 363 65
White ant, pák ngai, 493 2
White bear, p'í, 467 8
White color, pák shik, 306 60
White copper, *n* pák t'ung, 434 10
White eyed thrush, wá mí, 476 105
White horse, lau, pák má, 468 41
White lead, ün fan, 434 18
White of egg, tán pák, 298 99
White of the eye, *n* ngán pák tsing, 48 32
White porpoise, *n* pák kí, 470 66
White rice fish, *n* pák fán ü, 489 244
Who, hó, 122 22

Who, mat shui, 175 4
Whoever, fán, 277 4
Whoever, shó yau yan, 270 4
Whole, tsung kung, 171 16; tsun, 340 4
Whole, the, chung, 33 45
Whole, one, *n* yat fú, 72 43
Whole bales, tái páu, 200 25
Whole sum paid, ts'ing kít, 129 9
Wholesome, tsui hò, 181 29
Why, hó í, 75 91; wai sham mó, 101 56*c*
Why is it? wai mat sz', 196 14
Why is this? mat ün kú, 242 37
Why regret, hó sik, 74 78
Wicked, ók, 126 15
Wickedness, ók chí sz', 119 26
Wide, fút, 131 13
Wide-spreading, yéung yéung, 109 2
Widgeon, pik ch'í, 476 112
Widow, kwá fú, séung fú, 93 29,27
Wife, *n* fú, 13 49; tsai, 92 1
Wife, equal, *n* p'ing ts'ai, 95 53
Wife, my, ching ts'ai, ching shat, 93 19,21
Wife, my, *n* tsín noi, 94 47
Wife, my, *n* chüt king, 95 54
Wife's brother's wife, k'am néung, 106 87
Wife's elder brother, tái k'au, noi hing, 106 83,84
Wife's elder sister, tái í néung, 106 84
Wife's neice, noi chat nü, 106 69
Wife's nephew, noi chat, 106 92
Wife's young brother, sai k'au, noi tai, 106 85,88
Wife's younger sister, sai í néung, 106 90
Wild, kw'óng, 122 12; fŏng, 345 24
Wild boar, yé chü, 467 11
Wild duck, *n* shui áp, 473 25
Wild goose, hung ngán, 473 38
Wilderness, yé, 31 38; káu, 39 84
Will, pít, 63 60
Will, the, chí, 114 18
Will be, tséung loi, 186 31
Will this do, kóm tsò tak mí, 159 28
Will you take another, yung kwó é, 181 24
Willing, ts'ing ün, 78 16
Willingly, ts'ing kóm, 272 10
Willow, yéung lau, 442 57
Willow, weeping, shing shü, sz' lau, 442 58
Wind, fung, 406 19
Wind, fair, shun fung, 327 106
Wind, foul, yik fung, 329 144
Wind, head, ting t'au fung, 329 142
Wind around, to, ch'ín, 295 30
Wind glasses, *n* héung má, kam sín tíú fú yung, 360 37
Wind thread, to, kün shá, 300 124
Wind up (a clock), to, shéung fán lín, 137 56
Winder, tsui kü, 302 158
Windlass, chü lung káu, 329 145
Window, a, yat tò ch'éung mún, 156 2
Window, shop, p'ò ch'éung, 319 95
Windpipe, hau ché, 524 193
Wine, tsau, 121 2
Wine, Chinese, shíú tsau, 167 142
Wine, grape, p'ò t'ò tsau, 163 58
Wine-glass, kéuk púi, 145 230
Wine-jar, tsau ú, 145 231
Wine-shop, *n* sz', 121 4
Wing, yik, 465 54
Winnow, to, pó, 143 178
Winnow, to, ch'ui ch'ut, 335 32
Winnowing machine, yéung shín, 339 108
Winter, tung, 389 2; tung t'ín, 164 66
Winter, tung yat, 161 15
Winter coarse greens, pó ts'oi, 448 35
Winter greens, chü ná ts'oi, 449 38
Winter solstice, *n* tung chí, 400 8
Wipe, to, *n* mút, 136 23; kíú, 138 75
Wire, iron, t'ít sín, 302 159
Wisdom, *n* chí, 12 35
Wise, shing, 111 28
Wise and august one, shing wóng, 559 11
Wise king, shing wóng, 559 20
Wise lord, shing chü, 561 37
Wise prince, shing kwan, 560 29
Wise son of heaven, shing t'ín tsz', 560 32
Wish, yuk, 160 1
Wish, to, *n* oi, 4 18; séung, 5 22
Wish, I, *n* ngó íú, 7 28
Wishes, best, ts'ing ón, 184 12
With, í, 67 73
With, *n* héung, 3 12; hai, 8 2
With, eaten, kím shik, 201 32
With, together, kung, 82 3; tsan, 10 16
With which, tsik í, 460 3
Within, *n* noi, 100 51
Without, mò, 61 31; mò, 110 12
Without fear, pat fŏng, 33 46
Without, outside, ngoi, 315 33
Without property, mò pún tau shing, 346 31
Witness, this is, ts'z' kü, 129 9
Wolf, ch'ái lóng, 470 87
Wolf fish, ching kung ü, 489 245
Woman, nü, 96 63*g*; fú, 150 38
Woman, the old, lò p'ó, 93 22
Womb, t'oi, 17 6
Women, fú yan, 534 20
Wóng, an emperor, *n* Wóng tai, 498 5
Wood, *n* muk, 12 43
Woodcutter, ts'íú tsz', 124 12
Wooden fish, *n* muk ü, 361 44
Woodlark, shán má tséuk, 474 58
Woodpecker, téuk muk níú, 476 113
Wool, yéung mò, 148 44
Wool, mín yéung mò, 219 234
Woolen goods, p'at t'au, 236 12
Woolens, tái ní, 203 48
Woolens, tó ló yung, 219 235
Word, in a, tsŭng hai, 235 8
Woping tea, *n* Wó p'ing, 231 9

Word, *n*	yat nók,	115	13
Words, listen to,	t'ing k'ü kóng,	143	166
Words and actions,	ín hang,	112	15
Work,	kung,	258	3
Work (a bellows), to,	ch'é,	136	19
Work a scull, to,	íú lò,	327	111
Workbag,	cham sín páu,	156	96
Work-box, *n*	kung fú séung,	136	29
Workman, a, *n*	tséung yan,	260	7
Workman, a, *n*	sz' fú,	277	4
Workmanship, *n*	shau shai,	65	25
Workmen, hired,	kú kung,	285	86
Works, Board of, *n*	Kung Pò,	581	11
World,	shai,	122	13
World, the,	t'ín há,	420	27
Worleys,	í chik í síú ní,	237	17
Worms in bowels,	wai ch'éung síú ch'ung,	502	11
Worms in liquids,	tò ch'ung,	496	88
Worship, to,	tsz' shan,	318	74
Worsted thread,	mò sín,	243	43
Worthies, Of, n	*Ín yan,*	111	
Worthy to be,	tóng,	15	79
Would rather not, I,	ts'ing ün—yik'm,	46	62
Wound, to, *n*	tá pai,	65	34
Wounds, *n*	shéung ch'ü,	508	152
Wrap up, to,	páu,	40	92
Wren,	tsíú líú, 88 41;	476	114
Wrench, nail, *n*	ts'ín kan,	302	160
Wrench, screw,	ló sz' ning,	302	161
Wrench, to,	shím,	102	56*g*
Wrist, shau ún,	64 5; shau king,	69	92
Wrist-bone,	ún ché,	524	194
Write, to,	shü tsz',	213	169
Write, to, *n*	sé, 19 1; t'ai,	134	57
Write down, to,	ch'áu h'ü,	239	24
Write in, to,	sé lòk,	129	9
Writing, Exercises in, n	*Tsáp sé,*	19	
Writing, On, n	*Shü sé,*	370	
Writing-desk,	sé tsz' séung,	138	70
Wrong to assent, *n*	'm hò ngap t'au,	46	59
XEROMA,	mò lui ngán,	508	153
YAK,	máu ngau,	470	88
Yam,	tái shü,	167	143
Yángtsz' kiang, *n*	Yéung tsz' kong,	425	26
Yard, a,	má,	246	9
Yards of a mast,	fán kóng,	329	146
Yárkand,	Íp í kwai,	424	19
Yarn, cotton,	mín shá,	255	45
Year, a,	yat nín,	389	3
Year, tropical, *n*	chau sui,	389	3
Year by year,	nín nín,	269	3
Yeast,	káu,	167	144
Yeast cakes,	tsau ping,	217	210
Yellow color,	wóng shik,	306	68
Yellow river,	Wóng hó,	425	25
Yes, *n*	hai, 2 3; yau,	5	23
Yes—no,	shí—fí,	55	45
Yes, Sir,	á hò lé,	173	3
Yesterday,	tsók yat,	170	12
Yesterday, day before,	tái tsín yat,	236	14
Yet (still),	chung yau, 77 6;	244	45
Yet, not,	'm ts'ang,	94	48
Yet all one,	kéuk tsung shí yat,	101	56*c*
Yew,	ló hon ts'ung,	442	55
Yield to you,	yéung pí ní,	256	51
Yoke, ox,	ngau ák,	339	109
Yoke of a carriage,	kang,	332	52
Yolk of an egg,	tán wóng, 403 1;	306	76
You, *n*	ní, 1 2; ní mún,	91	79*e*
You,	í,	30	28
Young Hyson, *n*	ü ts'ín, múi p'ín,	225	4
Young of animals,	tsai, 462 14; tsz',	465	55
Young persons,	nín shíú,	72	42
Younger,	sai tik,	172	20
Younger brother,	sai lò,	104	31
Your country,	kwai ch'ü,	257	1
Your honor, *n*	ká shéung,	81	1
Youth,	yau, 25 3; yéuk,	355	9
Youthful,	nín shíú,	119	1
Yunnán province,	Wan nám,	422	15
ZEBU,	fung ngau,	470	89
Zinc, *n*	pák ün,	219	236
Zoölogy, *n*	Shang mat,	460	

INDEX OF CHINESE PROPER NAMES

ARRANGED ACCORDING TO THE CHINESE SOUNDS.

Ch'an Kwai, *n*	a physician,	499	5	Hau Tsóng,	Ulterior Tibet,	424	23
Chan Lunkwing, *n*	a geographer,	420	27	He qua, *n*	a vaccinator,	507	147
Chanp'ing ün,	dist. in Kiáying,	428	13	Héung, *n*	Héung, a lad,	10	17
Chanting fú,	Chinting in Chilí,	425	31	Héungshán,	district in Kwángchau,	426	1
Chau kung, *n*	prince of Chau,	15	74	Hí ch'un,	Hyson,	225	4
Chau kún, *n*	part of the Chau Lai,	369	1	Hí p'í,	Hyson,	225	4
Chau Lai, *n*	Ritual of Chau,	354	5	Hingning ün,	dist. in Kiáying,	428	13
Chau Yik, *n*	Changes of Chau,	14	71	Hingón ling,	Daourian mts.,	422	17
Chéung Chungking,	a physician,	499	5	Hò tan,	Second Bar,	222	6
Ch'éungfá ün,	dist. in Kiungchau,	428	9	Hóün ün,	dist. in Hwuichau,	427	3
Ch'éunglók ün,	dist. in Kiáying,	428	13	Hoi Luk, *n*	Notices of the Seas,	420	27
Ch'éungning,	dist. in Hwuichau,	427	3	Hoi Kwok Man Kín, *n*	Notices of Maritime Countries,	420	27
Chíhing ün,	dist. in Nánhiung,	428	12	Hoifung ün,	dist. in Hwuichau,	427	3
Chiktai,	province of Chilí,	421	1	Hoihóng ün,	dist. in Lúichau,	427	8
Ching Yüsz',	an arithmetician,	374	7	Hoikín ün,	dist. in Sháuking,	427	5
Ch'inghoi ün,	dist. in Cháuchau,	427	4	Hoi p'ing ün,	dist. in Sháuking,	427	5
Ch'ingmái ün,	dist. in Kiungchau,	427	9	Hoiyéung ün,	dist. in Cháuchau,	427	4
Chítkóng,	province of Chekiáng,	421	7	Hókshán,	Hókshán in Canton,	231	9
Chíú,	ancient name of Shánsí,	421	3	Hónám,	Hónám near Canton,	231	9
Ch'íúchau fú, *n*	department of Cháuchau,	427	4	Hónám,	province of Honán,	421	4
Ch'íúsín,	Corea,	422	17	Hónám fú,	place in Honán,	425	32
Ch'íúyéung ün,	dist. in Cháuchau,	427	4	Hóngchau fú,	place in Chítkóng,	265	25
Chü Tánk'ai,	a physician,	499	5	Hónyéung fú,	Hónyéung in Upak,	264	20
Chú fútsz', *n*	a philosopher,	13	57	Hópp'ò ün,	dist. in Lienchau,	427	7
Chü lán,	Chulan tea,	225	3	Hü Háutsung, *n*	a physician,	499	5
Ch'un Tsau, *n*	Confucius' Annals,	15	80	Hukkóng,	dist. in Sháuchau,	426	2
Ch'unyün, *n*	a geographer,	420	27	Huk Lai, *n*	chapter in Lai Kí,	355	8
Chung chau,	name of Honán,	421	4	Hung tsz', *n*	Confucius,	111	30
Chung kwók, *n*	China,	407	5	Hungchí,	emperor of Ming dynasty,	414	3
Chung Námshán,	a painter,	371	6	Hungkam,	a kind of tea,	231	9
Chung Yung, *n*	True Medium,	14	62	Hungmúi,	Hungmuey tea,	225	3
Fá chau,	sup. dist. in Káuchau,	427	6	I' Lai,	Ceremonial Forms,	354	6
Fá ün,	dist. in Kwángchau,	426	1	I'lai,	country of Ilí,	423	19
Fan Wan, *n*	Tonic Dictionary,	4	16	I' Tsung Kam Kám, *n*	Golden Mirror,	499	6
Fánch'í,	a charioteer,	369	5	I'm tai,	emperor I'm,	498	5
Fatkóng t'ing,	inf. dep. of Fakáng,	428	14	I'm yau,	a charioteer,	369	5
Fauning,	Fauning in Kiángsú,	425	25	I'úchau fú,	Jáuchau in Kiangsí,	425	33
Fó shán,	place near Burmah,	260	8	I'úp'ing ün,	dist. in Cháuchau,	427	4
Fú mún,	Bogue,	221	3	I'wó hóng,	Howquá's hong,	240	31
Fukhí, *n*	an emperor,	373	3	I'yung shán,	I'yung hill,	433	72
Fukkín,	province of Fukien,	422	8	Káhing, *n*	emperor Kiáking,	564	7
Fungch'ün ün,	dist. in Sháuking,	427	5	Káying chau,	inf. dep. of Kiáying,	428	13
Fungshun ün,	dist. in Cháuchau,	427	4	Kái Tsz' Un,	Garden of Kale,	372	11
Háinán,	K'ingchau,	427	8	Kaiking t'au,	Cabreta Point,	220	3
Haklung kóng,	Tsitsihar,	422	17	Kam Pò tai shing, *n*	a work on music,	357	2
Hangchau fú,	department in Húkwáng,	425	30	Kamling,	city of Nanking,	421	5
Háu King, *n*	Filial Duty,	14	66	Kamyan ün,	dist. in Kiungchau,	428	9
				Kán púi,	Campoi,	226	3

Kang Chik T'ò, *n* Plates of Agriculture and Weaving, 352 12
Kánghí, *n* emperor Hónghí, 564 7
Kat lam, Kirin in Tartary, 422 17
K'í pák, a physician, 499 5
Kiálú, builder of grand canal, 425 27
Kimti, name of Kweichau, 422 16
Kingchiú, name of Shènsí, 422 10
K'ingchiú fú, department of Kiung chau, 427 9
K'ingshán ün, dist. in Kiungchau, 427 9
Kínlung, *n* emperor Kienlung, 564 7
K'ítyéung ün, dist. in Cháuchau, 427 4
Kòchau fú, department of Káuchau, 427 6
Kòiú ün, dist. in Sháuking, 427 5
Kolí, Corea, 407 5
Kòming ün, dist. in Sháuking, 427 5
Kómsuk, province of Kánsu, 422 11
Kóngnám, province of Kiángnán, 421 5
Kongning fú, city of Nanking, 421 5
Kóngsai, province of Kiángsí, 421 6
Kóngsú, province of Kiángsú, 421 5
Kú Sz' Kung Lam, *n* a book, 313 6
Kú Sz' T'sam Yü, an archœological work, 560 31
Kukléung, *n* a commentator, 16 82
Kung fú, Congo tea, 229 7
Kungtò, *n* Kungtò, a philosopher, 18 9
Kungyéung, *n* a commentator, 16 82
Kwai Ch'óng, *n* Shannung's treatise, 14 71
Kwaichau, province of Kweichau, 422 16
Kwailam, capital of Kwángsí, 433 72
Kwaishín ün, dist. in Hwuichau, 427 3
Kwanlun shán, Kwanlun mts. 424 19
Kwan mí, Pecco tea, 225 3
Kwánchung, name of Shènsí, 422 10
Kwángtung sháng shing, *n* Canton, 127 1
Kwók Fung, *n* National airs, 15 78
Kwókí hák, Ghorka or Nipal, 424 23
Kwóngning ün, dist. in Sháuking, 427 5
Kwóngsai, province of Kwángsí, 422 14
Kwóngchau fú, department of Kwángchau, 4 6 1
Lai Kí, *n* Book of Rites, 354 7
Lái Ts'ingchan, Lái, a painter, 371 6
Lákú ün, dist. in Kiungchau, 428 9
Lam (or Lin), *n* a commissioner, 269 1
Lamkò ün, dist. in Kiungchau, 428 9
Lamt'ò, place in Liáutung, 425 24
Lau Shauchan, *n* a physician, 499 5
Lí Sò, *n* a poem, 121
Lí Shichan, *n* a doctor, 499 5
Lí Tungún, aphysician, 499 5
Lí Táipák, *n* a poet, 122 18
Liú t'ing, inf. dep. of Lienshán Suiyáu, 428 15
Limchau fú, department of Lienchau, 427 7
n Shán, *n* Fukhí's treatise, 14 71
Lín tsz' sam, Pecco tea, 225 3
Línchau, inf. department of Lienchau, 428 11
Lingshán ün, dist. in Lienchau, 427 7
Lingshui ün, dist. in Kiungchau, 428 9
Lingting island, Lintin, 220 3
Línp'ing chau, sup. dist. in Hwuichau, 427 3
Linshán Suiíú chik t'ai ting, inf. department of Lienshán Suiyáu, 428 15
Liú tung, Liáutung, 425 24
Lò, name of Shántung, 421 2
Lò, *n* a philosopher, 16 87
Lókch'éung ün, dist. in Sháuchau, 426 2
Lókúi ün, dist. in Kiungchau, 428 9
Lui King, *n* Medical Cyclopedia, 515
Luichau fú, Department of Lúichau, 427 8
Lukfung ün, dist. in Hwuichau, 427 3
Lun Yü, *n* Confucius' Conversations, 13 58
Lung sú, Souchong sort, 225 3
Lung t'ün, Souchong, 225 3
Lungch'ün ün, dist. in Hwuichau, 427 3
Lungmún ün, dist. in Kwángchau, 426 1
Lut Lai, Penal Code, 533
Lut Lik Ün Ün, *n* an astronomical work, 397 1
Má chü, Gunpowder tea, 225 21
Má King, *n* Memoir on Horses, 544 230
Man or Min, *n* a name of Fukien, 270 5
Mán Fóng Kám sín, Sure Guide for Recipes, 501 2
Mán chau, sup. dist. in Kiungchau, 428 9
Man wóng, king Man, 354 5
Manch'éung ün, dist. in Kiungchau, 428 9
Mang tsz', *n* Mencius, 9 5; 59 46
Manchung tsz', *n* a philosopher, 16 87
Mánlík, an emperor, 374 7
Mauming ün, dist. in Káuchau, 427 6
Mingming, King of A'nnán, 407 4
Mò í shán, *n* Bohea hills, 224 1
Mò hám, *n* a physician, 499 5
Mò wóng, king Mò, 354 5
Mòché'ung fú, *n* Wúcháng in Húkwáng, 426 37
Mú, *n* an emperor, 308 5
Múi p'ín, Young hyson, 225 4
Mún chau, *n* Mantchúria, 422 17
Mung T'ím, *n* inventor of pencils, 371 5
Mungkú, Mongolia, 423 18
Mungt'ím of Tsin, emperor Mungt'ím, 425 24
Námò, Namoh, 428 15
Námhung chau, inf. department of Nánhiung, 427 12
Námhoi, district in Kwángchau, 426 1
Námking, city of Nánking, 421 5
'Ng Shíúwing, Howqua, 276 16
Ngai chau, sup. dist. in Kiungchau, 428 9
'Ngch'ün ün, dist. in Káuchau, 427 6
Ngókchau fú, Yochau in Húkwáng, 425 34

'Ngsai, name of Kiángsí, 421 6
O mún, Macao, 428 16
O'n k'ai, Ankoi tea, 231 9
O'nfai, province of A'nhwui, 421 5
O'nnám, *n* Cochinchina, 407 4
Pák Ká Sing, *n* Hundred Family Names, 8 2
Pakhò, *n* Pecco tea, 225 3
Pakking, Peking, the capital, 402 12
Pákkò, *n* a physician, 499 5
P'áng ú, the Piscadore Is. 422 8
Páuchung, Powchong, 225 3
P'í ch'á, Hyson skin, 225 4
Pingyéung fú, *n* department in Shánsai, 100 56*a*
P'ingün ün, dist. in Kiáying, 428 13
Pintséuk, *n* A physician, 499 5
Póklò ün, dist in Hwuichau, 427 3
Pòning ün, dist. in Cháuchau, 427 4
Póyéung ú, lake Poyáng, 425 33
Pún Ts'ò, *n* Materia Medica, 508 1
P'únyü, district in Kwángchau, 326 1
Saining ün, dist. in Loting, 428 10
Sai Tsòng, *n* Tibet, 424 20
Saión fú, department in Shènsí, 425 29
Saishuk, name of Sz'chuen, 422 12
Sám Ts'oi Tò, *n* an encyclopedia, 262 15
Sám Tsz' King, *n* Trimetrical Classic, 9 1
Sám tó chuk, place in Kwángtung, 231 9
Sámch'ó name of Húkwáng, 422 9
Sámshui ün, dist. in Kwángchau, 426 1
San fau, Pínang, 419 21
San Kéung Ngoi Fán Kí Léuk, Memoranda of Foreign Tribes, 420 27
Sanhing ün, dist. in Sháuking, 427 5
Sanning ün, dist. in Kwángchau, 426 1
Sanón ün, dist. in Kwángchau, 426 1
Sanúi ün, dist. in Kwángchau, 426 1
Singsuk hoi, sea of Constellations, 425 26
Síú chung, Souchong, 225 3
Síú Hók, Primary Lessons, 13 57
Shá lek, Macao Roads, 220 3
Shámók, desert of Shámo, 423 18
Shamk'ai, Shamk'ai tea, 231 9
Shannung, *n* Divine Husbandman, 436
Shánsai, province of Shánsí, 421 3
Shántung, province of Shántung, 421 2
Shéung heúng, Orange pecco, 225 3
Shí King, *n* Book of Odes, 14 68
Shikshing ün, dist. in Káuchau, 427 6
Shímsai, province of Shènsí, 442 10
Shing Míú tsz' tín, *n* Sacrificial Ritual, 111 29
Shing Yü, *n* Sacred Commands, 437; 79 42
Shingking, Moukden, 422 17
Shíúchau fú, department of Sháuchau, 426 2
Shíú Ying, *n* a writing master, 24 16
Shíúhing fú, department of Sháuking, 427 5
Shü King, *n* Book of Records, 15 73
Shun, an emperor, 110 10
Shunchí, *n* an emperor, 564 7
Shuntak, district in Kwángchau, 426 1
Shuntai Yün, emperor Shuntí, 425 27
Shunt'ín fú, department of Shunt'ín, 402 12
Shunyü I', a physician, 499 5
Sú Tungpò, *n* a poet, 319 54
Súchau fú, Súchau city, 232 10; 426 36
Suikai ün, dist. in Lúichau, 427 8
Sun, a philosopher, 16 86
Sungming chau, island of Sungming, 425 26
Sungmún ün, dist. in Kwángchan, 426 1
Sungsing, *n* place in Cochinchina, 260 8
Suní ün, dist. in Háuchau, 427 6
Sz' Shü, *n* Four Books, 13 57
Sz' Shí, Four Odes, 15 79
Sz' Shü T'ò, Illustrations of Four Books, 397 2
Sz'ch'ün, province of Sz'chuen, 422 12
Sz'kwóng, *n* a writer in Pún Ts'ò, 472 1
Sz'úi ün, dist. in Sháuking, 427 5
Tá Ts'ing Úi Tín, *n* Collection of Statutes, 564 12
Tái chü, imperial tea, 225 4
Tái Hók, *n* Superior Lessons, 14 64
Tái hò t'au, First Bar, 222 7
Tái Náu, *n* Náu the Great, 389 1
Tái Shing, a writer, 355 7
Tái shik Kú lò, Stony Kúlò, 231 9
Tái Tak, a philosopher, 354 7
Tái Ts'ing Kwók, *n* China, 421 1
Tái Yü, Yü the Great, 373 3
Táipò ün, dist. in Cháuchau, 427 4
Takhing, sup. dist. in Sháuking, 427 5
Tám chau, sup. dist. in Kiungchau, 428 9
Tau I'nshán, *n* Tau of I'nshán, 10 7
T'ín shán, Celestial mountains, 423 19
T'in, name of Yunnán, 422 15
T'ín kú lít Nü Chün, *n* Memoirs of Ladies, 95 63
Ts'ín Tsóng, Anterior Tibet, 424 23
Tingón ün, dist. in Kiungchau, 428 8
Tínpák ün, dist. in Káuchau, 427 6
Tòkwóng, *n* emperor Táukwáng, 561 11
T'oi Wán, Formosa, 422 8
T'ong, a sage, 110 10
Ts'ai, ancient name of Shántung, 421 2
Ts'ainám fú, department of Tsinán, 425 28
Tsan Chíwóng, *n* an emperor, 371 5
Tsang tsz', author of Tái Hók, 14 64
Tsangshing ün, dist. in Kwángchau, 426 1
Tsau lò, sort of Chulan, 225 3
Tsé Tsingkò, *n* a geographer, 420 27
Tséuk shít, Pecco tea, 225 3
Tséung chau, place in Yunnán, 260 8
Tsimló, Siam, 408 9
Tsínshán, *n* Caza Branca, 220 3
Ts'ín Tsz' Man, *n* Thousand Character Classic, 371 5

Ts'ingloi Lí Mingch'ít, *n*	a geographer,	397	1
Tsingún ün,	dist. in Kwángchau,	426	1
Ts'ingún,	place in Canton,	231	9
Ts'oi Kinchái,	a medical writer,	501	2
Ts'oi Lun, *n*	inventor of paper,	371	5
Ts'ong Kat,	Ts'óng Kat, a sage,	370	4
Ts'óngkung, *n*	a physician,	499	5
Ts'uimí shán fong shò hók, *n*	Mathematics of Ts'uimí Institution,	396	21
Ts'uiman ün,	dist. in Lúichau,	428	8
Tsun,	ancient name of Shánsí,	421	3
Tsung lò,	sunglo,	225	4
Tsung chai,	souchong,	225	3
Ts'ungfá ün,	dist. in Kwángchau,	426	1
Tsz' hò,	inferior pecco,	225	3
Tsz' sz', *n*	author of True Medium,	14	62
T'ún k'ai, *n*	Twankay,	225	4
Tung Sai yeung Hàu, *n*	Researches in the East and West,	20	27
T'ung Tsung,	General Arithmetic,	374	7
Tungkún ün,	dist. in Kwángchau,	426	1
Tungón ün,	district in Loting,	428	10
Tungón ün,	district in Fukkín,	420	27
Tungting hú,	lake in Húkwáng,	426	37
U,	an emperor,	110	10
Uchau fú, *n*	department of Uchau,	263	4
U t'au shik,	Brunswick Rocks,	222	7
U ts'ín,	young hyson,	225	4
Uit'ung ün,	dist. in Kiungchau,	428	9
Ukwóng,	province of Húkwáng,	422	9
Únám,	province of Húnán,	422	9
Upak,	province of Húpa,	422	9
Waichau fú,	department of Hwuichau,	427	3
Wailò ün,	dist. in Cháuchau,	427	4
Wán t'ín T'ò Shút, *n*	an astronomical work,	397	1
Wannám,	province of Yunnán,	422	15
Wannám fú,	capital of Yunnán,	402	15
Wat Yün, *n*	a poet,	121	
Wát'ò, *n*	a physician,	499	5
Wing Tsz' Pat Fát, *n*	Treatise on penmanship,	22	6
Winglók,	emperor of Ming,	417	10
Wingón ün,	dist. in Hwuichau,	427	3
Wóng Hítsung, *n*	a geographer,	420	27
Wòng hó,	Yellow river,	425	25
Wóng pò,	Whampoa,	222	8
Wóng Shukwó, *n*	a physician,	499	5
Wóng tai, *n*	emperor Wóng,	498	5
Wóng Yaukwan, *n*	a writing-master,	20	3
Wóp'ing,	Wóp'ing in Canton,	231	9
Wú wóng, *n*	martial king,	15	74
Wúcháng fú,	place in Húkwáng,	426	37
Yam chau,	sup. dist. in Lienchau,	427	7
Yanp'ing ün,	dist. in Sháuking,	427	5
Yanfá ün,	dist. in Sháuchau,	426	2
Yan Hók Shí, *n*	Odes for Children,	8	2
Yatpún,	Japan,	417	6
Yen or Hin,	ancient name of Honán,	421	4
Yen or Ín,	province of Chilí,	421	1
Yen te, *n*	emperor Yen,	498	5
Yéung, *n*	a philosopher,	16	86
Yéungkóng ün,	dist. in Sháuking,	427	5
Yéung Pingnám, *n*	a geographer,	420	27
Yéungch'ün,	dist. in Sháuking,	427	5
Yéungshán ün,	dist. in Lienchau,	428	11
Yéungtsz' kóng,	a river,	425	26
Yik King, *n*	Book of Changes,	373	4
Yik Shí, *n*	Unravelment of History,	558	
Yingtak ün,	dist. in Sháuchau,	426	6
Yíú tai,	emperor Yíú or Yáu,	100	56*a*
Yochau fú,	place in Húkwáng,	425	34
Yü,	ancient name of Honán,	421	4
Yú,	ancient name of Chilí,	421	1
Yue or Yüt,	name of Chekiáng,	421	7
Yuesí,	name of Kwángsí,	422	14
Yuetung,	name of Kwángtung,	422	13
Yücháng,	name of Kiángsí,	421	6
Yün fí, *n*	ancient empress,	263	3
Yün Yün, *n*	a Chinese statesman,	396	1
Yunchau fú,	Junchau in Kiángnán,	426	35
Yung, *n*	Yung, a lad,	11	19
Yungching, *n*	an emperor,	79	42*b*
Yungün ün,	dist. in Sháuchau,	426	2
Yüün ün,	dist. in Sháuchau,	426	2

Date Due

[redacted]

[redacted]

JUN [redacted]

JUN [redacted] 2003

PL1735 .B85
Chinese chrestomathy in the Canton
Princeton Theological Seminary–Speer Library
1 1012 00074 1050